صحيح البخارى

The Translation of the Meanings

of

Sahih Al-Bukhari

Arabic—English

Vol. 8

By

Dr. Muhammad Muhsin Khan

ISLAMIC UNIVERSITY -- AL-MEDINA AL-MUNAUWARA

صحيح البخار

Sahih
-Bukhar

Vol. 8

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Arabic—English

Vol. VIII

In order to please Allah it is declared that any Association or any Allah fearing man who like to convey the message of Holy Prophet ﷺ to the whole world in General, he may write to us or the Translator for permission to print this book. We shall be glad to give him permission for the same.

In the Name of Allāh, the Most Beneficent, the Most Merciful

Praise be to Allāh, the Lord of the Worlds, and Peace be upon the Master of the Apostles, his Family and Companions.

We, the undersigned, have read this translation of the Meanings of "Ṣaḥīḥ al-Bukhārī" achieved by Dr. Muḥammad Muhsin Khān and have done our best to revise and correct it perfectly well from its beginning to its end so that, with the ability and efforts available, it has come near to correctness as much as possible.

We thank Allāh, the Elevated, for the success of this beneficial project and ask Him to bountifully reward all those who have undertaken it or participated in it—Allāh's Pleasure being our aim, and it is He who guides us on the right path.

Shākir Nasīf Al-ʿUbaydī :
M.A. English, Vanderbilt
Univ., U.S.A. ;
Teacher of English :
Baghdād Univ., & College
of Education, Mecca.

Dr. Maḥmud
Ḥamad Naṣr :
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Din Al-Hilālī :
Ph. D. Berlin Univ.,
Germany ; Professor :
Muḥammad V Univ.,
Morocco ; Islamic Univ.,
Medina.

Al- Ubaydi

I have persued a little portion of this translation and found that the translator has succeed in rendering the meanings of "Al-Jāmi As-Ṣaḥīḥ" (Ṣaḥīḥ al-Bukhārī) into English in a simple comprehensible style free from complications. I have also noticed that he has chosen successfully the best and most authentic interpretation of some Ḥadīths that are interpreted differently by different scholars.

Dr. Maḥmud Ḥamad Naṣr As-Sudani did his best to check the whole translation. The second revision was done by Mr. Shākir Nasīf Al- Ubaydi. Finally, Dr. Muḥammad Taqiy-ad-Din Al-Hilālī checked the translation with the translator Dr. M.M. Khān thoroughly and minutely, doing his utmost to correct the minor mistakes he detected, till the translation acquired a high degree of precision.

May Allāh bountifully reward whoever has participated in this benevolent work ; and may He make people benefit by it.

I am perfectly sure that the translation, with Allāh's help and after all the great efforts exerted in its production, has neared perfection.

In Allāh's Hands are all means of success. And Praise be to Allāh, the Lord of the Worlds.

MUḤAMMAD AMĪN AL-MIṢRĪ
Ph. D. Cambridge Univ.,
Adviser & Head of Shariʿa Department
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Mecca Al-Mukarrama.

Amin El- Masry

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله و أصحابه الغر الميامين و بعد : فاننا نحن الموقعين ادناه قد عملنا على قراءة هذه الترجمة التى قام بها الدكتور محمد محسن خان لمعانى كتاب صحيح البخارى ولقد بذلنا الوسع فى مراجعتها و تصحيحها بدقة تامة من البداية الى النهاية حتى اصبحت الترجمة اقرب ما يمكن الى الصواب فى حدود طاقتنا و جهدنا ۔

و اننا نحمد الله على ما وفق من انجاز هذا المشروع الطيب و نسأله ان يجزل المثوبة للذين قاموا به و اسهموا فيه جميعا والله من وراء القصد و هوالهادى الى سواء السبيل ۔

الاستاذ شاكر نصيف العبيدى
ماجستير فى اللغة الالكليزية من
جامعة فاندزيلت الامريكية واستاذ
اللغة الانكليزية فى جامعة
بغداد ثم استاذ اللغة
الانكليزية فى كلية التربية
بمكة المكرمة

الدكتور محمود
حمد نصر
خريج جامعة
الخرطوم
و طبيب مستشفى
الملك بالمدينة
المنورة

الدكتور محمد تقى الدين الهلالى
دكتوراه من جامعة برلين المانيا
استاذ فى جامعة بغداد سابقا
و حاليا استاذ فى جامعة محمد
الخامس بالمغرب و استاذ منتدب
فى الجامعة الاسلامية بالمدينة
المنورة

لقد اطلعت على جزء يسير من هذه الترجمة و قد وجدت القائم على الترجمة قد وفق الى نقل معانى الجامع الصحيح الى اللغة الانكليزية با سلوب سهل ميسر قريب خال من التعقيد .كما انى وجدتة قد وفق الى احسن الاقوال و ارجحها فى تفسير معانى بعض الاحاديث المختلف فيها و قد تسلم العمل بتماه الدكتور محمود حمد نصر السودانى فبذل فيه غاية وسعه و راجعه مراجعة اولى من اوله الى آخره ثم قام بمراجعته مراجعة ثانية الاستاذ شاكر نصيف العبيدى ، ثم راجعه الدكتور محمد تقى الدين الهلالى مع مؤلفه الدكتور محمد محسن خان مراجعة فحص و تدقيق و بذل جهده فى اصلاح ما ظهر له من خطأ قليل حتى ظهرت الترجمة فى غاية التحقيق ۔

و نسأل الله ان يجزل ثواب كل من شارك فى هذا العمل المبرور و ان ينفع به ، و انى واثق تمام الثقة ان الترجمة بعون الله بعد كل ما بذل لها من جهد اصبحت اقرب الى الصواب ۔

والله ولى التوفيق والحمد لله رب العالمين ۔

محمد امين المصرى

دكتوراه من جامعة كمبرج ۔ المستشار
و رئيس قسم الشريعة فى كلية الشريعة
والدراسات الاسلامية فى مكة المكرمة

Appendix

The Miracles of the Holy Prophet Muḥammad (صلى الله عليه و سلم).

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allāh (the Lord of the heavens and the earth) and some of them are as follows :—

1. The Holy Qur'ān is the living miracle bestowed by Allāh upon the Holy Prophet ﷺ and this, Allāh's Book was revealed to him through the holy spirit (Gabrīel) and today 1400 years have passed and nobody has been able to change a single letter or produce its imitation as it is said in the Qur'ān (See Sūra Hijr, 15: 9), and the statement of the Prophet ﷺ " Before me, every prophet was given a miracle and they practised it during their life-time: i.e., Jesus used to cure the sick and make the dead alive, etc, Moses was given the stick etc, and I have been given the permanent miracle of the Qur'ān till The Hour is established, so I hope that my followers will be more in number than all the other apostles' as my miracle will last till the Day of Resurrecton, and it is a Glorious Book ; when anyone reads it, he is convinced that it was not written by any human being or any created thing (angels, etc.,) but it is from the Creator of the heavens and the earth, even if he is a pagan, etc."

2. The splitting of the moon : Narrated Anas رضي الله عنه that the Meccans requested Allāh's Apostle ﷺ to show them a miracle, so he showed them the splitting of the moon. See (Vol. IV : Ḥadīth No. 831).

3. The crying of the stem of the date palm tree in the Prophet's Mosque : Narrated Ibn 'Umar رضي الله عنهما that the Prophet ﷺ used to deliver his Khutba (religious talk) while leaning against a trunk of a date palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). See (Vol. IV : Ḥadīth No. 783).

4. The flowing of the water from among the fingers of the Allāh's Apostle ﷺ . (See Ḥadīth No. 779 : Vol. IV).

5. The Prophet's meals used to glorify Allāh while he ate, and this glorification was heard by the companions of the Prophet ﷺ . (See Ḥadīth No. 779 : Vol. IV).

6. The stones used to greet the Prophet ﷺ whenever he passed by through the pathways of Mecca.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islām and read Sūrat-al-Baqara and Al-ʿImrān and he used to write the revelation for the Prophet ﷺ. Later on he reverted to Christianity and used to say, "Muḥammad knows nothing but what I have written for him." Then Allāh caused him to die and the people buried him but in he morning they found that the earth had thrown out his body." They said, "This is the deed of Muḥammad (ﷺ) and his companions. They have opened the grave of our companion and took his body out because he ran away from them, so they again dug the grave deeply for him, but in the morning again found that the earth had thrown the body out." They said, "This is a deed of Muḥammad(ﷺ) and his companions." So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not donē by mankind, and they had to leave the body on the ground. (See Vol. IV : Ḥadīth No. 814).

8. The screening (shading) by the trees of the Prophet ﷺ to answer the call of nature.

9. The rising of water in the well at Ḥudaibīya after it had dried. (See Vol. IV : Ḥadīth No. 777).

10. The increase in the amount of dates in the garden of Jābir bin ʿAbdullāh after the Prophet ﷺ went round the heap of dates and invoked Allāh for His Blessings. (See Vol. IV : Ḥadīth No 780).

11. **Speaking of a wolf :**
It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Medīna, as narrated in Fataḥ-ul-Bārī (Vol. VIII, p., 23).

Narrated Unais bin ʿAmr: Aḥbān bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i. e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allāh has provided me?'" Aḥbān added, "I clapped my hands and said, 'By Allāh, I have never seen something more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allāh's Apostle ﷺ in those palms, inviting people to Allāh (i.e. Islam).'" Unais bin ʿAmr further said, "Then Aḥbān went to Allāh's Apostle ﷺ and informed him what happened and embraced Islam."

12. The Miʿrāj: The Ascent of the Prophet ﷺ to the heavens. See Volume I, Ḥadīth No. 345.

I. ACKNOWLEDGEMENTS.

I am greatly indebted to whoever participated in the accomplishment of this translation, especially my doctor colleagues who checked and rechecked the manuscript with great perseverance.

I am pleased to thank particularly Drs. Ḥasan Nāṣir, ʿAṭā-l-lah Mirza, Akbar Walī, Ramaḍān ʿAlī Korānī, Shāmīl ʿAṭīyya, ʿAbdul-Qaiyūm and Nizām Addīn.

I am grateful to Dr. Maḥmud Naṣr As-Sūdānī who devoted every hour of his leisure time to check the English manuscript comparing it with the Arabic text word for word.

My gratitude and acknowledgements are due to Dr. Muhammad Taqiy-ad-Din Al-Hilālī Ph. D. Berlin University and Mr. Shākir Naṣīf Al-ʿUbaydī, M. A. in English ; both took the responsibility of giving the finishing touches to this colossal work by checking and rechecking the English manuscript comparing it with the Arabic version word for word. The latter chose a suitable system of symbolizing the Arabic sounds, and transliterated the Arabic proper names and other technical terms accordingly. He did his best to improve the structure of the English sentences keeping the style simple and comprehensible. The glossary attached to the book has been compiled by him.

I also wish to thank Mr. Muḥammad ʿAbdul ʿAlēem an Australian Muslim who has very kindly read the English Text thoroughly to improve its coherence where ever possible.

I am grateful to Dr. M. Amīn Al-Miṣrī, Ph. D. in Ḥadīth Literature, for his advice concerning the translation of certain Ḥadīths and for his encouragement and sincere wish for the success of this enterprise.

To the Muslim World League at Mecca Al-Mukarrama I wish to express my deep gratitude and great appreciation for encouraging the project.

I am greatly indebted to the Muslim erudite scholars at Medina who, when consulted, gave willingly their opinions concerning the interpretation of certain Ḥadīths.

My thanks are also due to Mr. Ḥasan Ṣubḥī and to the typists Mr. Amīn Ash-Shāmīm and Mrs. Sharrifa Ādam Makda who typed and retyped the manuscript patiently.

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II. REMARKS

1. The Text of Ṣaḥīḥ Al-Buk͟hārī used for this translation is taken from "Fatḥ Al-Bārī" published by the Egyptian Press of Muṣṭafā Al-Bābī Al-Ḥalabī, 1959 (1378 A. H.)

2. Due to the non-existence of appropriate and equivalent English word for many Arabic words, those words have been transliterated and an explanation has been given after each word immediately when it occurs for the first time and a glossary of such words has been compiled at the beginning of each volume. Certain ritual formulas and invocations are also transliterated.

3. The Arabic script is kept as it is for such expressions as تعالى (The Most High) صلى الله عليه وسلم , (Peace be upon him), and رضي الله عنه (Allāh be pleased with him) etc.

4. Some materials concerned with Arabic grammar and etymology have been excluded from the English Text.

5. Most of the sub-narrators are often omitted when possible and sometimes only the first narrator in each string is kept.

6. Al-Buk͟hārī in his Ṣaḥīḥ has classified and arranged the Ḥadīt͟hs according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Ḥadīt͟hs that are relevant. This procedure has resulted in the occurrance of the same Ḥadīt͟h under various headings, because one Ḥadīt͟h might deal with a great number of aspects of Islamic Jurisprudence. Al-Buk͟hārī used each Ḥadīt͟h so that every point that can be inferred from it is referred to.

7. The chapters and the Ḥadīt͟hs are numbered. The Ḥadīt͟hs of each volume have their own system of numbering starting with number one in each volume.

8. In this translation I have tried my best to convey the meanings of the Ḥadīt͟hs of our Holy Prophet (Peace be upon him) in such a way as to enable the average reader to understand them easily. At the same time I tried accurately to translate the work, taking into consideration the statement of the Prophet (Peace be upon him): "Whoever told a lie on me intentionally shall seek his place in Hell."

9. Suggestions and comments for the improvement of this translation shall be most welcomed.

III. TRANSLITERATION.

In transliterating Arabic words the following system of symbols has been used :

1. Consonants.

Arabic script	English symbol	English words having Similar sounds
أ ء*	***	—
ب	b	bless
ت	t	true
ث	t͟h	think
ج	j	judge
ح**	ḥ	—
خ	k͟h	—
د	d	dear
ذ	d͟h	this
ر	r	road
ز	z	is
س	s	safe
ش	s͟h	show
ص	ṣ	—
ض	ḍ	—
ط**	ṭ	—
ظ**	ẓ	—
ع	***	—
غ**	g͟h	—
ف	f	free
ق**	q	—
ک	k	care
ل	l	light
م	m	moon
ن	n	nice
ه	h	health
و	w	wealth
ی	y	youth

*This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

**These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner :

ḥ	h
ṣ	s
ḍ	d
ẓ	z
ṭ	t
q	k

***The Arabic sounds represented by the symbols (ʿ &) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels :

There are only six vowels in Arabic ; three of them are short and the other three are long. They are symbolised in the following way :

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
a	as in 'father'
i	as in 'bead'
u	as in 'pool'

Transliteration of certain formulas and their meanings

1. Allāhumma aslamtu wajhī ilaika, wa fauwaḍtu amrī ilaika, wa aḤa tu zahrī ilaika rag̲h̲batan wa rahbatan ilaika. Lā malj'ā minka illā ilaika. Allāhumma amantu bikitābika-l-lad̲h̲ī anzalta wa binabīyika-l-lad̲h̲ī arsalta.

   (O Allāh ! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allāh ! I believe in the Book You have revealed and in the Prophet whom You have sent).

2. Wa as̲h̲-hadu anna Muḥammadan Rasūlul-lāh.

   (and I testify that Muḥammad is Allāh's Apostle).

3. Ḥaiya ʿalaṣ-ṣalā (t).

   (Come for the prayer).

4. Lā ḥawla walā quwata illā billāh.

   (There is neither might nor any power except with Allāh).

5. Allāhumma Rabba hād̲h̲ihi-l-da watit-tāmmati waṣ-ṣalatil-qā'imati, āti Muḥammadan al-wasīlata wal-fadilata, wabʿat̲h̲hu maqāman Maḥmūdan-il-lad̲h̲ī wa adtahu.

   (O Allāh ! Lord of this perfect call and of the regular prayer which is going to be established ! Kindly give Muḥammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him).

6. Samiʿa-l-lahu liman ḥamidah.

   (Allāh heard those who sent praises to Him).

7. Rabbana wa laka-l-hamd.

   (O our Lord ! All the praises are for You).

8. Allāhumma, bāʿid bainī wa baina k̲h̲aṭāyayā kamā bāʿadta baina-l-mas̲h̲riqi wal-mag̲h̲rib. Allāhumma, naqqinī min k̲h̲aṭāyayā kamā yunaqqa-t̲h̲t̲h̲awbu l-abyadu mina-d-danas. Allāhumma, ig̲h̲sil k̲h̲aṭāyāya bil-mā'i wa-t̲h̲-t̲h̲alji wal-barad.

(O Allāh ! Set me apart from the sins (faults) as East and West are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allāh ! Wash off my sins with water, snow and hail).

9. Al-ḥamdu lil-lāhi Rabbil-ʿālamīn.

(All praises are for Allāh the Lord of the Worlds).

10. At-taḥiyyātu lil-lāhi was-ṣalawātu waṭ-ṭaiyibātu. As-salāmu ʿalaika aiyuha-n-Nabīyu wa raḥmatu-l-lāhi wa barakātuhū. As-salāmu ʿalainā wa ʿalā ʿibādil-lāh iṣ-ṣāliḥīn.

(All the compliments, prayers and good things are due to Allāh ; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allāh).

11. Allāhumma innī aʿūdhu bika min ʿadhābil-qabri, wa aʿūdhu bika min fitnatil-masīḥid-dajjāl, wa aʿūdhu bika min fitnatil-maḥyā wa fitnatil-mamāti. Allāhumma innī aʿūdhu bika minal-maʾthami wal-maghrami.

(O Allāh, I seek Your Protection against the punishment of the grave and against the afflictions of Pseudo Christ 'Dajjal' and the afflictions of life and death. O Allāh, I seek Your Protection against sins and debts).

12. Allāhumma innī ẓalamtu nafsī ẓulman kathīran. Walā yaghfirudh-dhunūba illā anta, faghfirlī maghfiratan min ʿindika, war-ḥamnī innaka antal-ghafūrur-raḥīm.

(O Allāh ! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Forgiver, the Merciful).

13. Lā-ilāha ilal-lāhu waḥdahū lā sharīka lahū, lahul-mulku wa lahul-ḥamdu, wahuwa ʿalā kulli shaiʾin qadīr. Allāhumma lā māniʿa limā aʿṭaita, wa lā muʿṭiya limā manaʿt, wa lā yanfaʿu dhal-jaddi minka-l-jadd.

(None has the right to be worshipped but Allāh and nothing is to be worshipped along with Him, for Him is the kingdom and all the praises are for Him and He is omnipotent. O Allāh ! Nobody can hold back what You give and nobody can give what You hold back, and the luck of lucky people will not be of any use before You).

In the Name of Allāh, the Most Beneficent, the Most Merciful

Having noticed the great need of those Muslims who do not know Arabic to learn the correct authentic Hadiths of Allāh's Apostle ﷺ and since Ṣaḥīḥ-Al-Bukhārī is regarded as the most reliable book of the Prophet's Hadiths, I have undertaken the project of translating the meanings of the Ḥadīths it contains into English to serve my Muslim brethren who know this language, but have not had the chance to learn Arabic.

My only hope is that Allāh, the Glorious, may help the Muslims to benefit by this Glorious Book and that I may win a reward in the Hereafter similar to the rewards of those who will act upon its instructions; as Allāh's Apostle ﷺ says, "He who guides somebody to what is good will have a reward similar to the reward of the doer of that good deed (whom he has guided to it)." (Narrated by Muslim in his Ṣaḥīḥ).

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In the Name of Allāh, the Most Beneficent, the Most Merciful

INTRODUCTION-I

REGARDING IMĀM BUKHĀRĪ AND HIS BOOK (ṢAḤĪḤ - AL - BUKHĀRĪ)

It has been unanimously agreed that Imām Bukhārī's work is the most authentic of all the other works in Ḥadīth literature put together. The authenticity of Al-Bukhārī's work is such that the religious learned scholars of Islam said concerning him : "The most authentic book after the Book of Allāh (i. e. Al-Qur'ān) is Ṣaḥīḥ-Al-Bukhārī."

Imām Bukhārī was born on 13th Shawwal in the year 194 A. H. in Bukhārā in the territory of Khurāsān (South Russia). His real name is Muḥammad bin Ismāʻīl bin Al-Mughirah Al-Bukhārī.

His father died when he was still a young child and was looked after by his mother. At the age of ten he started learning the knowledge of Ḥadīth. He travelled to Mecca when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imām Bukhārī loved Mecca and its learned religious scholars for he remained in Mecca after bidding farewell to his mother and brother. He spent two years in Mecca and then went to Medina. After spending a total of six years in Al-Ḥijāz which comprises Mecca and Medina, he left for Baṣra, Kūfa and Baghdād and visited many other places including Egypt and Syria. He came to Baghdād at many occarions. He met many religious learned scholars including Imām Aḥmad bin Ḥanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imām Bukhārī in his struggles in collecting Ḥadīth literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muḥammad ﷺ . It is said that Imām Bukhārī collected over 3,00,000 Ḥadīths and he himself memorised 2,00,000 of which some were unreliable. He was born at a time when Ḥadīth was being forged either to please rulers or Kings or to corrupt the religion of Islam.

It was a great task for him to sift the forged Ḥadīths from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7275 of which there is no doubt about their authenticity.

Before he recorded each Ḥadīth, he would make ablution and offer a two Rak'āt prayer and supplicate his Lord (Allāh). Many religious scholars of Islam tried to find fault in the great remarkable collection of ' Ṣaḥīḥ-Al-Bukhārī ' but without success. It's for this reason they unanimously agreed that the most authentic book after the Book of Allah is Ṣaḥīḥ-Al-Bukhārī.

Imām Bukhārī died on First Shawwāl in the year 256 A. H , and was buried in Khartank, a village near Samarkand (Southern Russia). May Allāh have Mercy on his soul.

Dr. Muḥammad Muḥsin Khān.

INTRODUCTION—II

In the Name of Allāh, the Most Beneficent, the Most Merciful

WHY ALLĀH SENT PROPHETS AND APOSTLES (عليهم السّلام)

Eversince people innovated the dogma of S̲hirk, (i.e. joining others in worship along with Allāh)(1) Allāh had been sending prophets and apostles to His Devotees in order to invite them to the Worship of Allāh and Allāh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of monotheism. All the prophets عليهم السّلام preached Tauḥid (i.e. monotheism, the belief in the Oneness of Allāh, the Glorious, the Elevated). The following Verses from Surat-al-Aʿrāf illustrate this fact : "Indeed We sent Noah to his people, and he said : O my people ! Worship Allāh. You have no other god except Him. Verily ! I fear for you the Punishment of a Great Day. (59) And unto (the tribe of) Ād (We sent) their brother Hūd. He said : O my people ! Worship Allāh. You have no other god save Him. Will you not ward off (evil) ? (65) And unto Midian (We sent) their brother, S̲huʿaib. He said : O my people ! Worship Allāh. You have no other god save Him. (85) And to (the tribe of) T̲hamūd (We sent) their brother Ṣāliḥ. He said : O my people ! Worship Allāh. You have no other god save Him." (73) Verily We have raised in every nation an apostle (proclaiming) : Worship Allāh and shun false gods. (An-Nahl, 36).

Every prophet was sent unto his own nation for their guidance, but the message of the Prophet Muḥammad ﷺ was general for all mankind and Jinns. In Sūrat-al-Aʿrāf,

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(1) See "Glossary" for the meaning of the words S̲hirk and Tauḥid.

Verse 158 Allāh addresses His Apostle ﷺ : "Say : O mankind ! Verily ! I am the Apostle of Allāh to you all."

Dear reader, if you think of the period nearly 560 years after Jesus Christ was lifted up by Allāh, the Glorious, the Elevated, you will find that the people had left the Worship of Allāh and had forgotten their Creator and were in complete darkness of Kufr (i.e. disbelief in Allāh). Most of the world was politically divided under the colonization of Khosrau and Caesar. People in general used to worship various sorts of created things like the sun, the moon, stars, trees, stones, idols and the like.

At that time Allāh, the Supreme, the Glorified sent Muḥammad bin ʿAbdullāh ﷺ to all mankind and revealed to him the Glorious Qur'ān and the Second Inspiration, i.e. his traditions, in the heart of the Arabian Peninsula. He invited the people to worship Allāh Alone and warned them against ascribing partners unto Him in such matters as invocations, fear, hope, appealing for help, offerings, vows, prayers, prostration, fasting and other ritual practices. He carried on preaching for twenty-three years so the people might say : None has the right to be worshipped but Allāh. He ordered them to worship Allāh Alone, who has no partners, and to give up the worship of other deities and false gods, for Allāh, the Elevated says, "And verily We have raised in every nation an apostle proclaiming : Worship Allāh and shun false gods and deities." (An-Nabl, 36) "Say (O Muḥammad !) : I am only a mortal like you. My Lord has revealed to me that your god is only One God. And whoever hopes for the meeting with his Lord should do righteous work and, in the Worship of his Lord, admit no partners." (Sūrat al-Kahf, 111)

Dear reader, your God, then, is only One. So it is incumbent upon you to worship Him only and not to ascribe any partner to Him, and to strive hard to do righteous deeds according to the traditions of Muḥammad ﷺ , as is explicitly expressed in his Hadith reported by ʿĀisha رضي الله عنها in Ṣaḥīḥ Muslim : Whatever of (good deeds) done by anybody) is not in agreement with traditions then it will be rejected (by Allāh).
The Jews claimed that Ezra was the son of Allāh and the Christians claimed that Messiah was the son of Allāh. These claims are referred to in Sūrat-at-Tauba, Verse 30 : "And the Jews said : Ezra is the son of Allāh, and the Christians said : The Messiah is the Son of Allāh. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allāh's Curse be on them. How they are deluded away from the truth !" So they worshipped Ezra and Messiah, but Allāh, the Supreme, refuted their false statements in the Glorious Qur'ān.

Dear reader, now-a-days some people believe in Allāh, but at the same time take as partners of Allāh, creatures such as saints, righteous men and the like, (by worshipping them) intending to come nearer to Allāh through this dogma. They slaughter animals in their names and vow to them; and all that means nothing but Evident Polytheism, as Allāh says in Sūrat-az-Zumar, Verse 3 "Surely Pure Religion is for Allāh only. And those who choose protectors other than Allāh (say): We only serve them in order that they may bring us nearer to Allāh." And in Verse 43: "What! Do they take for intercessors others besides Allāh? Say: Even though they have nothing whatever and have no intelligence?" And in Verse 44: "Say: Unto Allāh belong all intercessions. His is the Sovereignty of the Heavens and the Earth. And afterwards unto Him you will be brought back."

Further Allāh addresses his Beloved Apostle Muḥammad ﷺ in Sūrat-al-Jinn, Verse 21: "Say (O Muḥammad!): It is not in my power to cause you harm or to bring you to right conduct." This indicates that the Prophet ﷺ has no power of harming or benefiting anyone, for all that is in the Hands of Allāh, the Elevated Who says in Sūrat-Ṣabā, Verse 22: "Say: (O Muḥammad!): Call upon those whom you set up besides Allāh. They possess no power—not even to the weight of a smallest ant in the heavens or on earth, nor have they any share in either, nor has He any helper among them."

The above Holy Verse indicates that Allāh, the Blessed, the Supreme, is the True God to be worshipped, the only One, the Almighty, the Disposer, the Sole Creator of the Heavens and the Earth and whatever is in them. He is the Benefactor and Controller of harm, life and death. Those who call upon others besides Him do not own even an atom in anything.

When we know all this, how can we ascribe partners to Him and worship others and invoke them for help?

Dear reader, worshipping others alongwith Allāh is the Greatest Sin, (1) a sin which will never be forgiven by Allāh, the Elevated, if one dies insisting on such a sin. Such a sinner will be cast in Hell with the losers, as Allāh says: "Verily! Allāh forgives not that a partner should be ascribed unto Him. He forgives all other sins to whom He wishes, and whoever ascribes partners to Allāh has indeed invented a tremendous sin." (Sūrat-an-Nisā, Verse 48) " If you ascribe partners to Allāh, all your deeds will be in vain, and definitely you will be one of the losers." (Sūrat-az-Zumar, 65) " But if they set up (for worship) aught (partners besides Him) all they did would be in vain." (Sūrat-al-Anʿām, 88).

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(1) In order to avoid this Great Sin see Introduction No. 4: Salvation of mankind from the greatest sin.

Dear reader, ascription of partners to Allāh may appear in various shapes. The Muslim religious scholars have written many exhaustive lengthy books on the subject, but I would like to show to you briefly some observations about what is prevalent among the Muslims of the present era.

Some people worship saints and pious men besides Allāh though they know that worshipping should be for Allāh only, but they think that those saints and pious men will bring them nearer to Allāh and will intercede for them with Him. That is one type of S̲hirk (i.e. polytheism) and the proof is the Statement of Allāh, the Elevated : "They (i.e. Jews and Christians) have taken as lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh) their rabbis and their monks and the Messiah, Mary's Son, when they were bidden to worship only One God. None has the right to be worshipped except Him. Be He glorified from all they ascribe as partners unto Him." (Sūrat-at-Tauba, 31).

Once while Allāh's Apostle ﷺ was reciting the above Verse, ʿAdi bin Ḥātim said, "O Allāh's Apostle ! They do not worship them (i.e. rabbis and monks)." Allāh's Apostle ﷺ said, " They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narrated by Aḥmad, At-Tirmidhī, and Ibn Jarīr).

In Sūrat-Yūnus, Verse 18, Allāh says, " They worship besides Allāh that which neither hurts them nor profits them and they say : These are our intercessors with Allāh. Say : Would you inform Allāh of (something) that He does not know in the Heavens or in the Earth ? Praised be He and High Exalted above all that you ascribe (unto Him)."

Deader rear, in the same way, the worship of the graves of saints and pious men, is a type of S̲hirk. What is meant by worshipping them is to invoke them, or make offerings to them, or vow to them, and the like. They believe that if one does not do so, one will not achieve one's goal.

Dear reader, belief in Allāh means to believe that only Allāh has the possession of everything and can dispose off everything and if any person thinks that an unseen or dead pious man or a saint or a prophet besides Allāh can do anything for him, he is really associating partners to Allāh.

Dear reader, if one swears by anything other than Allāh, e.g. by "your" life, or by the Prophet, one is actually associating partners unto Allāh and turns into an unbeliever. It is reported that ʿUmar bin Al-Khaṭṭāb رضي الله عنه ,while talking to some of his Muslim brethren, said, "No, I swear by my father." The Prophet ﷺ heard him and said, "Don't swear by your father. Whoever takes an oath should swear by Allāh or keep quiet." ʿUmar further said, "Since I heard its forbiddance from Allāh's Apostle ﷺ , I have never uttered it." This is Minor Shirk, but it may be regarded as Major Shirk, sometimes, if one reveres and magnifies the thing one swears by as one reveres and magnifies Allāh.

Dear reader, offering sacrifices to any other than Allāh, is Shirk. It does not befit a Muslim to practise any such thing except for Allāh's Sake, as He says in Sūrat-al-Kauthar : "Verily! We have given you Al-Kauthar (river), so pray unto your Lord and sacrifice."

Dear reader, look at the companions of the Prophet ﷺ and the Early Believers ; when they heeded and believed This Prophet's teachings and followed him and believed in what he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Wherever they went, they ruled with justice, honesty, and equality. They established educational centres and the like, and opened a university in Cordova in Spain and elsewhere. The Europeans learned much from these universities and from the Muslims ; and after the Crusades, they awoke and the new role of all Europe started to stand against Islām and to build up modern technology and industries.

In the meantime the Muslims began to desert Allāh's Book and the traditions of their Prophet ﷺ gradually. They abandoned the Jihad in Allāh's Cause and started fighting each other. They turned into liars and treacherous and deserted Allāh's Orders and the traditions of their Prophet ﷺ . They, with the exception of a few whom Allāh has chosen, no longer observe justice and have become like the people described by Allāh, the Elevated, in Sūrat-al-Ḥashr, Verse 19 : " And don't be like those who forgot Allāh ; and He made them forget their own souls ! Such are the rebellious transgressors ! " This has been Allāh's Law amongst His Creatures since He created them, as Allāh says in the Qudsī Ḥadīth : " He who comes nearer to me for a distance of a span, I come nearer to him for a distance of an armlength, and he who comes to me walking, I come to him running."

It is incumbent on all the Muslims to love Allāh very much. Allāh says : " Those who believe are stauncher in their love for Allāh i.e. they love Him more than anything else (Sūrat-al-Baqara, 165). Love for the Apostle is also imperative for every Muslim, who must love the Apostle ﷺ more than himself. Such love is beneficial only if one acts upon what the Apostle ﷺ has enjoined, and avoids what he has prohibited, as Allāh, the Glorious says: "Say: If you do love Allāh, follow me, Allah will love you and forgive you your sins ; for Allāh is Oft-forgiving, Most Merciful. (Al- ʿImrān, 31)." The Prophet ﷺ says : " None of you has Real Faith unless he loves me more than his son, father and all the people." He said to ʿUmar, "You will not have Belief unless and until you love me more than your soul which is between your two-sides."

The Jihad (i.e. striving) for Allāh's Cause with one's wealth and one's soul is a sign of loving Allāh and His Apostle. The Jihād may be in the shape of fighting in Allāh's Cause or conveying His Message to make His Word glorious. Sometimes, the Jihād may take the form of controlling oneself and one's desire, so that one avoids what is prohibited by Allāh. The honest striving to earn one's own and one's dependents' living is Jihād in Allāh's Cause.

Dear reader, now-a-days all the world is in need of the true religious teachings which Muhammad ﷺ has brought, i.e. the Holy Qur'ān and his Traditions and there is no guidance except by following them both. The world has advanced greatly in the field of industry and the like, but it would be beneficial for them to believe in what Muḥammad ﷺ has brought and to follow the light which he has brought. Then they would gain happiness in this life and in the Hereafter.

So it is incumbent upon us, Muslims, to follow the path which Apostle of Allāh's adopted and to avoid polytheism and heresy in all its shapes and to take the Holy Qur'ān and the Prophet's Traditions as torches in front of us to guide us. We have to teach our brethren and convey the Message to non-Muslims all over the world as much as possible. We have to prepare ourselves to stand in the face of our enemy and to possess the means of power and to participate in the progress of useful industries in order to protect our religion and be powerful enough to face our enemy, as Allāh, the Elevated says in Sūrat-al-Anfāl, 60 : “Against them make ready your strength to utmost of your power, including steeds of war, (tanks, planes, missiles and other weapons etc.) to strike terror into (the hearts of) the enemy of Allāh and your enemy, and others besides, whom you may not know, but whom Allāh does know. Whatever you shall spend in the Cause of Allāh, shall be repaid to you, and you shall not be treated unjustly.” The Prophet ﷺ said, “A strong believer is better and more beloved to Allah than a weak one ; yet in both there is good. So seek what benefits you and depend on Allāh, but don't be lazy.” (Narrated by Muslim).

Finally, nothing is incumbent upon the Apostle except the evident conveyance of the Message, for Allāh Himself guides whomever He likes to the Straight Path.

And I beg Allāh ﷻ to give us the ability to learn and understand Allāh's True Religion (i.e. Islam) and to apply it practically on ourselves and on our dependents and then preach it to others. We beg Allāh to forgive us our sins and anything we may have done that transgressed our duty, and make our hearts firm on His Religion and make end to our lives with the True Faith. And may Allāh send His Blessings and Greetings upon our Prophet Muḥammad ﷺ and upon his family totally.

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INTRODUCTION—III

لا اله الاّ اللهُ مُحَمَّدٌ رَسُولُ الله

In the Name of Allāh, the Most Beneficent, the Most Merciful

We have noticed that most of the Europeans and others, who embrace Islām do not understand the reality of the meaning of the first fundamental basic principle of Islām i. e. " None has the right to be worshipped but Allāh and Muḥammad(ﷺ)is the Apostle of Allāh." So I consider it very necessary to explain something of the meaning of this Great Sentence (i. e. Principle) in some detail.

So, you O man ! Who have surrendered to Allāh's Will (as Muslim), when you have testified and have truly believed that : "None has the right to be worshipped but Allāh and Muḥammad ﷺ is the Apostle of Allāh لا اله الاّ اللهُ مُحَمَّدٌ رَسُولُ الله ".

A. It is as if you have pledged a covenant with (Allāh) the Creator of the Heavens and Earth, the Ruler of all the worlds, the Lord of Majesty and Highness, on four points (or conditions) :

Point I. A confession with your heart that the Creator (of every thing) is Allāh, it is as if you are saying: "I testify that the Creator of all the universe including the stars, the planets, the suns, the moons, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i. e. Allāh Alone) is the Sustainer, and the Giver of Security." And this is called (your confession for the) " Unity of Lordship."

Point II. A confession with your heart as if you are saying: "I testify that None has the right to be worshipped but You (i. e. Allāh) Alone. You have no partners besides You". The word "Worship" (i. e. Aebadah) carries a great number of meanings in Arabic Language; it conveys that all kinds of worships are meant for Allāh (and none else, whether it be an angel, apostle, prophet, Jesus, son of Mary, Ezra and Muḥammad عليهم السّلام , saint, idol, the sun, the moon and all other kinds of false things and deities). So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, slaughter a sacrifice for none but Allāh...etc. In other words all what Allāh and His Apostle ﷺ orders you to do (in His Book " the Qur'ān") you must do and all what He and His Apostle ﷺ forbid you,

you must not do, is called " Worship" And this is called (your confession for the) "Unity of Worship." And that is you, (mankind), worship None but Allah.

Point III. A confession with your heart as if you are saying : "O Allāh ! I testify that all the best of names and the most perfect qualities with which You have qualified Yourself in Your Book (i. e. the Qur'an) or as Your Prophet (Muḥammad ﷺ) has qualified You, with his statement, ' I confirm that all those (names and qualifications) are for You without changing their meanings or neglecting them completely or giving resemblance to others.' " As Allāh said : "There is nothing like unto Him, and He is the Hearer, the Seer." (42:11). This Holy Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others, and similarly He said: "That which I have created with Both My Hands,' (38: 75) and He also said: 'The Hand of Allāh is over their hands.' (48 : 10) This confirms the Hand, for Allāh, but there is no similarity for it. Also another example, Allāh said : "The Beneficent (i.e. Allāh) arose over the (Mighty) Throne." (20 : 5) So he arose over the Throne really in a manner that suits His Majesty. And Allāh is over the Heavens as the slave-girl pointed towards the Heavens, when Allāh's Apostle (Muḥammad ﷺ) asked her as to where is Allāh ? It is not like that, as some people say that Allāh is present in the creatures (i.e. human beings etc.). This is strongly contradicted by Allāh and His Apostle (Muḥammad ﷺ). Almighty Allāh is not present in any of His creatures, even Christ, the son of Mary, Gabriel, or any of the angels, they are only souls etc., created by Allāh. And this is called (your confession for the) "Unity of the Names and Qualities of Allāh", and this is the Right Faith, and faith which was followed by the apostles of Allāh (from Noah, Abraham, Moses, David, Solomon, Christ, Muḥammad عليهم السلام and all the others) and the companions of the Prophet Muḥammad ﷺ and the righteous followers of those apostles.

Point IV. A confession with your heart as if you are saying : " O Allāh ! I testify that Muḥammad ﷺ is the Apostle of Allāh," that means that none has the right to be followed after Allāh, but the Prophet Muḥammad ﷺ . As Allāh said : "And whatever the Apostle (i.e. Muḥammad ﷺ) gives you, take it and whatever he forbids you, abstain (from it)," (59 : 7) and also Allāh said : " So, say (O Muḥammad !) : " If you mankind love Allāh then follow me." (3 : 31)

As for others than Muḥammad ﷺ their statement are either to be taken or rejected, if it is in accordance with Allāh's Book (i.e. the Qur'an) or with the Tradition of the Prophet ﷺ i.e. "Sunna." As the Divine Inspiration has stopped after the death of the Prophet (Muḥammad ﷺ) and it will not resume except at the time of the Descent of Jesus, son of Mary عليه السلام and he (i.e. Jesus) will rule with justice according to the Islamic Laws, during the last days of the world as it has been mentioned in the true Ḥadīth (i.e. Narration) of the Prophet ﷺ .

B. It is essential to utter, "None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle." As it has come in the statement of the Prophet Muḥammad ﷺ to his uncle Abū Ṭālib at the time of the latter's death : " O uncle, if you utter it ('None has the right to be worshipped but Allāh, and Muḥammad (ﷺ) is His Apostle'), then I shall be able to argue on your behalf in front of Allāh, on the Day of Resurrection." Similarly, when Abū Dhar Al-Ghiffārī, embraced Islām, he went to the Mosque of Mecca (i.e. Kaʿba), and he proclaimed it loudly in front of the Quraish infidels until he was severely beaten.

C. It is essential that one's body parts testify to it, and this is very important as regards its meaning (i.e. the meaning of " None has the right to be worshipped but Allāh, and Muḥammad ﷺ is His Apostle''). So whoever has confessed this (with his Lord), he shall not commit sins like stealing, illegal sexual intercourse, eating pig's meat, drinking alcoholic drinks, taking advantage of orphan's property, cheating in trade, bribery and to earn money through illegal means, etc. or otherwise his body parts will testify that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and ask His Forgiveness, as (his) the body parts (i.e. skin, private parts, hands, tongue, ears, all) testify the above crimes (i.e. actions) against the very soul of the one who did them on the Day of Resurrection.

And with the confession of this Great Sentence (i. e. Principle) a person enters (i.e. embraces) the Islamic Religion accordingly, it is essential for him to believe in all the apostles and not to differentiate between them. As it is mentioned in Allāh's Book (18 : 102 to 110). Allāh said :—

(102) ' Do the disbelievers think that they can take My Slaves (i. e. the angels, Jesus, son of Mary etc.,) as protectors besides Me ? Verily, We have prepared Hell, as an entertainment for the disbelievers.

(103) Say (O Muḥammad !) : Shall We tell you of those who will lose most in

respect of their deeds ?

(104) Those whose efforts have been wasted in this life, while they thought they were acquiring good by their works ?

(105) They are those who deny the (Signs) of their Lord and in the meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection We shall not give them any weight.

(106) That is their reward, Hell, because they disbelieved and took My Signs and My Apostles by way of jest and mockery.

(107) Verily ! As to those who believe, and do righteous deeds, they shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

(108) Wherein they shall dwell (forever). No desire will they have to be removed from there.

(109) Say (O Muḥammad !) : If the ocean were ink (with which to write) the Words of my Lord, sooner would the ocean be exhausted, than would the Words of My Lord, even if we added (another ocean) like it for its aid.

(110) Say (O Muḥammad !): I am only a man like you, I have been inspired that your God is One God (i.e. Allāh), so whoever hopes for the meeting with his Lord, let him work righteousness and associate None as a partner in the worship of his Lord.'

This introduction is necessary for anyone who wishes to embrace Islām. After this confession he (or she) should take a bath (i.e. shower, Ghusl) and then offer a two-Rakʿāt prayer, and act on the Five Principles of Islām.

Praise be to the Lord of the Worlds and peace be upon the Master of the Apostles (i.e. Muḥammad ﷺ), his family and companions.

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

INTRODUCTION-IV

شرک و کفر باللہ

SALVATION OF ALL MANKIND FROM THE GREATEST SIN AGAINST ALLĀH

I consider it essential to mention in this Volume some details of the greatest sin which will not be forgiven by Allāh. This impardonable sin is " S̱HIRK "

" S̱HIRK " implies ascribing partners to Allāh or ascribing divine attribute to others besides Allāh and believing that the source of power, harm and blessing comes from another besides Allāh.

Allāh Almighty says :—

> " Verily, Allāh forgives not that rivals shohld be set up in worship with Him but He forgives save that (anything else) to whom He pleases, and whoever sets up rivals in worship with Allāh, he has indeed intended a tremendous sin."
>
> Holy Qur'ān 4 : 48

Allāh Almighty says :—

> " Then when the trumpet is blown there will be no kinship among them that Day, nor will they ask of one another ; Then those whose scales (of good deeds) are heavy, they are the successful.
>
> And those whose scales are light are those who lose their souls ; in Hell will they abide.

The fire burns their faces and they will look grin with displaced lips therein.

(It will be said) Were not My Verses (the Qur'ān) recited to you and then you used to deny them.

They will say : Our Lord, our misfortune overwhelmed us and we were erring people :

Our Lord, bring us out of this ; if ever we return (to evil) then indeed we shall be wrong-doers.

He will say : Remain you in it with Ignominy and speak you not to Me! "

Holy Qur'ān 23 : 101-108

" S̲HIRK " AND ITS VARIOUS MANIFESTATIONS

Definition : " S̲hirk " basically is Polytheism, i.e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or to set up rivals in worship with Allāh or to believe that the source of power, harm or blessing is from others besides Allāh.

Types. There are three types of " S̲hirk " namely,

1. " As̲h-S̲hirk-al-Akbar ", i.e., Major " S̲hirk "
2. " As̲h-S̲hirk-al-Asghar", i.e., Minor " S̲hirk "
3. " As̲h-S̲hirk-al-K̲hafȳ ", i.e., Inconspicuous " S̲hirk ".

(1) Manifestations. " As̲h-S̲hirk-al-Akbar " (the Major " S̲hirk ") :—
The Major and serious polytheistic form has four aspects :—

(a) **" As̲h-S̲hirk-ad-Duāʿa ",** i. e. Invocation. This aspect implies to invoke, supplicate or pray to other deities besides Allāh.

Allāh says :—

> " And when they embark on the ships they invoke Allāh, making their faith pure for Him only but when He brings them safe to land, behold, they give a share of their worship to others."

Holy Qur'ān 29 : 65

(b) **" As̲h-S̲hirk-al-Nīah wal-Irādah wal-Qaṣd ".** This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allāh but directed towards other deities.

(30)

Allāh Almighty says :—

' Whoever desires the life of the world and its glitter, to them We shall pay (the wages of) their deeds therein and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire ; vain are the deeds they did therein, and of no effect is that which they used to do.'

Holy Qur'ān 11 : 15-16

(c) " **Ash-Shirk-at-Tā'a**". This aspect implies rendering obedience to any authority against the order of Allāh.

Allāh Almighty says :—

' They (Jews and Christians) took their Rabbies and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires and not according to the orders of Allāh) besides Allāh and they also took as their lord, Jesus son of Mary while they (Jews and Christians were ordered in the Torah and the Gospel) to worship none but One God (Allāh) : There is none to be worshipped but He, Praise and Glory be to Him (far above is He) from having the partners they associate (with Him).'

Holy Qur'ān 9 : 31

(d) " **Ash-Shirk-al-Muhabbah**". This implies showing the love which is due to Allāh Alone, to others than Him.

Allah Almighty says :—

' Yet of mankind are some who take (for worship others besides Allāh) as rivals (to Allāh). They love them as they love Allāh but those who believe, love Allāh more (than anything else). If only those who do wrong could see when they will see the torment that all power belongs to Allāh and thar Allāh is severe in punishment.'

Holy Qur'ān 2 : 165

(2) **"Ash-Shirk-al-Asghar" al-Riā'**(The Minor "Shirk", i.e., acts performed to show off. Any act of worship or religious deed done in order to gain praise, fame or for worldly purposes falls under this minor form.

Allāh Almighty says :—

' Say (O Muhammad) : I am only a man like you. I have been inspired that your God is One God (Allāh). So whoever hopes for the meeting with his

Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

Holy Qur'ān 18 : 110

(3) **"Ash-Shirk-al-Khafy"** (The Inconspicuous "Shirk"). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh ; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muḥammad ﷺ said :—

"Shirk in the Muslim nation is more inconspicuous than the creeping of the black ant on a black rock in the pitch darkness of the night." And this inconspicuous 'Shirk' is expiated by saying thrice the following sentences within a day and a night (i. e. "O Allāh, I take Your refuge from : That I should ascribe anything as partner in Your worship and I am conscious of that, and I beg your pardon for that sin which I am not aware of."

"AL-KUFR"

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

"Kufr" is basically disbelief in any of the Articles of Faith in Islām.

The Articles of Faith. To believe in (1) Allāh, (2) His Angels, (3) His Apostles, (4) His Revealed Books, (5) The Day of Resurrection, and (6) Fate (i. e., whatever Allāh has ordained must come to pass).

There are two aspects of Disbelief :—

1. The Major Disbelief. This aspect excludes one completely from the fold of Islam. There are five types :—

(a) **"Al-Kufr-al-Takdhieb".** This implies disbelieving the Divine Truth or denial of any of the Articles of Faith.

Allāh Almighty says :—

"Then who does more wrong than one who utters a lie against Allāh and

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(32)

denies the Truth (the Qur'an) when it comes to him. Is there not in Hell an abode for the disbelievers ?" Holy Qur'an 39 : 32

(b) "**Al-Kufr-al-Abā was-Stakbara ma at-Taṣdeeq**". This implies rejection and pride to bow to Allāh's Commandments after conviction of its truth.

Allāh Almighty says :—

> "And (remember) when We said to the angels : Prostrate yourself before Adam, and they prostrated save Iblis ; he refused and was proud and was one of the disbelievers (disobedient to Allāh)."
>
> Holy Qur'an 2 : 34

(c) "**Al-Kufr-as-Shak wa Aẓ-Ẓan**". This implies doubting or lacking of conviction in the six Articles of Faith.

Allāh Almighty says :—

> "And he went into his garden while in a state, unjust to himself. He said : I think not that this will ever perish and I think not that the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than these two (gardens) when I return to Him. His companion said to him during the dispute with him : Do you disbelieve Him Who created you out of dust (i. e., your father Adam), then out of semen drops, then fashioned you into a man ? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partners with my Lord.'
>
> Holy Qur'an 18 : 35-38

(d) "**Al-Kufr-al-'Iraad**". This implies turning away from the Truth knowingly or deviating from the obvious Signs which Allāh has revealed.

Allāh Almighty says :—

> 'We created not the heavens and the earth and all that is between them except with Truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned."
>
> Holy Qur'an 46 : 3

(e) "**Al-Kufr-an-Nifāaq**". This implies hypocritical disbelief.

Allāh Almighty says :—

> 'They have made their oaths a screen (for their hypocrisy) thus they hinder

(men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed then disbelieved, so a seal was set on their hearts, therefore they understand not."

Holy Qurʾān 63 : 2-3

(2) **The Minor Disbelief (Al-Kufr-Al-Asgher) :** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed "Al-Kufr-an-Niʿmah". This implies disbelief manifesting itself in ungratefulness for Allāh's blessings or favours.

Allāh Almighty says :—

" And Allāh sets forth a parable, a township (Mecca) that dwelt secure and well-content, its provision coming to it in abundance from every place, but it treated the favour of Allāh with ungratefulness so Allāh made it taste the pangs of hunger and terror because of (the evil) (its people) used to do.'

Holy Qurʾān (16 : 112)

THE JEWS AND THE CHRISTIANS

As for the Jews and the Christians, they are particularly warned because they are followers of chosen Apostles of Allāh(i. e., Prophets, Moses and Jesus Christ-may peace and blessings be upon them).

Allāh Almighty says :—

'And whoever desires a religion other than Islām (the religion of Prophet Muḥammad - peace and blessings be upon him), it will never be accepted of him and in the Hereafter he will be one of the losers.'

Holy Qurʾān 3 : 85

Prophet Muḥammad - Peace be upon him said (the meaning of which is) : "Any jew or Christian who heard about me and did not believe in me and what was revealed to me of the Holy Qurʾān and my traditions, his ultimate destination is the (Hell) Fire." **The Holy Qurʾān** is itself a miracle. Anyone, whatever his nationality, reading this Divinely Revealed Book will be convinced that it is such a Book that could not beproduced by a human being.

Allāh Almighty says :—

" And this Qurʾān is not such as could ever be produced by other than Allāh, but

(on the contrary) it is a confirmation of (revelation) that was before it (i. e., the Torah and the Gospel etc.) and a full explanation of the Book (i. e., laws and orders etc. decreed for mankind) wherein there is no doubt from the Lord of the Worlds.

Or do they say : He (Muḥammad-may peace be upon him) forged it ? Say : Bring then a chapter (of the Qur'ān) like unto it and call (to your aid) anyone who can, besides Allāh, if it be you speak the truth.' Holy Qur'ān 10 : 37-38

Jesus Christ (Peace be upon him) is a Prophet in whom every Muslim must believe, as belief in all the Prophets and Apostles of Allāh is a part of the Islamic Faith. The Bible itself proves categorically that he was the servant of God (Allāh) as a Prophet and preached monotheism.

For the benefit of all the readers I wish to include a thought-provoking article which was originally written in Arabic by a learned religious scholar, Dr. Muḥammad Taqiyaddīn Al-Hilālī, a professor at this Islamic University, Medīna, and rendered into English by Brother Ādam Moosa Makda entitled " Biblical Evidence of Jesus being a Servant of God (Allāh) and having no Share in Divinity."

BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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Rendered into English
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INTRODUCTION.

All praises be to the ONE to Whom all Dignity, Honour and Glory are due ; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Apostles and Prophets to guide humanity towards monotheism ; **to worship Him Alone**, the only ONE worthy of worship, and to warn them of the eternal dire consequences of polytheism; associating partners with one God and the worship of creatures.

Peace and blessings of God be upon all the prophets and apostles, especially on Muḥammad, the last of the prophets, and on all who follow them in righteousness until the Day of Recompense.

A student of mine who studied at a university in the United States of America had written to me how the Christians argued with him on religion while he was unable to reply to their claims or defend himself. I compiled this article for him and entitled it " Biblical Evidence of Jesus being a servant of God and having no share in Divinity" (i.e,, Jesus was not an incarnation of God), giving him the exact quotations from the Bible so that he may quote from the English version to them after understanding what I had explained in Arabic. He later informed me how he mastered its contents and then challenged them to a debate in which he dumbfounded and defeated them convincingly.

CHRISTIANITY : MEN WITHOUT RELIGION ; ISLAM : RELIGION WITHOUT MEN.

A Muslim never lacks proofs about the purity and truthfulness of his religion, but what he lacks are those truthful brothers who stand for Allāh and His Prophet (peace be upon him) testifying to the Truth. **Indeed, in this age, Islam is a Religion without men (custodians and propagators)** whereas Christianity is men without a religion ; yet , by their endeavour, adventurous spirit, patience and monetary contributions they are able to falsify truth and make falsehood appear true. In this materialistic age most humanity have become slaves to wealth, fashions and mansions.

There is none worthy of worship but Him and in Him do I put my trust, and towards Him I am destined.

JESUS AND THE DEVIL IN THE BIBLE.

In the New Testament of the Bible, in the fourth chapter of S. Matthew the sixth and seventh Verses clearly indicate that Jesus is an obedient one and God is the Master and Lord according to his saying in the seventh verse :—

" It is written again, Thou shalt not tempt the **Lord thy God.**"

In this chapter we read that the Devil actually carried the Messiah (Christ) and took him from place to place. How can the Devil carry God ? Glory be to God ; He is above such blasphemy !

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God ? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books) :—

" Thou shalt not prostrate before any but the Lord, your God ;
And HIM alone should you worship." S. Matthew 4 : 1)

CHILDREN OF GOD.

Jesus never called himself ' Son of God ' as far as I know but he **used to call himself the ' Son of Man '** (ref. S. Mark 2 : 10) although he heard himself being called by that name but did not object as assumed in the Bible and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called ' Son of God.' In S. Matthew 5 : 9 we read :—

" Blessed are the peace makers, for they shall be called the children of God."

S. Matthew (5 : 45) :—

" That ye may be children of your Father which is in heaven......"

GOD THE FATHER.

S. Matthew (5 : 48) :—

" Be ye therefore perfect, even as your Father which is in heaven is perfect."

S. Matthew (6 : 1) :—

" ....otherwise ye have no reward of your Father which is in heaven."

S. Matthew (7 : 21) :—

" Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the Kingdom of Heaven ; but he that doeth the Will of my Father which is in heaven."

N. B. The word ' Lord ' here was translated as ' Rab ' in the Arabic version of the Bible so that people may be convinced that Christ is God ! But if one studies the rest of the Verse, one will note that **the Verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus)**. Therefore the correct translation should be:—

" Not everyone that sayeth to me, O my master, shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term ' Father ' is used for God in numerous places in the Bible. It is never used exclusively for the Messiah (Jesus).

S. Matthew (11 : 25) :—

> " At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes."

JESUS THE WORSHIPPER.

S. Matthew (14 : 23) :—

> **"And when he had sent the multitude away, he went up into a mountain apart to pray........."**

I say : If he (Jesus) is God or a part of God then **why did he pray ?** In fact, **prayer is always from a submitting, needy and dependent one for the Mercy of God Almighty** as mentioned in the Holy Qur'ān. (35 : 15) :—

> " O men, it is you that have need of Allāh and Allāh is the Self-Sufficient, the Praised One."

And in (19 : 93) :—

> " There is none in the heavens and the earth but comes to the Beneficent as a servant."

A BIBLICAL STORY :—

S. Matthew (15 : 22 - 28) :—

> " And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with the devil. But he answered her not a word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
>
> Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not me to take the children's bread and to cast it to dogs.
>
> And she said, Truth, Lord : Yet the dogs eat of the crumbs which fall from their master's table.
>
> Then Jesus answered and said unto her, O woman, great is thy faith : Be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

In this story about a woman from Canaan there are noteworthy points —

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the upliftment of his tribe and not for the others.

(3) Tribal pride of decendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS : A PROPHET OF GOD :—

S. Matthew (19 : 16 - 17) :—

> " And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, **Why callest thou me good? (There is) none good but One, (i. e., God),** but if thou wilt enter into life, keep the commandments."

In the above verses we note his acknowledgement of his submissiveness (to God's will).

S. Matthew (21 : 45-46) :—

> " And when the chief priests and pharisees had heard his parable, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude **because they took him for a prophet."**

Here it is proved that all those who believed in Jesus during his life-time **did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only.** This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (the Incarnation of God) if only they pondered.

JESUS : A SERVANT OF GOD :—

S. Matthew (23 : 8) :—

> " But be not ye **called Rabbi : For One is your master,** even **Christ; and we yet are bretheren."**

Here **it is clearly proved that Jesus was a servant of God,** and that there is only **one master and He is God**. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

S. Matthew (23 : 9) :—

> " And call no man your father upon the earth : for One is your Father which is in heaven."

From this you will note that **fatherhood and sonship is meant to be the relationship between the Lord and His servants : It is meant in a general sense and not specially for Jesus Christ.**

S. Matthew (24 : 36) :—

> " But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but God, thus Jesus' knowledge is imperfect like all other men ; **God Alone is all-Knowing,** Omniscient.

S. Matthew (26 : 39) :—

> " And he (Jesus) went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of God's Will and realises the fact that **he is servant of God.** He (God) Alone can cause the change.

THE COMPILATION OF THE BIBLE

S. Matthew (27 : 7-8) :—

> " And they took counsel and brought with them the potter's field to bury strangers in.
>
> Wherefore that field was called The Field of Blood, unto this day."

From these Verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurance of the events described, having been retained in the memory of the people.

S. Matthew (27 : 46) :—

> " And about the ninth hour Jesus cried with a loud voice, saying,
> Eli, Eli, lama sabachthani **(My God, My God, why hast thou forsaken me)?"**

This is **according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such**

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words could only come from unbelievers in God. Further, it is incredible that such words should come from a Prophet of God because God never breaks His promise, and His Prophets never complained against His promise.

JESUS: PREACHER OF MONOTHEISM ('TAUHID')

In S. John (17 : 3) :—

> " And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent."

S. Mark (12 : 28-30) :—

> " And one of the scribes came, and having heard them reasoning together, and preceiving that he had answered them well, asked him, Which is the first commandment of all ? And Jesus answered him: The first of all the commandments is, Hear, O Israel, **the Lord thy God is one Lord :** And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength ; This is the first commandment."

In S. Mark 12 : 32 :—

> " And the scribe said unto him, Well, Master, thou hast said the truth: For **there is one God ;** and there is none other than He."

In S. Mark (12 : 34) :—

> "......he (Jesus) said unto him, Thou art not far from the kingdom of God......"

In these verses **Jesus (Peace be upon him) himself had testified that God is the one God,** there is none other than Him, and that whoever **believes in His oneness, he is near the kingdom of God.** Therefore, **whoever associates partners with God or believes in the Trinity is far away from the kingdom of God,** and whoever is far away from the kingdom of God he is the enemy of God.

In S. Mark (24 : 36) :—

> " But of that day and hour knoweth no man, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from S. Matthew which is exactly as proclaimed by the Holy Qur'ān in that **none knows when the Hour will come except Allāh.** This establishes the fact that **Jesus was subservient to God and that he had no share in Divinity ; that he was an incarnation of God, was an innovation by the people of Can'ān.**

S. John (20 : 16) :—

> " Jesus said unto her, Mary. She turned herself, and saith unto him, Rabbani ; which is to say, Master. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father ; but go to my brethren, and say unto them, I ascend unto my Father and your Father ; **and to my God and your God.** Mary Magdlene came and told the Disciples that she had seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testifies **that God is his God and their God,** making no difference between him and them in the worship of the one God. Whoever believes that Jesus Christ is God has indeed blasphemed against God and betrayed the Messīaḥ (Jesus) and all the Prophets and Apostles of God.

BIBLICAL PROPHECY ON THE ADVENT OF MUḤAMMAD

(Peace be upon him)

S. John (14 : 15-16) :—

> " If you love me, keep my commandments. And I will pray to the Father and He shall give you another **comforter** that he may abide with you forever."

Muslim theologians have said that " **another comforter** " is Muḥammad, the Apostle of God ; and him to " abide forever " means the perpetuity of his **Laws and way of life (S̱harīʿa) and the Book which was revealed to him.**

S. John (15 : 26-27) :—

> " But when the comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me : And he also shall bear witness, because ye have been with me from the beginning."

S. John (16 : 5-8) :—

> " But now I go my way to him that sent me ; and none of you asketh me Whither goest thou? But because I have said these things unto you, sorrow had filled your heart. Nevertheless I tell you the truth ; for if I go not away, **the comforter will not come unto you** ; but if I depart, I will send him unto you. And **when he is come, he will reprove the world of sin, and of righteousness and of judgement.**"

S. John (16 : 12-14) :—

> " I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth ; For he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : And he will show you things to come. He shall glorify me ; for he shall receive of mine, and he shall shew it unto you."

S. John (16 : 16) :—

> " A little while and you shall not see me ; and again a little while, you shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him - in the obove verses - does not comply with any other person but Muḥammad (Peace be upon him), the Apostle of God. This ' person ' whom Jesus prophecied will come after him, is called in the Bible ' Parqaleeta '. This word was deleted by later interpreters and translators and changed at times to ' Spirit of Truth ', and at other times, to ' comforter ' and sometimes to ' Holy Spirit '. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word ' Muḥammad ' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATON OF THE STORY OF THE CROSS

(1) The Bible testifies to the face that Jesus was known among the Jews ; he used to preach and deliver sermons in the Temple of Solomon in Jerosalem. It was, therefore, un-necessary to hire a Jew for thirty pieces of silver to direct them to him as related in S. Matthew.

(2) It is related that one of the twelve Disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four-hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the Governor, Pontius Pilate.

S. Matthew (27 : 11 - 14) :—

> " And Jesus stood before the Governor : The Governor asked him, saying, Art thou the king of the Jews ? And Jesus said unto him, Thou saith : And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee ? And he answered him never a word........."

The Christians will interpret the above Verse to mean that Jesus wanted to die on the cross for the redemption of mankind and for the forgiveness of their sins ; if so, then why did he ask to turn away that cup from him (i. e. Death) ? Why did he cry out while on the cross (as they assume) : " O Lord, why hast Thou forsaken me ? " How could he have remained silent when the Truth was being challenged ? He was known for his soul-inspiring sermons challenging the Jewish learned Rabbis. No sane person can believe in this. If the story of the cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Christ was not crucified by the Jews as revealed in the Holy Qur'ān by Allāh in a crystal clear manner : — Chapter 4 : 157 - 158

> " And their boasting : We killed Jesus, Christ the son of Mary, the Apostle of Allāh ; but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty of) knowledge, but only follow conjectures. For of surety they killed him not (i. e., Jesus, the son of Mary). But Allāh raised him (Jesus) unto Himself. And Allāh is All-Powerful, All-Wise."

The Jews themselves together with the entire Christian world believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of S. Matthew in the New Testament of Bible :— Chapters 26 and 27

(1) Did those who captured Jesus (according to their assumption) know him in person ? Or did they not know him ?

S. Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured ?

S. Matthew says it was during the night.

(3) Who was the one that directed them to him ?

S. Matthew says : He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of any charge or for a fixed reward which they specified for him ?

S. Matthew says he directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night ?

S. Matthew says that he was fearful and prostrated in prayer saying :—
" O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples ?

S. Matthew says : Sleep overcame them that night together with their Teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition ?

S. Matthew says (Verses 40-46) : He was not satisfied. He used to come to them to wake them up saying : " Watch and pray, that ye enter not into temptation : The spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus Christ.

(8) Did they help him when those ruffians captured him ?

S. Matthew soys: They forsook him and fled.

(9) Did Jesus have confidence in his Disciples during that night ?

S. Matthew says : Jesus informed them that they will all forsake him. Then Jesus said unto them : " Verily I say unto thee. That this night before the cock crows ; thou shalt deny me.........thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples." And so it happened.

(10) How did those ruffians capture him ?

S. Matthew says : They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57 :—

" And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat in his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They laid to him : You are the king of Israel according to your claim. They severely degraded him.

(11) Who finally decided on the death sentence against him ?

S. Matthew says: He was Pontius Pilate, a Greek Roman, who was at that time the governor in Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation ?

S. Matthew says : He did not believe them but asked that man : Is it true what they have said ? He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth ; it was essential for him even if he was not a prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife was sent to the governor and she said to him : " Have thou nothing to do with that just man : For I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day ? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption ?

S. Matthew says : They crucified him between two thieves both of whom abused him by saying to him, " If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross according to their assumption ?

S. Matthew says (27 : 46) :—

" Jesus cried with a loud voice, saying, Elī, Elī, lamā sabachthani ? That is to say, **My God, My God, why hast Thou forsaken me ? "**

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a prophet is a Disbeliever according to the Revealed Religions.

GOD ALMIGHTY, in the Holy Qur'ān, warns, the Jews and the Christians against their blasphemy - that Jesus Christ is an incarnation of God or the Son of God or in rejecting him totally - and that they must believe in him as an Apostle of God only.

> ‘ And there is none of the people of the Scripture (Jews and Christians) but must believe in him (i.e., Jesus as an Apostle of Allāh only) before his (Jew or Christian) death (i. e., when the Angel of Death will appear) and on the Day of Resurrection he (Jesus) will be a witness against them.’
>
> Holy Qur'ān 4 : 159

ISLAMIC UNIVERSITY,
Al-Medīna,
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Muharram 1392 A. H. - March 1972 A. D.

PROPHET JESUS CHRIST IN THE HOLY QUR'ĀN.

The Holy Qur'ān narrates in some detail the importance of the advent of Jesus Christ, his immaculate birth, his miracles, his mission, and ultimately his ascendance. These Divine Revelations on Jesus (peace be upon him) are indeed a living witness and a proof against Christianity.

Allāh Almighty says :—

> “ When the angels said : O Mary, Allāh gives you glad tidings of a Word from Him : His name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter, and of those who are near Allāh.” Holy Qur'ān 3 : 45
>
> “ The likeness of Jesus before Allāh is that of Ādam. He created him from dust then said to Him : Be, and he was. (This is) the Truth from your Lord, so be not of those who doubt.’ Holy Qur'ān 3 : 59-60
>
> “ And of their (Jews) rejecting Faith and uttering against Mary a grave false charge ;
>
> And their boasting : We killed Christ Jesus, the son of Mary, the Apostle of Allah ; but they killed him not nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man). And those who differ therein are full of doubts with no (certainty) of knowledge, but only

conjecture to follow. For of a surety they killed him not (i.e., Jesus, son of Mary). (4 : 157)

But Allāh raised him (Jesus) up unto Himself. And Allāh is All-Powerful, All-Wise. (4 : 158)

' And there is none of the people of Scripture, (Jews and Christians) but must believe in him (he, Jesus son of Mary as an Apostle only) of Allāh before his (Jew's and Christian's) death at the time of the appearance of the Angel of Death). And on the day of Resurrection he (Jesus) will be a witness against them (Jews and Christians) ; Holy Qurʾān (4 : 156-159)

' O people of the Scripture ! Commit no excesses in your religion (i. e., do not exceed its limits) nor say of Allāh aught but the truth : Jesus Christ, the son of Mary was (no more than) an Apostle of Allāh and His Word which He bestowed on Mary and a spirit created by him, so believe in Allāh and his Apostles. Say not : Three (Trinity)! Cease ; (it is) better for you, for Allāh is one God, Glory be to Him (far exalted is He) above having a son. To Him belongs whatever is in the heaven and on earth and sufficient is Allāh as a Disposer of affairs.

Christ will never be proud as not to be a Slave of Allāh (i. e., he is Allāh's Slave and not a God) nor even the angels who are near (to Allāh) (i. e., angels too are Allāh's Slaves). And whoever refuses His worship and is proud, He will gather them all together on to Himself.' Holy Qurʾān 4 : 171-172

' Surely in disbelief are they who say that Allah is Christ, the son of Mary. Say (O Muḥammad) who then has the least power against Allāh if he willed to destroy Christ, the son of Mary, his mother, and all that is on the earth together ? And to Allāh belongs the dominion of the heavens and the earth and all that is between them. He creates what He likes, and Allāh has power to do all things.

And (both) the Jews and the Christians say : We are sons of Allāh and His loved ones ; Say (O Muḥammad) : Why then does He punish you for your sins ? Nay, you are but human being of that what he had created, He forgives whom He will and He punishes whom He will. And to Allāh belongs the dominion of the heavens and the earth and all that is between them and to Him is the final return (of all).' Holy Qurʾān 5 : 17-19

" Surely they are disbelievers those who said : Allāh is Messiaḥ (Jesus) son of Mary. But Messīaḥ (Jesus) said : O children of Israel, worship Allāh, my Lord and your Lord.

Whoever sets up rivals in worship with Allāh, then verily Allāh has forbidden Paradise for him and the Fire will be his abode. For Wrong-doers there are no helpers.'

Holy Qur'ān 5 : 72

Messiāḥ (Jesus) son of Mary was no more than an apostle. Many were the apostles that passed away before him. His mother (Mary) was a Siddiqah (i.e. she believed in the Words of Allāh and His Books (See 66 : 12). They both used to eat food (as other human beings but Allāh does not). Look how We make the Signs clear to them, yet, look how they are deluded away from the Truth.

Holy Qur'ān 5 : 75

' (Remember) When Allāh will say (on the Day of Resurrection): O Jesus, son of Mary Remember My favour to you and to your mother when I strengthened you with the Holy Spirit (Gabriel) so that you spoke to the people in the cradle and in maturity and when I taught you the Book and Wisdom, the Torah and the Gospel, and when you made out of clay as it were, the figure of a bird by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind and the lepers by My permission, and when you brought forth the dead by My permission. And when I restrained the Children of Israel from (violence to) you when you came unto them with clear signs, the disbelievers among them said : This is nothing but evident magic.'

' And when I (Allāh) put in the hearts of the Disciples to believe in Me and Mine Apostle, they said : We believe and you bear witness that we surrender to Allāh. When the Disciples said : O Jesus, son of Mary, can your Lord send down to us a table spread with food from Heaven? Jesus said : Fear Allāh if you have faith.

They said : We wish to eat thereof and to be stronger in Faith and to know that you have indeed told us the Truth and that we ourselves may be witnesses (to the miracle).

Jesus, son of Mary said : O Allāh, our Lord, send us from Heaven a table spread with food that there may be for us, for the first and the last of us, a festival and a sign from you and provide for our sustenance, for you are the Best of Sustainers.

Allāh said : I will send it down unto you, but if any of you after that disbelieves, I will punish him with a torment such as I have not inflicted on anyone among all the people.

And when Allāh will (on the Day of Resurrection) say : O Jesus, son of Mary! Did you say unto men : Worship me and my mother as two gods besides Allāh, he will say : Glory be to You ; it was not mine to say what I had no right (to say). Had I said such a thing you would surely have known it. You know what is in my mind though I know not what is in Yours. Truly, You know in full all that is hidden.'

Holy Qur'ān 5 : 110-113

" And (remember) when Jesus, son of Mary said : O children of Israel ! I am the Apostle of Allāh (sent) to you confirming the Torah (which came) before me and giving glad tidings of an Apostle to come after me whose name shall be Aḥmed (i. e., the second name of Prophet Muḥammad and literally it means the one who praises Allāh more than others). But when he (Jesus) came to them with clear signs they said : This is mere magic.'

Holy Qur'ān (61 : 6)

CHRIST'S DESCENT :

I wish to remind the reader hear that Jesus Christ, son of Mary (peace be upon him) will be returning to this world before the Day of Resurrection. He will return to become a leader of the Muslim nation as has been revealed in the Holy Qur'ān :—

'And he (Jesus, son of Mary) shall be a knowing sign for the coming of the Hour (Day of Resurrection) (i. e., Jesus' descent on earth). Therefore, have no doubt about it. And follow Me (Allāh) (i. e., be obedient to Allāh and do what He orders to do, O mankind). This is the Straight Path.

And let not Satan hinder you (from the Right Religion). Verily he (Satan) is to you a plain enemy.

And when Jesus came with clear signs he said : I have come to you with wisdom and in order to make clear to you some of the (points) in which you differ, therefore, fear Allāh and obey me :

Verily! Allāh is my Lord and your Lord. So worship Him (alone). This is a Straight Path.'

Holy Qur'ān 43 : 61-64

The Last of all the Prophets, (Muḥammad) (peace be upon him) said (as narrated by Abū Huraira and quoted in Ṣaḥiḥ-al-Bukhāri :

Narrated Abū Huraira : **Allah's Apostle ﷺ said : " By Him in Whose Hand my soul is, (Jesus) son of Mary will shortly descend amongst you (Muslims) as a just ruler (not as an Apostle) and will break The Cross and kill the pig and abolish the Jizya (a tax levied from the Jews and Christians who are under the protection of a Muslim government). Then there will be abundance of money and nobody will accept charitable gifts."**

Ṣaḥīḥ-al-Bukhārī, Vol. III, No. 425

I conclude with gratitude, praise and glory to Almighty Allāh, the Lord of the worlds, and the salutation : Blessings be to the master of all Apostles, Muḥammad (peace be upon him).

Dr. Muḥammad Muḥsin Khān

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End of the 8th Volume

GLOSSARY

Al - Ḥarra	A place in the outskirts of Medina.
Al - Ihtiba	a sitting posture, putting one's arms round one's legs while sitting on the hips.
Al - Mulāmasa	(synonym of ' Limas ') A scale in which the deal is completed if the buyer takes a thing without seeing or checking it properly.
Al - Munabād̲h̲a	(synonyms of ' Nisaal ') A scale in whith the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch, or check it.
Al - Lat Al - ʿUzza	well-known idols in Hijaz which used to be worshipped during the Pre-Islamic Ignorant Period.
Al - Wāsil	One who is kind to his kith and kin.
Anṣār	(singular : Anṣārī) Anyone of the companions of the Prophet ﷺ from the inhabitants of Medina who embraced and supported Islam and who received and entertained the Muslim emigrants who migrated from Mecca.
Aqra Halqa	May Allāh destroy you and inflict disease upon you. It is an expression of exhortation meaning, if you do not do what I tell you, you will have great disadvantage and win nothing.
Ar - Ruqiya	It is a kind of treatment, i.e., to recite Sūrat - al - Fatiha or any other Sūra of the Qur'ān and then to blow one's breath with sliva over a sick person's part.
ʿAṣaba	all male relatives of a deceased person, from the father's side.
As - Suffa (people)	they were about eighty men or more who used to stay and have religious teachings in the Prophet's Mosque at Medina, and they were very poor people.
BADANA	a camel for sacrifice.
Balam	means ox.
Barrah	pious.
Dag̲h̲ābis	snake cucumbers.
D̲hawi-l-arham	kindred of blood.
D̲hi-al-Kalasa	was a place where Idols used to be worshipped in Yemen during the Pre-Isamic Ignorant Period, it was also called Kaʿba - Al-Yamaniyya.

Dibaj	a kind of silk cloth,
Fahish	one who talks evil.
Fara'īd	share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān 4 : 11, 12, 176 (1/2, 3/4, 1/3, 1/6, 1/8, 2/3).
Ghīra	This word covers a wide meaning : jealousy as regards women, and it is also a feeling of great fury and anger when one's honour and prestige is being injured or challenged.
Ghuraf	special abodes.
Haya	This term covers a large number of concepts. It may mean modesty, self-respect, or bashfulness.
Henna	a kind of plant used for dyeing hair, etc.
Hira	a well-known cave in a mountain in Mecca.
Hubla	a kind of desert tree.
Huda	Chanting of camel-drivers, keeping time camels' walk.
Idhkhir	a kind of grass well-known for its good smell which is found in Hijaz, Saudi Arabia.
ʿĪd-ul-Aḍha	the four-day festival of Muslims, starting on the 10th of Dhul Hijja.
ʿĪd-ul-Fiṭr	the three-day festiwal of Muslims, starting from the first of Shawwāl, the month that immediately follows Ramaḍān. 'Fiṭr' literally means 'breaking the fast'. Muslims fast for the whole month of Ramaḍān, the ninth month of the Muslim calender, and when Shawwāl comes, they break their fast.
'Iqamāt-aṣ-Ṣalat'	i.e., the offering of prayers perfectly : This is not understood by many Muslims. It means that :— (A) All the members of a family or a group etc. of a town or a village etc., must offer the prayers; all the males in the mosque for the five congregational prayers, and all the females in their houses, both young and old from seven years of age upwards (and no member of the family is to be excused) at the five fixed stated hours for the five compulsory prayers. If any member intentionally did not offer the prayer, then even if the others prayed, they did not establish the prayers. Each chief (of the family or a town or a village, etc.,) is responsible for it before Allāh. (B) To offer the prayers in a way just as the Prophet (ﷺ) offered it with all its rules and rites. Please see Ḥadith No. 785, 786, 788 Ist Volume, in order to know the Prophet (ﷺ) Ways of Praying.

Is̲h̲timāl-As-samma	:	wrapping one's body in a garment so that one cannot raise the ends or take one's hands out.
Istik̲h̲āra	:	asking Allāh to guide one to the right sort of action concerning an important endeavour. A two-Rakʿāt prayer is offered for this purpose. Certain formulas of invocation are observed. See Ḥadīt̲h̲ 263, Vol. II.
Iʿtikāf	:	seclusion in a mosque for the purpose of worshipping Allāh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession, etc.
Kaʿba Al-Yamaniyya	:	(see Dhul-Kalasa).
Kāfir	:	a disbelievr of Allāh.
Kaut̲h̲ar	:	the Sacred river (Lake Fount) in Paradise.
K̲h̲adira	:	a kind of vegetation.
K̲h̲alīl	:	one whose love is mixed with one's soul and it is superior to friend and beloved. The Prophet ﷺ had only one K̲h̲alīl. i.e., Allāh, but he had many friends,
K̲h̲amisa	:	a square black woolen blanket with marks on it.
Kunya	:	calling a man, 'O father of so-and-so!' Or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
Labaik	:	I am ready to obey your order.
Liʿān	:	an oath which is taken by both the wife and the husband when the latter accuses his wife of committing adultery.
Mayāt̲h̲ar	:	silk cushions.
MIRACLES	:	of the Prophet (ﷺ) See the Appendix.
Miʿrāj	:	the night of the Prophet's ascent to Heaven.
Muʿad̲h̲d̲h̲in	:	the one who makes the call to prayer (Ad̲h̲ān).
Mudd	:	a measure of two-thirds of a kilo.
Muhajir	:	anyone of the early Muslims who had migrated from any place to Medina during the lifetime of the Prophet ﷺ before the Conquest of Mecca, and also the one who refrains from all things forbidden by Allāh.
Mujazziz	:	a Qāʾif: a learned who reads the foot and hand marks.
Mutafahish	:	a person who conveys evil talk.
Nady	:	a part of an arrow.
Najis̲h̲	:	to offer a high price for something in order to allure another

customer who is interested in the article.

Namīma : (calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Nasal : a part of an arrow.

Nūn : fish.

Qaṣab : pipes made of pearls gold, and other precious stones.

Qatifa : thick soft cloth.

Qattāt : a person who conveys information from somebody to another with the intention of a causing harm and enmity between them.

Qiṣāṣ : the law of equality in punishment.

Qud̲had̲h : a part of an arrow.

Qum-Qum : a narrow-headed vessel.

'Rūh-ul-Lāh' (روح الله) : According to the early religious scholars from among the companions of the Prophet ﷺ and their students and the Mujtahadins, there is a rule to distinguish between the two nouns composed as genitives.

(A) One of that is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (Bait-ul-Lāh بيت الله); (ii) Allāh's Apostle (رسول الله); (iii) Allāh's Slave ('Abdullāh عبد الله); (iv) Allāh's Soul (Rūh-ul-Lāh روح الله) etc.

The rule for the above words is that the second noun, e.g., House, Apostle, Slave. Soul, etc., is created by Allāh and is Honourable in His Sight, and similarly Allāh's Soul or Spirit may be understood as the Spirit or Soul of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word : BE. And it was (created) like the creation of Adam.

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge ('Ilmullāh علم الله); (i) Allāh's Life (Ḥayatullāh حياة الله), (iii) Allāh's statement (Kalamullāh كلام الله); (iv) Allāh's Self (Dhatullāh ذات الله) etc.

Rajaz : name of a poetic metre.

Ribā : usury which is of two major kinds :

(a) Ribā Nasi a, i.e., interest on lent money.

(b) Ribā Faḍl, i.e., taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality e.g., dates of a superior quality for a greater amount of dates of inferior quality.

Sā‘ : a measure that equals four Mudds.

Sariya : an army which is not led by the commander-in-chief. The army which was sent by the Prophet ﷺ without his participation in it.

Shirāk : a leather strap.

Shirk : (opposite of Tauḥeed). i.e., take others than Allāh lords and deities for to worship.

Subḥān Allāh : to deem Allāh above all unsuitable things ascribed to Him.

Sumur : a kind of desert tree.

Sundus : a kink of silk cloth.

Tahnīk : to chew a date and put the juice in the mouth of a child.

Taribat Yamīnuka : (May your right hand be in dust) It is an expression of exhortation meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tashmīt : May Allāh bestow His Blessings on you.

Tauhid : is of four aspects :

(a) Unity of Lordship, ‘ Tauhid-al-Rabubiya ’, to believe that there is only One Lord for the whole universe, and whatever is in it its Creator its Maintainer and that is Allāh.

(b) Unity of Worship, ‘ Tauhid-al-Uluhiya ’, to believe that none has the right to be worshipped but Allāh. e.g., praying, fasting, slaughtering etc.

(c) Unity of the Names and the qualities of Allāh :
‘ Tauḥeed-ha-Asma-was Sifat ’, to believe that (i) we must not name or qualify Allāh except with what He and His Apostle ﷺ has named or qualified him (ii) none can be named or qualified with the names and qualifications of Allāh, e.g., Al-Karim (iii) we must confirm all Allāh's qualifications which Allāh has stated in His Book (Qur’ān) or mentioned through His Apostle (Muḥammad ﷺ) without changing the meaning and giving resemblance to any of the created things.
These three aspects of Tauheed are included in the meaning ‘ None has the right to be worshipped but Allāh.’

(d) Unity of Allāh's Apostle Muḥammad ﷺ , ‘ Tauḥeed-al-

		Itiba .' and this is included in the meaning of. 'I certify that Muḥammad ﷺ is Allāh's Apostle, and that means: None has the right to be followed after Allāh's Book (Qur'ān), but Allāh's Apostle ﷺ .
Waiaḥaka	:	May Allāh be merciful to you.
Wailaka	:	' Woe upon you ! '
Walā'	:	a kind of relationship between the master who freed a slave and the freed slave.
Zakāt (obligatory charity)	:	a certain fixed proportion of the wealth (2 1/2 *o/o* of every Muslim to be paid yearly for the benefit of the needy in the Muslim community. The payment of Zakāt is obligatory as it is one of the five major principles of Islam. Zakāt is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.
Zakāt-al-Fiṭr	:	An obligatory Sadaqa to be given by Muslims before the prayer of 'Īd-al-Fiṭr

In the Name of Allāh, the Most Beneficent, the Most Merciful

(NOTICE)

Whoever finds any mistake in my translation of the meanings of (Ḥadīt̲h̲) Ṣaḥīḥ Al-Buk̲h̲ārī into English, I request him to write to the Chancellor of the Islamic University at MEDINA indicating the mistake and its place along with the correct translation.

I thank all those who will point out these mistakes with the intention of seeking Allāh's Pleasures, and of correcting the translation of the meanings of Ḥadīt̲h̲ of Allāh's Apostle ﷺ .

And Allāh is Surety over what I say.

TRANSLATOR

Dr. Muḥammad Muhsin K̲h̲ān

* (بسم الله الرحمن الرحيم) *

* (اعلان) *

كل من يعثر على خطاء فى ترجمتى لصحيح البخارى الى الأنجليزية فاننى أرجوا منه أن يكتب لسماحة رئيس الجامعة الأسلامية بالمدينة المنورة عن ذلك، موضحاً الخطأ و موضعه مع بيان الصواب .

و أشكر كل من نبه على شيء من ذلك قاصداً وجه الله وتصحيح ترجمة حديث رسول الله صلى اللهُ عليه وسلم ، والله على ما نقول وكيل .

المترجم / الدكتور :

محمد محسن خان

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXIII. THE BOOK OF AL-ADAB (GOOD MANNERS):

كتاب الأدب

(1) CHAPTER. Al-Bir (kindness) and As-Ṣila (good relations).

The Statement of Allāh تعالى :

‘And We have enjoined on man, to be good and dutiful to his parents’ (29 : 8)

باب البِرِّ والصِّلَةِ وقَوْلِ اللهِ سُبْحَانَهُ وتَعَالى ـ وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ـ .

1. Narrated Al-Walīd bin ʿAizār: I heard Abū Amr ʿAsh-Shaibānī saying, “The owner of this house,” he pointed to ʿAbdullāh’s house, “said, ‘I asked the Prophet ﷺ ‘Which deed is loved most by Allāh عزّ وجلّ ?’ He replied, ‘To offer prayers at their early (very first) stated times.’ ” ʿAbdullāh asked, “What is next ?” The Prophet ﷺ said, “To be good and dutiful to one’s parents.” ʿAbdullāh asked, “What is next ?” The Prophet ﷺ said, “To participate in Jihād for Allāh’s Cause.” ʿAbdullāh added, “The Prophet ﷺ narrated to me these three things, and if I had asked more, he would have told me more.”

١ ـ حَدَّثَنَا أبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ: قالَ الوَلِيدُ بنُ عَيْزَارٍ: أخْبَرَنِى قالَ: سَمِعْتُ أبَا عَمْرٍو الشَّيْبَانِىَّ يَقُولُ: أخْبَرَنَا صَاحِبُ هَذِهِ الدَّارِ، وأوْمَأ بِيَدِهِ إلى دارِ عَبْدِ اللهِ، قالَ، سَألْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم: أىُّ العَمَلِ أحَبُّ إلى اللهِ عَزَّ وجَلَّ؟ قَالَ: الصلاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أىٌّ؟ قَالَ: ثُمَّ بِرُّ الوَالِدَيْنِ، قَالَ: ثُمَّ أىٌّ؟ قَالَ: الجِهَادُ فى سَبِيلِ اللهِ، قَالَ: حَدَّثَنِى بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِى .

(2) CHAPTER. Who is more entitled to be treated with the best companionship?

بابُ مَنْ أحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ .

2. Narrated Abū Huraira رضي الله عنه : A man came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet ﷺ said, "Your mother." The man said. "Who is next?" The Prophet ﷺ said, "Your mother." The man further said, "Who is next?" The Prophet ﷺ said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet ﷺ said, "Your father."

٢ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ ، عَنْ عُمارَةَ بنِ القَعْقاعِ ابنِ شُبْرُمَةَ ، عَنْ أبي زُرْعَةَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : جاءَ رَجُلٌ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقالَ : يا رَسُولَ اللهِ ، مَنْ أحَقُّ النَّاسِ بِحُسْنِ صَحابَتِي ؟ قالَ : أُمُّكَ ، قالَ : ثُمَّ مَنْ ؟ قالَ : أُمُّكَ ، قالَ : ثُمَّ مَنْ ؟ قالَ أُمُّكَ ، قالَ : ثُمَّ مَنْ ؟ قالَ ، ثُمَّ أبُوكَ . وَقالَ ابنُ شُبْرُمَةَ وَيَحْيَى بنُ أيُّوبَ : حدَّثَنا أبو زُرْعَةَ مِثْلَهُ .

(3) CHAPTER. One should not go for Jihād (fighting in Allāh's Cause) without the permission of one's parent.(1)

بابٌ لا يُجاهِدُ إلاَّ بِإذْنِ الأبَوَيْنِ .

3. Narrated ʿAbdullāh bin ʿAmr: A

٣ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا

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(1) Jihād is compulsory for the Muslim community. So a Muslim should take permission from his parents to go for it, but when an enemy of Islam attacks the Muslim rights or their country then it does not need the permission of parents.

man said to the Prophet ﷺ, "Shall I participate in Jihād?" The Prophet ﷺ said, "Are your parents living?" The man said, "Yes." The Prophet ﷺ said, "Do Jihād for their benefit." (1)

يَحْيَى، عَنْ سُفْيَانَ وشُعْبَةَ قَالا: حدَّثنا حَبِيبٌ. ح قالَ: وحدَّثنا مُحَمَّدُ ابنُ كَثِيرٍ: أخْبَرَنا سُفْيانُ، عَنْ حَبِيبٍ، عَنْ أبي العَبَّاسِ، عَنْ عَبْدِ الله ابنِ عَمْرٍو قَالَ رَجُلٌ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم: أُجاهِدُ؟ قالَ: ألَكَ أبَوَانِ؟ قالَ: نَعَمْ، قالَ: فَفِيهِما فَجاهِدْ.

(4) CHAPTER. A man should not abuse his parents.

باب لا يَسُبُّ الرَّجُلُ وَالِدَيْهِ.

4. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: Allāh's Apostle ﷺ said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allāh's Apostle! How does a man curse his parents?" The Prophet ﷺ said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

٤ - حدَّثنا أحمَدُ بنُ يُونُسَ قالَ: حدَّثنا إبراهِيمُ بنُ سَعْدٍ، عَنْ أبِيهِ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمَنِ، عَنْ عَبْدِ الله بنِ عَمْرٍو رَضِيَ اللهُ عَنْهُما قالَ: قالَ: رَسُولُ الله صلى اللهُ عليهِ وسلَّم: إنَّ مِنْ أكْبَرِ الكَبائِرِ أنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ، قِيلَ: يا رَسُولَ الله وكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قالَ: يَسُبُّ الرَّجُلُ أبا الرَّجُلِ، فَيَسُبُّ أباهُ، ويَسُبُّ أُمَّهُ.

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(1) i.e., Serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allāh's Cause.

(5) CHAPTER. The invocation of the person who is dutiful to his parents is fulfilled (i.e., accepted by Allāh).

5. Narrated Ibn ʿUmar ﷺ : Allāh's Apostle ﷺ said, "While three persons were travelling, they were overtaken by rain and had to enter a cave in a mountain. A big stone fell from the mouth of the cave and blocked it. They said to each other, 'Think of such good righteous deeds as you have done for Allāh's sake only, and invoke Allāh by referring to those deeds so that Allāh may relieve you from your difficulty.' One of them said, 'O Allāh! I had my parents who were very old and I had little children for whose sake I used to work as a shephered. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till dawn appeared. (O Allāh !)

بَاب إجَابَةِ دُعَاءِ مَنْ بَرَّ وَالِدَيْهِ .

٥ ـ حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ : حَدَّثَنَا إسْمَاعِيلَ بنُ إبْرَاهِيمَ بن عُقْبَةَ قَالَ : أخْبَرَنى نَافِعٌ عَنِ ابن عُمَرَ رَضِىَ اللهُ عَنْهُمَا عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : بَيْنَمَا ثَلاثَةُ نَفَرٍ يَتَمَاشَوْنَ أخَذَهُمُ المَطَرُ ، فَمَالُوا إلى غَارٍ فى الجَبَلِ فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الجَبَلِ فأطْبَقَتْ عَلَيْهِمْ . فَقَالَ بَعْضُهُمْ لِبَعْضٍ : انْظُرُوا أعمالاً عَمِلْتُمُوهَا للهِ صَالِحَةً فادْعُوا اللهَ بِهَا لَعَلَّهُ يُفَرِّجُهَا . فَقَالَ أحَدُهُمْ : اللَّهُمَّ إنَّهُ كَانَ لى وَالِدَانِ شَيْخَانِ كَبِيرَانِ ، ولى صِبْيَةٌ صِغَارٌ كُنْتُ أرْعَى عَلَيْهِمْ ، فإذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَىَّ أسْقِيهِمَا قَبْلَ وَلَدِى ، وإنَّهُ نَأى بِىَ الشَّجَرُ فَمَا أتَيْتُ حَتَّى أمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا ، فَحَلَبْتُ كَمَا كُنْتُ أحْلُبُ ، فَجِئْتُ بِالحِلابِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا ، أكْرَهُ أنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا ، وأكْرَهُ أنْ أبْدَأ بِالصِّبْيَةِ قَبْلَهُمَا ، والصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَىَّ ، فَلَمْ يَزَلْ

If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky,' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars. So I worked hard till I collected one-hundred Dinars and went to her with that. But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah! Do not deflower me except legally (by marriage contract).' So I left her. O Allah! If you considered that I had done that only for seeking Your pleasure, then please let the stone move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said, 'O Allah! I employed a labourer for wages equal to a Faraq (a certain measure) of rice, and when he had finished his job, he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to buy with the price of the yield, some cows and their shepherd. Later on the labourer came to me and said, '(O Allah's slave!) Be afraid of Allah, and do not be unjust to me and give me my due.' I said (to him), 'Go

ذَلِكَ دأبِى ودأبُهُمْ حَتَّى طَلَعَ الفَجْرُ . فَإِنْ كُنْتَ تَعْلَمُ أنِّى فَعَلْتُ ذَلِكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا فُرْجَةً نَرَى مِنْها السَّماءَ ، فَفَرَجَ اللهُ لَهُمْ فُرْجَةً يَرَوْنَ مِنْها السَّماءَ . وَقالَ الثَّانِى : اللَّهُمَّ إنَّهُ كانَتْ لى ابْنَةُ عَمٍّ أُحِبُّها كَأشَدِّ ما يُحِبُّ الرِّجالُ النِّساءَ ، فَطَلَبْتُ إلَيْها نَفْسَها فَأبَتْ حَتَّى آتِيَها بِمائَةِ دِينارٍ ، فَسَعَيْتُ حَتَّى جَمَعْتُ مائَةَ دِينارٍ فَلَقِيتُها بِها ، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْها قالَتْ : يا عَبْدَ اللهِ اتَّقِ اللهَ ، وَلا تَفْتَحِ الخاتَمَ إلاَّ بِحَقِّهِ ، فَقُمْتُ عَنْها ، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أنِّى قَدْ فَعَلْتُ ذَلِكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ لَنا مِنْها . فَفَرَجَ لَهُمْ فُرْجَةً . وَقالَ الآخَرُ : اللَّهُمَّ إنِّى كُنْتُ اسْتَأْجَرْتُ أجِيرًا بِفَرَقِ أُرُزٍّ ، فَلَمَّا قَضَى عَمَلَهُ قالَ : أعْطِنِى حَقِّى ، فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ ، فَلَمْ أزَلْ أزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وراعِيَها ، فَجاءَنِى فَقالَ : اتَّقِ اللهِ وَلا تَظْلِمْنِى وَأعْطِنِى حَقِّى ، فَقُلْتُ : اذْهَبْ إلى تِلْكَ البَقَرِ وَرَاعِيها ، فَقالَ : اتَّقِ اللهَ وَلا تَهْزَأْ بِى ، فَقُلْتُ : إنِّى لا أهْزَأُ بِكَ فَخُذْ تِلْكَ البَقَرَ وَرَاعِيَها ، فَأخَذَهُ فانْطَلَقَ . فَإِنْ كُنْتَ تَعْلَمُ أنِّى فَعَلْتُ ذَلِكَ ابْتِغاهَ وَجْهِكَ فافْرُجْ ما بَقِىَ ،

and take those cows and their shepherd.' So he took them and went away. (So, O Allāh !) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allāh released them (from their difficulty)."

فَفَرَجَ اللهُ عَنْهُمْ .

(6) CHAPTER. To be undutiful to one's parents is one of the great sins. This is said by Ibn 'Umar from the Prophet ﷺ .

باب عُقُوقُ الوَالِدَيْنِ مِنَ الكَبَائِرِ ، قَالَهُ ابنُ عُمَرَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم .

6. Narrated Al-Mughīra: The Prophet ﷺ said, "Allāh has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve), and to bury your daughters alive. And Allāh has disliked that you talk too much about others, ask too many questions (in religion), or waste your property."

٦ ـ حدَّثَنَا سَعْدُ بنُ حَفْصٍ : حدَّثنا شَيْبَانُ ، عَنْ مَنْصُورٍ ، عَنِ المُسَيَّبِ ، عَنْ وَرَّادٍ ، عَنِ المُغِيرَةِ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ : إنَّ اللهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمَّهَاتِ وَمَنْعًا وهاتِ ، وَوَأْدَ البَنَاتِ ، وكَرِهَ لَكُمْ قِيلَ وَقَالَ ، وكَثْرَةَ السُّؤَالِ ، وإضَاعَةَ المَالِ .

7. Narrated Abū Bakra ﷺ : Allāh's Apostle ﷺ said thrice, "Shall I not inform you of the biggest of the great sins ?" We said, "Yes, O Allāh's Apostle" He said, "To join partners

٧ ـ حدَّثَنِي إسحَاقُ : حدَّثنا خالِدٌ الوَاسِطِيُّ ، عَنِ الجُرَيْرِيِّ ، عَنْ عَبْدِ الرَّحْمنِ بن أبي بَكْرَةَ ، عَنْ أبِيهِ رَضِيَ اللهُ عَنْهُ قال: قالَ رَسُولُ اللهِ صلى الله

in worship with Allāh ;(1) to be undutiful to one's parents." The Prophet ﷺ sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet ﷺ kept on saying that warning till we thought that he would not stop.

عَليهِ وسلَّم : ألا أُنَبِّئُكم بأكبَرِ الكَبائر ؟ ثلاثًا ، قُلْنا : بَلَى يا رَسُولَ الله ، قالَ : الإِشْرَاكُ بالله وَعُقُوقُ الوَالِدَيْنِ ، وكانَ مُتَّكِئًا فجلس فقالَ : ألا وَقَوْلُ الزُّور ، وشَهادَةُ الزور ، ألا وَقَوْلُ الزُّور ، فَما زَالَ يَقُولُها حتَّى قُلْتُ لا يَسْكُتُ .

8. Narrated Anas bin Mālik ؓ : Allāh's Apostle ﷺ mentioned the greatest sins or he was asked about the greatest sins. He said, "To join partners in worship with Allāh ; (1) to kill a soul which Allāh has forbidden to kill ; and to be undutiful or unkind to one's parents." The Prophet ﷺ added, "Shall I inform you of the biggest of the great sins? That is the forged statement or the false witness." Shuʿba (the sub-narrator) states thut most probably the Prophet ﷺ said, "the false witness."

٨ - حدَّثَنِي مُحَمَّدُ بنُ الوَلِيد : حدَّثنا مُحَمَّدُ بنُ جَعْفَر : حدَّثنا شُعْبَةُ ، قالَ : حدَّثَنِي عُبَيْدُ اللهِ بنُ بَكْرٍ قالَ : سَمِعْتُ أنَسَ بنَ مالِك رَضِيَ اللهُ عَنْهُ قالَ : ذَكَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم الكَبائر أوْ سُئِلَ عَنِ الكَبائِر ، فقالَ : الشِّرْكُ باللهِ ، وَقَتْلُ النَّفْس ، وَعُقُوقُ الوَالِدَيْن فقالَ : ألا أُنَبِّئُكُمْ بأكبرِ الكَبائر ؟ قالَ : قَوْلُ الزُّور أوْ شَهادَةُ الزُّور . قالَ شُعْبَةُ : وأكْثَرُ ظَنِّي أنَّهُ قالَ : شَهادَةُ الزُّور .

(7) CHAPTER. To be good to a pagan father.

بابُ صِلَةِ الوَالِدِ المُشْرِكِ.

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(1) Please see the introduction No. 2.

9. Narrated Asmā' bint Abū Bakr رضي الله عنها : My mother came to me, hoping (for my favour) during the lifetime of the Prophet ﷺ . I asked the Prophet ﷺ , "May I treat her kindly?" (1) He replied, "Yes."

Ibn ʿUyaina said, "Then Allāh revealed :—

> 'Allāh forbids you not (with regard) those who fought not against you because of religion, and drive you not out of your homes, that you should show them kindness and deal justly with them.' " (60 : 8)

٩ ـ حَدَّثَنَا الحُمَيْدِى : حَدَّثَنَا سُفْيانُ : حَدَّثَنَا هِشامُ بنُ عُرْوَةَ : أخْبَرَنى أبى ، أخْبَرَتْنِى أسْماءُ ابْنَةُ أبى بَكْرٍ رَضِىَ اللهُ عَنْهُما قالَتْ : أتَتْنِى أُمِّى رَاغِبَةً فى عَهْدِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم فَسألْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم أصِلُها؟ قالَ : نَعَمْ ، قالَ ابنُ عُيَيْنَةَ ، فأنْزَلَ اللهُ تَعالى فِيها : ـ لايَنْهاكُمُ اللهُ عَنِ الَّذِينَ لَمْ يُقاتِلُوكمْ فى الدِّين ـ .

(8) CHAPTER. The kindness(1) shown by a lady who has a husband, to her mother.(2)

And Asmā' said, "My mother who was a pagan, came with her father during the period of the peace pact between the Muslims and the Quraish infidels. I went to seek the advice of the Prophet ﷺ saying, "My mother has arrived and she is hoping (for my favour)." The Prophet ﷺ said, "Yes, be good(1) to your mother."

بابُ صِلَةِ المَرأة أُمَّها ولَها زَوْجٌ

، وقالَ اللَّيْثُ : حدَّثَنِى هِشامٌ ، عَنْ عُرْوَةَ ، عَنْ أسْماءَ قالَتْ : قَدِمَتْ أُمِّى وَهِىَ مُشْرِكَةٌ فى عَهْدِ قُرَيْشٍ وَمُدَّتِهِمْ إذْ عاهَدُوا النَّبِىَّ صلى اللهُ عليهِ وسلَّم مَعَ أبِيها فاسْتَفْتَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم فَقُلْتُ : إنَّ أُمِّى قَدِمَتْ وَهِىَ رَاغِبَةٌ قالَ : نَعَمْ ، صِلِى أُمَّكِ.

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(1) Means (a) to visit them (b) to help them financially (c) to speak good words with them etc.

(2) The lady does not have to take her husband's permission to let her mother kindly.

10. Narrated Abū Sufyān that Heraclius sent for him and said, "What did he, i.e, the Prophet ﷺ order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste, and to treat our relatives kindly.(1)

١٠ ـ حَدَّثَنَا يَحْيَى: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ، فَقَالَ: فَمَا يَأْمُرُكُمْ؟ يَعْنِي النَّبِيَّ صلى اللهُ عليهِ وسلَّم، فَقَالَ: يَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعَفَافِ وَالصِّلَةِ.

(9)CHAPTER. To be good(1) to one's pagan brother.

بَابُ صِلَةِ الأَخِ الْمُشْرِكِ.

11. Narrated Ibn ʿUmar ﵄: My father, seeing a silken cloak being sold, said, "O Allāh's Apostle! Buy this and wear it on Fridays and when the foreign delegates pay a visit to you." He said, "This is worn only by that person who will have no share in the Hereafter." Later a few silken cloaks were given to the Prophet ﷺ as a gift, and he sent one of those cloaks to ʿUmar. ʿUmar said (to the Prophet ﷺ), "How can

١١ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: رَأَى عُمَرُ حُلَّةً سِيَرَاءَ تُبَاعُ فَقَالَ: يَا رَسُولَ اللهِ ابْتَعْ هَذِهِ وَالْبَسْهَا يَوْمَ الْجُمُعَةِ. وَإِذَا جَاءَكَ الْوُفُودُ. قَالَ: إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ، فَأُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم مِنْهَا بِحُلَلٍ، فَأَرْسَلَ

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(1) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.

I wear it while you have said about it what you said?" The Prophet ﷺ said, "I did not give it to you to wear but to sell or to give to someone else to wear." So ʿUmar sent it to his brother who was one of the people of Mecca before he (ʿUmar's brother) embraced Islam.

إِلَى عُمَرَ بِحُلَّةٍ ، فَقَالَ : كَيْفَ أَلْبَسُهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ ؟ قَالَ : إِنِّى لَمْ أُعْطِكَهَا لِتَلْبَسَهَا وَلَكِنْ تَبِيعُهَا أَوْ تَكْسُوَهَا ، فَأَرْسَلَ بِهَا عُمَرُ إِلَى أَخٍ لَهُ مِنْ أَهْلِ مَكَّةَ قَبْلَ أَنْ يُسْلِمَ .

(10) CHAPTER. The superiority of being good to one's relatives.

بَابُ فَضْلِ صِلَةِ الرَّحِمِ .

12. Narrated Abū Aiyūb Al-Anṣārī رضي الله عنه : A man said, "O Allāh's Apostle! Inform me of a deed which will make me enter Paradise." The people said, "What is the matter with him? What is the matter with him?" Allāh's Apostle ﷺ said, "He has something to ask (what he needs greatly)." The Prophet ﷺ said (to him), "(In order to enter Paradise) you should worship Allāh and join none in worship with Him; You should offer prayers perfectly (1), give obligatory charity (Zakāt), and be good to your kith and kin," He then said, "Leave it!" (The sub-narrator said, "It seems that the Prophet ﷺ was riding his

١٢ - حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا شُعْبَةُ قَالَ : أَخْبَرَنِى ابْنُ عُثْمَانَ قَالَ : سَمِعْتُ مُوسَى بْنَ طَلْحَةَ ، عَنْ أَبِى أَيُّوبَ قَالَ : قِيلَ : يَا رَسُولَ اللهِ ، أَخْبِرْنِى بِعَمَلٍ يُدْخِلُنِى الْجَنَّةَ ح حَدَّثَنِى عَبْدُ الرَّحْمَنِ : حَدَّثَنَا بَهْزٌ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا ابْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ ، عَنْ أَبِى أَيُّوبَ الْأَنْصَارِىِّ رَضِىَ اللهُ عَنْهُ : أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللهِ ، أَخْبِرْنِى بِعَمَلٍ يُدْخِلُنِى الْجَنَّةَ ؟ فَقَالَ الْقَوْمُ : مَالَهُ مَالَهُ ، فَقَالَ رَسُولُ

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(2) The man must have been holding the reins of the she-camel, and when the Prophet ﷺ had answered his question, he told him to leave it.

she.camel."(1)

اللهِ صلى اللهُ عليهِ وسلَّم : أَرَبٌ مَّا لَهُ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : تَعْبُدُ اللهَ لا تُشْرِكُ بِهِ شَيْئًا ، وَتُقِيمُ الصَّلاةَ ، وَتُؤْتِي الزَّكَاةَ ، وَتَصِلُ الرَّحِمَ ذَرْهَا ، قالَ : كَأَنَّهُ كانَ عَلَى رَاحِلَتِهِ .

(11) CHAPTER. The sin of the person who severes the bond of kinship.

باب إِثمِ القاطِعِ .

13. Narrated Jubair bin Muṭʿim that he heard the Prophet ﷺ saying, "The person who severes the bond of kinship will not enter Paradise."

١٣ - حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ : أنَّ مُحَمَّدَ بنَ جُبَيْرِ بنِ مُطْعِمٍ قالَ : جُبَيْرَ بنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : لا يَدْخُلُ الجَنَّةَ قاطِعٌ .

(12) CHAPTER. Whoever was made wealthy because of being good(1) to his kith and kin.

باب مَنْ بُسِطَ لَهُ فِي الرِّزْقِ لِصِلَةِ الرَّحِمِ .

14. Narrated Abu Huraira رضي الله عنه : I heard Allāh' Apostle ﷺ saying."Whoever is pleased that he be granted more wealth and that his lease of life be prolonged, should be good(1) to his kith and

١٤ - حدَّثَنِي إِبْرَاهِيمُ بنُ المُنْذِرِ : حدَّثَنَا مُحَمَّدُ بنُ مَعْنٍ قالَ : حدَّثَنِي أَبِي ، عَنْ سَعِيدِ بنِ أَبِي سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قالَ :

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(1) See the word "Iqāmat-aṣ-ṣalāt" in the glossary.

kin."

سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ
يَقُولُ مَنْ سَرَّهُ أنْ يُبْسَطَ لَهُ فى رِزْقِهِ ،
وأنْ يُنْسَأَ لَهُ فى أثَرِهِ ، فَلْيَصِلْ رَحِمَهُ .

15. Narrated Anas bin Malik ؓ : Allah's Apostle ﷺ said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged, should be good(1) with his kith and kin."

١٥ ـ حدَّثَنا يَحْيَى بنُ بُكَيْرٍ :
حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ
شِهابٍ قالَ : أخْبَرَنِى أنَسُ بنُ مالكٍ أنَّ
رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ
أحَبَّ أنْ يُبْسَطَ لَهُ فى رِزْقِهِ ، ويُنْسَأَ
لَهُ فى أثَرِهِ ، فَلْيَصِلْ رَحِمَهُ .

(13) CHAPTER. Allah will be good(1) to the one who will be good(1) to his kith and kin.

بابٌ مَنْ وَصَلَ وَصَلَهُ اللهُ .

16. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "Allah created the creations, and when He had finished His creations, Ar-Rahm i.e., womb (the bond of kinship) said, '(O Allah) I take Your refuge with You from all those who will sever me.' Allah said, 'Yes, won't you be pleased that I will be good(1) to the one who will pay attention to you, and I will sever the one who will sever you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you.'"

١٦ ـ حدَّثَنِى بِشْرُ بنُ مُحَمَّدٍ :
أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا مُعاوِيَةُ بنُ
أبى مُزَرِّدٍ قالَ : سَمِعْتُ عَمِّى سَعِيدَ بنَ
يَسارٍ يُحَدِّثُ عَنْ أبى هُرَيْرَةَ ، عَنِ
النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إنَّ اللهَ
خَلَقَ الخَلْقَ حتى إذا فَرَغَ مِنْ خَلْقِهِ ،
قالَتِ الرَّحِمُ : هَذا مَقامُ العائِذِ بِكَ
مِنَ القَطِيعَةِ ؟ قالَ : نَعَمْ ، أما تَرْضَيْنَ
أنْ أصِلَ مَنْ وَصَلَكِ ، وأقْطَعَ مَنْ

Allāh's Apostle ﷺ added, "Read (in the Qur'ān) if you wish, the Statement of Allāh :—

> "Then, is it to be expected of you, if you were put in authority, that you will do mischief in the land and break your ties of kith and kin? (47 : 22)

قَطَعَكِ وَ قَالَتْ : بَلَى يَا رَبِّ ، قَالَ : فَهُوَ لَكِ ، قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : فَاقْرَءُوا إِنْ شِئْتُمْ ـ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِى الأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ـ .

17. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "The word 'Ar-Raḥim' derives its name from Ar-Raḥmān (i.e., one of the names of Allāh), and Allāh said : 'I will be good(1) to the one who will pay attention to you, and sever him who will sever you.'"

١٧ ـ حدَّثنا خالِدُ بنُ مَخْلَدٍ : حدَّثنا سُلَيْمانُ : حدَّثنا عَبْدُ اللهِ بنُ دينارٍ ، عَنْ أَبِى صالِحٍ ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ : الرَّحِمُ شِجْنَةٌ مِنَ الرَّحْمَنِ فَقالَ اللهُ : مَنْ وَصَلَكِ وَصَلْتُهُ ، وَمَنْ قَطَعَكِ قَطَعْتُهُ .

18. Narrated 'Aisha ؓ the wife of the Prophet ﷺ : The Prophet ﷺ said, "The word 'Ar-Raḥim' derives its name from 'Ar-Raḥmān' (i.e., Allāh). I will be good(1) to him who will pay attention to it (Ar-Raḥim), and sever him wo severs it."

١٨ ـ حدَّثنا سَعِيدُ بنُ أَبِى مَرْيَمَ : حدَّثنا سُلَيْمانُ بنُ بِلالٍ قالَ : أَخْبَرَنِى مُعاوِيَةُ بنُ أَبِى مُزَرِّدٍ عَنْ يَزِيدَ بنِ رُومانَ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها زَوْجِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ : الرَّحِمُ شِجْنَةٌ ، فَمَنْ وَصَلَها وَصَلْتُهُ ،

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(1) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.

وَمَنْ قَطَعَهَا قَطَعْتُهُ .

(14) CHAPTER. The Raḥm i.e. womb (relation between kinsmen) remains fresh and fruitful if one looks after it always.

بَاب تُبَلُّ الرَّحِمُ بِبَلَالِهَا .

19. Narrated ʿAmr bin Al-ʿĀṣ: I heard the Prophet ﷺ saying openly not secretly, "The family of Abū so-and-so (i.e., Ṭalib) are not among my supporters and helpers." ʿAmr said that there was a blank space(1) in the Book of Muḥammad bin Jaʿfar. He added, "My supporters and helpers are Allāh and the righteous believing people." ʿAmr bin Al-ʿĀṣ added; I heard the Prophet ﷺ saying, "But they (that family) have kinship (Raḥm) with me and I will be good(2) and dutiful to them."

١٩ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ : أَنَّ عَمْرَو بْنَ الْعَاصِ قَالَ : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلَّمَ جِهَارًا غَيْرَ سِرٍّ يَقُولُ : إِنَّ آلَ أَبِي ، قَالَ عَمْرٌو فِي كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضٌ ، لَيْسُوا بِأَوْلِيَائِي ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ الْمُؤْمِنِينَ . زَادَ عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ ، عَنْ بَيَانٍ ، عَنْ قَيْسٍ ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ : سَمِعْتُ النَّبِيَّ صلى الله عليه وسلَّمَ وَلَكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبَلَالِهَا ، يَعْنِي أَصِلُهَا بِصِلَتِهَا . قَالَ أَبو عَبْد الله بِبَلَاهَا ، وَكَذَا وَقَعَ . وَبِبَلَالِهَا أَجْوَدُ وَأَصَحُّ ، وَبِبَلَاهَا لَا أَعْرِفُ لَهُ وَجْهًا .

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(1) In the place of (so-and-so).

(2) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.

(15) CHAPTER. Al-Wāṣil (the one who is good to his kith and kin) is not the one who recompenses good observed by his relatives towards him.

باب لَيْسَ الوَاصِلُ بِالمُكَافِئِ .

20. Narrated Al-Ḥasan and Fiṭr: The Prophet ﷺ said, "Al-Wāṣil is not the one who recompenses good observed by his relatives towards him, but Al-Wāṣil is the one who is good with those relatives who severed the bond of kinship."

٢٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ ، عَنِ الأَعْمَشِ والحَسَنِ ابْنِ عَمْرٍو وَفِطْرٍ ، عَنْ مُجَاهِدٍ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو : قالَ : سُفْيَانُ : لَمْ يَرْفَعْهُ الأَعْمَشُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَرَفَعَهُ الحَسَنُ ، وَفِطْرٌ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لَيْسَ الوَاصِلُ بِالمُكَافِئِ ، وَلَكِنِ الوَاصِلُ الَّذِى إذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا .

(16) CHAPTER. The one who was good to his kith and kin while he was a pagan and then embraced Islam.

باب مَنْ وَصَلَ رَحِمَهُ فى الشِّرْكِ ثُمَّ أَسْلَمَ .

21. Narrated Ḥakīm bin Ḥizām that he said, "O Allāh's Apostle! What do you think about good deeds I used to do during the period of ignorance (before embracing Islam) like being good to kith and kin, manumitting of slaves and giving alms; Was I entitled to receive reward for all that?" Allāh's Apostle ﷺ said, "You became a Muslim along

٢١ ـ حَدَّثَنَا أبو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قالَ : أَخْبَرَنِى عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ حَكِيمَ بْنَ حِزَامٍ أَخْبَرَهُ أَنَّهُ قالَ : يا رَسُولَ اللهِ ، أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنَّتُ بِهَا فى الجَاهِلِيَّةِ مِنْ صِلَةٍ وَعِتَاقَةٍ وَصَدَقَةٍ ، هَلْ كَانَ لِى فِيهَا مِنْ أَجْرٍ ؟ قالَ حَكِيمٌ : قالَ

with your good deeds."

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أسْلَمْتَ عَلَى ما سَلَفَ مِنْ خَيرٍ. وَيُقالُ أيضًا عَنْ أبي اليَمانِ: أتَحَنَّثُ، وَقالَ مَعْمَرٌ وَصَالحٌ و ابنُ المُسافِرِ: أتَحَنَّثُ، وَقالَ ابنُ إسحَاقَ: التَّحَنُّثُ: التَّبَرُّرُ، وَتابَعَهُ هِشامٌ، عَنْ أبيهِ.

(17) CHAPTER. Whoever allowed a small girl of another person to play with him, or kissed her or had a joke with her.

بابُ مَنْ تَرَكَ صَبِيَّةَ غَيرِهِ حتى تَلْعَبَ بِهِ أوْ قَبَّلَهَا أوْ مازَحهَا.

22. Narrated Sa'id: Um Khalid bint Khalid bin Sa'id said, "I came to Allah's Apostle ﷺ along with my father and I was wearing a yellow shirt. Allah's Apostle ﷺ said, "Sanna, Sanna!" ('Abdullah, the sub-narrator said, "It means, 'Nice, nice!' in the Ethiopian language." Um Khalid added, "Then I started playing with the seal of Prophethood. My father admonished me. But Allah's Apostle ﷺ said (to my father), "Leave her," Allah's Apostle ﷺ then addressing me) said, "May you wear a garment till it gets worn out and then wear another till it gets worn out and then another till it gets worn out (i. e., May Allah prolong your life)."' (The sub-narrater, 'Abdullah said, "That garment (which she was wearing remained

٢٢ ـ حدَّثَنا حِبَّانُ: أخْبرَنا عَبْدُ اللهِ، عَنْ خالِدِ بنِ سَعيدٍ، عَنْ أبيهِ، عَنْ أُمِّ خالِدِ بِنْتِ خالِدِ بنِ سَعيدٍ قالَتْ: أتَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ مَعَ أبي وَعَلَيَّ قَميصٌ أصْفَرُ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: سَنَهْ سَنَهْ. قالَ عَبْدُ اللهِ: وَهيَ بالحَبَشِيَّةِ: حَسَنَةٌ. قالَتْ: فَذَهَبْتُ ألْعَبُ بِخاتَمِ النُّبُوَّةِ فَزَبَرَنِي أبي، قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: دَعْها ثُمَّ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أبْلِي و أخْلِقِي، ثُمَّ أبْلِي و أخْلِقِي، ثُمَّ أبْلِي و أخْلِقِي. قالَ عَبْدُ اللهِ: فَبَقِيَ حتى ذَكَرَ، يَعْنِي مِنْ بَقائِها.

usable for a long period.")

(18) CHAPTER. To be merciful to one's children, kiss them and embrace them.

بَاب رَحْمَةِ الوَلَدِ وَ تَقْبِيلِهِ وَ مُعَانَقَتِهِ ، وَقَالَ ثَابِتٌ عَنْ أَنَسٍ : أَخَذَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَ شَمَّهُ .

23. Narrated Ibn Abi Na'm : I was present when a man asked Ibn 'Umar about the blood of mosquitoes. Ibn 'Umar said, "From where are you?" The man replied. "From Iraq." Ibn 'Umar said, "Look at that! He is asking me about the blood of mosquitoes while they (the Iraqians) have killed the (grand) son of the Prophet ﷺ . I have heard the Prophet ﷺ saying, "They (Hasan and Husain) are my two sweet-smelling flowers in this world."

٢٣ ـ حدَّثَنا مُوسَى بنُ إسْمَاعِيلَ : حدَّثَنا مَهْدِيٌّ : حدَّثَنا ابنُ أَبِي يَعْقُوبَ ، عَنْ ابنِ أَبِي نُعْمٍ قالَ : كُنْتُ شاهِدًا لابنِ عُمَرَ وَسَأَلَهُ رَجُلٌ عَنْ دَمِ البَعُوضِ فَقَالَ : مِمَّنْ أَنْتَ ؟ فَقَالَ : مِنْ أَهْلِ العِرَاقِ ، قالَ : انْظُرُوا إلى هَذَا ، يَسْأَلُنِي عَنْ دَمِ البَعُوضِ وَقَدْ قَتَلُوا ابنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، و سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : هُمَا رَيحانَتَايَ مِنَ الدُّنْيا .

24. Narrated 'Aisha رضي الله عنها , the wife of the Prophet ﷺ : A lady along with two girls came to me asking me (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two girls, and then she got up and went away. Then the Prophet ﷺ came in

٢٤ ـ حدَّثَنا أبو اليَمانِ : أَخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَنِي عَبْدُ اللهِ بنُ أَبِي بَكْرٍ : أَنَّ عُرْوَةَ بنَ الزُّبَيْرِ أَخْبَرَهُ : أَنَّ عائِشَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ حدَّثَتْهُ قالَتْ : جاءَتْنِي امْرَأَةٌ مَعَها ابْنَتانِ تَسْأَلُنِي فَلَمْ تَجِدْ

and I told him (of that). He said, "Whoever is in charge of (put to test by) these girls and treats them generously, they will act as a shield for him from the (Hell) Fire."

عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا ، ثُمَّ قَامَتْ فَخَرَجَتْ ، فَدَخَلَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ فَحَدَّثْتُهُ فَقَالَ : مَنْ يَلِي مِنْ هَذِهِ البَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ .

25. Narrated Abū Qatāda: The Prophet ﷺ came out towards us, and Umamāh, the daughter of Abī Al-ʿĀs (his granddaughter) was over his shoulder. He prayed, and when he wanted to bow, he put her down, and when he stood up, he lifted her up.

٢٥ ـ حَدَّثَنَا أبو الوَلِيدِ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنَا سَعِيدٌ المَقْبُرِيُّ : حَدَّثَنَا عَمْرُو بنُ سُلَيْمٍ : حَدَّثَنَا أبو قَتَادَةَ قَالَ : خَرَجَ عَلَيْنَا النَّبِيُّ صلى اللهُ عليه وسلَّمَ و أُمَامَةُ بِنْتُ أبي العاصِ عَلَى عَاتِقِهِ فَصَلَّى فَإِذَا رَكَعَ وَضَعَ و إِذَا رَفَعَ رَفَعَهَا .

26. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ kissed Al-Ḥasan bin ʿAlī while Al-Aqrā bin Ḥābis At-Tamīm was sitting beside him. Al-Aqrā said, "I have ten children and I have never kissed anyone of them," Allāh's Apostle ﷺ cast a look at him and said, "Whoever is not merciful (to others,) others will not be merciful to him."

٢٦ ـ حَدَّثَنَا أبو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : حَدَّثَنَا أبوسَلَمَةَ ابنُ عَبْدِ الرَّحْمَنِ : أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَبَّلَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ الحَسَنَ بنَ عَلِيٍّ وَعِنْدَهُ الأَقْرَعُ بنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا فَقَالَ الأَقْرَعُ : إِنَّ لِي عَشَرَةً مِنَ الوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا ، فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ ثُمَّ قَالَ : مَنْ لا يَرْحَمُ لا يُرْحَمُ .

27. Narrated 'Aisha ؓ : A bedouin came to the Prophet ﷺ and said, "You (people) kiss the boys! We don't kiss them." The Prophet ﷺ said, "I cannot put mercy in your hearts after Allah has taken it away from it."

٢٧ - حَدَّثَنَا مُحَمَّدُ بنُ يُوسُفَ : حَدَّثَنَا سُفْيانُ ، عَنْ هِشامٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : جاءَ أَعْرَابِيٌّ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : تُقَبِّلُونَ الصِّبْيانَ ؟ فَما نُقَبِّلُهُمْ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أَوَ أَمْلِكُ لَكَ أَنْ نَزَعَ اللهُ مِنْ قَلْبِكَ الرَّحْمَةَ .

28. Narrated 'Umar bin Al-Khattab ؓ : Some Sabi (i.e. war prisoners, children and woman only) were brought before the Prophet ﷺ and behold, a woman amongst them was milking her breasts to feed (her milk was flowing out while she was walking) and whenever she found a child amongst the captives, she took it over her chest and nursed it. The Prophet ﷺ said to us, "Do you think that this lady can throw her child in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet ﷺ then said, "Allah is kinder to His slaves than this lady to her son."

٢٨ - حَدَّثَنا ابنُ أبي مَرْيَمَ : حَدَّثَنا أبو غَسَّانَ قالَ : حَدَّثَنِي زَيْدُ بنُ أَسْلَمَ ، عَنْ أَبِيهِ ، عَنْ عُمَرَ بنِ الخَطَّابِ رَضِيَ اللهُ عَنْهُ : قَدِمَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ سَبْيٌ ، فإذا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحْلُبُ ثَدْيَها تَسْقِي ، إذا وَجَدَتْ صَبِيًّا في السَّبْيِ أَخَذَتْهُ فأَلْصَقَتْهُ بِبَطْنِها وأَرْضَعَتْهُ ، فَقالَ لَنا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أَتَرَوْنَ هٰذِهِ طارِحَةً وَلَدَها في النَّارِ ؟ قُلْنا : لا وَهِيَ تَقْدِرُ عَلَى أَنْ لا تَطْرَحَهُ ، فَقالَ : اللهُ أَرْحَمُ بِعِبادِهِ مِنْ هٰذِهِ بِوَلَدِها .

(19) CHAPTER. Allah divided Mercy into one-hundred parts.

بابٌ جَعَلَ اللهُ الرَّحْمَةَ في مِائَةِ جُزْءٍ .

29. Narrated Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, Allāh divided Mercy into one-hundred portions and He kept ninety-nine portions with Him and sent down one portion to the earth, and because of that single portion, His creations act with Mercy towards each other so that even the mare lifts its hoofs up away from the baby animal lest it should trample on it.''

٢٩ - حَدَّثَنَا الحَكَمُ بنُ نافِعٍ البَهْرَانِيّ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنَا سَعِيدُ بنُ المُسَيَّبِ أَنَّ أَبا هُرَيْرَةَ قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: جَعَلَ اللهُ الرَّحْمَةَ فى مِائَةِ جُزْءٍ فأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وأَنْزَلَ فى الأَرْضِ جُزْءًا واحِدًا، فَمِنْ ذَلِكَ الجُزْءِ تَتَراحَمُ الخَلْقُ حتى تَرْفَعَ الفَرَسُ حافِرَها عَنْ وَلَدِها خَشْيَةَ أَنْ تُصِيبَهُ.

(20) CHAPTER. The killing of one's own children for fear that they will share one's meals with one.

باب قَتْلِ الوَلَدِ خَشْيَةَ أَنْ يَأْكُلَ مَعَهُ.

30. Narrated ʿAbdullāh رضي الله عنه : I said, "O Allāh's Apostle! Which sin is the greatest?" He said, "To join partners in worship with Allāh, though He (alone) has created you." I said, "What next?" He said, "To kill your child, fearing that he will share your meals with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." And then Allāh ﷻ revealed as proof of the statement of the Prophet ﷺ :—

٣٠ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ: أَخْبَرَنَا سُفْيانُ، عَنْ مَنْصُورٍ، عَنْ أَبى وائِلٍ، عَنْ عَمْرِو بنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قالَ: قُلْتُ يا رَسُولَ اللهِ أَيُّ الذَّنْبِ أَعْظَمُ؟ قالَ: أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ، قالَ: ثُمَّ أَيٌّ؟ قالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَأْكُلَ مَعَكَ. قالَ: ثُمَّ أَيٌّ؟ قالَ: أَنْ تُزانِيَ حَلِيلَةَ جارِكَ، وأَنْزَلَ اللهُ تَعالى تَصْدِيقَ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ - وَالَّذِينَ

'Those who invoke not with Allāh
any other god) ....
(to end of verse)...' (25:68)

لا يَدْعُونَ مَعَ اللهِ إلها آخَرَ .

(21) CHAPTER. To take a child in one's lap.

باب وَضْعِ الصَّبِيِّ في الحِجْرِ .

31. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ took a child in his lap for Tahnīk (i.e. to chew a date in his mouth and put its juice in the mouth of the child). The child urinated on him, so he asked for water and poured it over the place of the urine.

٣١ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثَنا يَحْيى بنُ سَعِيدٍ ، عَنْ هِشامٍ قالَ : أخْبَرَني أبي عَنْ عائِشَةَ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ وَضَعَ صَبِيًّا في حِجْرِهِ يُحَنِّكُهُ ، فَبالَ عَلَيْهِ ، فَدَعا بِماءٍ فأتْبَعَهُ .

(22) CHAPTER. Putting the child on the thigh.

باب وَضْعِ الصَّبِيِّ عَلَى الفَخِذِ .

32. Narrated Usāma bin Zaid رضي الله عنهما : Allāh's Apostle ﷺ used to put me on (one of) his thighs and put Al-Ḥasan bin 'Alī on his other thigh, and then embrace us and say, "O Allāh ! Bestow Your Mercy upon them, as I am merciful to them."

٣٢ ـ حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عارِمٌ : حدَّثَنا المُعْتَمِرُ بنُ سُلَيْمانَ يُحَدِّثُ عَنْ أبِيهِ قالَ : سَمِعْتُ أبا تَمِيمَةَ يُحَدِّثُ عَنْ أبي عُثْمانَ النَّهْدِيِّ ، يُحَدِّثُهُ أبو عُثْمانَ عَنْ أُسامَةَ ابنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يأْخُذُني عَلى

فَخِذِهِ وَيُقْعِدُ الحَسَنَ بنَ عَلِىّ عَلى
فَخِذِهِ الآخَرَ ثُمَّ يَضُمُّهُما ثُمَّ يَقُولُ :
اللَّهُمَّ ارْحَمْهُما . وَعَنْ عَلِىّ قالَ :
حَدَّثَنا يَحْيى : حَدَّثَنا سُلَيْمانُ ، عَنْ أَبى
عُثْمانَ : قالَ التَّيْمِىّ : فَوَقَعَ فى قَلْبِى
مِنْهُ شَىْءٌ ، قُلْتُ : حَدَّثْتُ بِهِ كَذا وَ
كَذا . فَلَمْ أَسْمَعْهُ مِنْ أَبى عُثْمانَ ،
فَنَظَرْتُ فَوَجَدْتُهُ عندى مَكْتُوبا فِيما
سَمِعْتُ .

(23) CHAPTER. To keep one's covenant is an aspect of Faith.

باب حُسْنِ العَهْدِ مِنَ الإيمانِ .

33. Narrated 'Aisha رضي الله عنها : I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet ﷺ married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the good tidings that she would have a home of Qasab (1) in Paradise, and because he used to slaughter a sheep and distribute its meat among her friends.

٣٣ ـ حَدَّثَنا عُبَيْدُ بنُ إِسْماعِيلَ :
حَدَّثَنا أَبو أُسامَةَ ، عَنْ هِشامٍ ، عَنْ
أَبِيهِ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ :
ما غِرْتُ عَلى امْرَأَةٍ ما غِرْتُ عَلى
خَدِيجَةَ ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ
يَتَزَوَّجَنِى بِثَلاثِ سِنِينَ ، لِما كُنْتُ
أَسْمَعُهُ يَذْكُرُها . وَلَقَدْ أَمَرَهُ رَبُّهُ
أَنْ يُبَشِّرَها بِبَيْتٍ فى الجَنَّةِ مِنْ قَصَبٍ .
و إِنْ كانَ لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِى فى
خُلَّتِها مِنْها .

(24) CHAPTER. The Superiority of one to whose care an orphan is assigned.

باب فَضْلِ مَنْ يَعُولُ يَتِيما .

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(1) See the glossary. Qasab :

34. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together."

٣٤ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ قالَ: حَدَّثَنِي عَبْدُ العَزِيزِ بنُ أبي حازِمٍ قالَ: حَدَّثَنِي أبي قالَ: سَمِعْتُ سَهْلَ ابنَ سَعْدٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: أنا و كافِلُ اليَتِيمِ فى الجَنَّةِ هَكَذَا، وَ قالَ بإصْبَعَيْهِ السَّبَّابَةِ والوُسْطَى.

(25) CHAPTER. The one who looks after and works for a widow.

بابُ السَّاعى عَلى الأرْمَلَةِ.

35. Narrated Ṣafwān bin Salīm: The Prophet ﷺ said, "The one who looks after and works for a widow and a poor person is like a warrior fighting for Allāh's Cause or like a person who fasts during the day and prays all the night." Narrated Abū Huraira that the Prophet ﷺ said as above.

٣٥ ـ حَدَّثَنَا إسْمَاعِيلُ بنُ عَبْدِ اللهِ قالَ: حَدَّثَنِي مالِكٌ، عَنْ صَفْوَانَ بنِ سَلِيمٍ يَرْفَعُهُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: السَّاعى عَلى الأرْمَلَةِ والمِسْكِينِ كالمُجاهِدِ فى سَبِيلِ اللهِ أوْ كالَّذِي يَصُومُ النَّهارَ وَيَقُومُ اللَّيْلَ.

حَدَّثَنَا إسْمَاعِيلُ قالَ: حَدَّثَنِي مالِكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ الدِّيلي، عَنْ أبي الغَيْثِ مَوْلى ابنِ مُطِيعٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِثْلَهُ.

(26) CHAPTER. The one who looks after and works for poor person.

بابُ السَّاعى عَلى المِسْكِينِ.

36. Narrated Abū Huraira ؓ: Apostle Allāh's ﷺ said, "The one who looks after and works for a widow and a poor person is like a warrior fighting for Allāh's Cause." (The narrator Al-Qa'nabī is not sure whether he also said, "Like the one who prays all the night without slackness and fasts continuously and never breaks his fast.")

٣٦ - حدَّثنا عَبْدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا مالكٌ، عَنْ ثَوْرِ بنِ زَيْدٍ، عَنْ أبى الغَيْثِ: عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: السَّاعى عَلى الأرْمَلَةِ والمِسْكينِ كالمُجاهِدِ فى سَبِيلِ اللهِ، وأحْسِبُهُ قالَ: يَشُكُّ القَعْنَبِيُّ كالقائمِ لا يَفْتُرُ، كالصَّائمِ لا يُفْطِرُ.

(27) CHAPTER. (What is said regarding) being merciful to the people and the animals.

باب رَحْمَةِ النَّاسِ والبَهائمِ.

37. Narrated Abū Sulaimān, Mālik bin Huwairith: We came to the Prophet ﷺ and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do goods deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce

٣٧ - حدَّثنا مُسَدَّدٌ: حدَّثنا إسْماعِيلُ: حدَّثنا أيُّوبُ، عَنْ أبى قِلابَةَ، عَنْ أبى سُلَيْمانَ مالكِ بنِ الحُوَيْرِثِ قالَ: أتَيْنا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ونَحْنُ شَبَبَةٌ مُتَقارِبُونَ، فأقَمْنا عِنْدَهُ عِشْرِينَ لَيْلَةً، فظَنَّ أنَّا اشْتَقْنا أهْلَنا وسألَنا عَمَّنْ تَرَكْنا فى أهْلِنا فأخْبَرْناهُ، وكانَ رَقِيقاً رَحِيماً، فقالَ: ارْجِعُوا إلى أهْلِيكُمْ فعَلِّمُوهُمْ ومُرُوهُمْ، وصَلُّوا كما رأيْتُمُونى أُصَلِّى، وإذا حَضَرَتِ الصَّلاةُ فلْيُؤَذِّنْ لَكُمْ أحَدُكُمْ ثُمَّ لِيَؤُمَّكُمْ أكْبَرُكُمْ.

its call (i.e. the Adhān), and the eldest of you should lead you in prayer. (1)

38. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "While a man was walking on a road, he became very thirsty. Then he found a well, got down into it, drank (of its water) and then came out. Behold, a dog was lolling its tongue out and eating mud because of its thirst. The man said, "This dog is suffering from the same state of thirst as I suffered from." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah accepted his deed and forgave him." The people asked, "O Allāh's Apostle ! Shall we receive reward for the favour we do to the animals ? " He said, "You will receive reward for the kindness you show to any living animal."

٣٨ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِى مَالِكٌ، عَنْ سُمَىٍّ مَوْلَى أَبِى بَكْرٍ، عَنْ أَبِى صَالِحٍ السَّمَّانِ، عَنْ أَبِى هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : بَيْنَمَا رَجُلٌ يَمْشِى بِطَرِيقٍ اشْتَدَّ عَلَيْهِ العَطَشُ، فَوَجَدَ بِئْرًا فَنَزَلَ فِيها فَشَرِبَ، ثُمَّ خَرَجَ فإِذَا كَلْبٌ يَلْهَثُ يأكُلُ الثَّرَى مِنَ العَطَشِ، فقَالَ الرَّجُلُ : لَقَدْ بَلَغَ هَذَا الكَلْبَ مِنَ العَطَشِ مِثْلُ الَّذى كانَ بَلَغَ بى، فَنَزَلَ البِئْرَ فَمَلأَ خُفَّهُ، ثُمَّ أَمْسَكَهُ بِفِيهِ فَسَقَى الكَلْبَ، فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ. قالُوا : يا رَسُولَ اللهِ، و إنَّ لَنَا فى البَهائِمِ أجْرًا؟ فقَالَ : فى كُلِّ ذاتِ كَبِدٍ رَطْبَةٍ أجْرٌ.

39. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ stood up for the prayer and we too stood up along with

٣٩ - حَدَّثَنَا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ قالَ : أخْبَرَنى أبوسَلَمَةَ بنُ عَبْدِ الرَّحمَنِ أنَّ أباهُرَيْرَةَ

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(1) See the word " Iqāmat-aṣ-ṣalāt" in the glossary.

him. Then a bedouin shouted while offering prayer, "O Allāh! Bestow Your Mercy on me and Muḥammad only, and do not bestow it on anybody else along with us." When the Prophet ﷺ had finished his prayer with Taslīm, he said to the bedouin, "You have limited (narrowed) a very vast (thing)," meaning Allāh's Mercy.

قَالَ: قَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فى صَلَاةٍ وَقُمْنَا مَعَهُ ، فَقَالَ أَعْرَابِىٌّ وَهُوَ فى الصَّلَاةِ : اللَّهُمَّ ارْحَمْنِى وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَلَمَّا سَلَّمَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ قَالَ لِلأَعْرَابِىِّ: لَقَدْ حَجَّرْتَ وَاسِعًا، يُرِيدُ رَحْمَةَ اللهِ .

40. Narrated An-Nu'mān bin Bashīr: Allāh's Apostle ﷺ said, "You see the believers as regard their being merciful to each other and loving each other and being kind to each other, resembling one body, in that, if a part of the body is ill, then the whole body shares the sleeplessness (insomnia) and fever with it."

٤٠ ـ حدَّثَنَا أبو نُعَيْمٍ : حدَّثَنَا زَكَرِيَّا ، عَنْ عَامِرٍ قَالَ : سَمِعْتُهُ يَقُولُ : سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : تَرَى المُؤْمِنِينَ فى تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالحُمَّى .

41. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

٤١ ـ حدَّثَنَا أبو الوَلِيدِ : حدَّثَنَا أبو عَوَانَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بنِ مالكٍ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قَالَ: ما مِنْ مُسْلِمٍ غَرَسَ غَرْسًا فأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ إلَّا كَانَ لَهُ صَدَقَةٌ .

42. Narrated Jarīr bin 'Abdullāh ؓ: The Prophet ﷺ said. "He

٤٢ ـ حدَّثَنَا عُمَرُ بنُ حَفْصٍ : حدَّثَنَا أبى : حدَّثَنَا الأعمشُ قَالَ :

who is not merciful to others, will not be treated mercifully."

حدثني زيد بن وهب قال: سمعت جرير بن عبد الله، عن النبي صلى الله عليه وسلم قال: من لا يرحم لا يرحم.

(28) CHAPTER. To recommend to be kind to the neighbour. And the Statement of Allah ﷻ :—

> "Worship Allah and join none
> with Him in worship...............
> And do good to parents............
> ......(to end of Verse)......' (4:36)

باب الوصاة بالجار، وقول الله تعالى - واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا - الآية.

43. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "Gabriel continued to recommend me about treating the neighbours kindly and politely, so much so that I thought he wonld order to make them as heirs.

٤٣ - حدثنا إسماعيل بن أبي أويس قال: حدثني مالك، عن يحيى بن سعيد قال: أخبرني أبو بكر بن محمد، عن عمرة، عن عائشة رضي الله عنها، عن النبي صلى الله عليه وسلم قال: ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه.

44. Narrated Ibn 'Umar رضي الله عنهما : Allah' Apostle ﷺ said, "Gabriel kept on recommending me about treating the neighbours in a kind and polite manner, so much so that I thought that

٤٤ - حدثنا محمد بن منهال: حدثنا يزيد بن زريع: حدثنا عمر بن محمد، عن أبيه، عن ابن عمر رضي الله عنهما قال: قال رسول الله

he would order to make them heirs."

صلى اللهُ عليهِ وسلَّمَ : ما زَالَ جِبْرِيلُ يُوصِينِي بِالجارِ حتَّى ظَنَنْتُ أنَّهُ سَيُوَرِّثُهُ .

(29) CHAPTER. The sin of that person whose neighbour does not feel safe from his evil.

باب إثْمِ مَنْ لا يَأْمَنُ جارُهُ بَوَائِقَهُ . يُوبِقْهُنَّ : يُهْلِكْهُنَّ ، مَوْبِقًا : مَهْلِكًا .

45. Narrated Abū Shuraih: The Prophet ﷺ said, "By Allāh, he does not believe! By Allāh, he does not believe! By Allāh, he does not believe!" It was said, "Who is that, O Allāh's Apostle?" He said, "That person whose neighbour does not feel safe from his evil."

٤٥ ـ حدَّثنا عاصِمُ بنُ عَلِيٍّ : حدَّثنا ابنُ أبي ذِئْبٍ ، عَنْ سَعِيدٍ ، عَنْ أبي شُرَيْحٍ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : وَاللهِ لا يُؤْمِنُ ، وَاللهِ لا يُؤْمِنُ ، قِيلَ : وَمَنْ يا رَسُولَ اللهِ ؟ قالَ : الَّذى لا يَأْمَنُ جارُهُ بَوَائِقَهُ . تابَعَهُ شَبابَةُ و أسَدُ بنُ مُوسَى . وَقالَ حُمَيْدُ بنُ الأسْوَدِ ، و عُثْمانُ بنُ عُمَرَ ، و أبو بَكْرِ ابنُ عَيَّاشٍ ، و شُعَيْبُ بنُ إسحاقَ ، عَنِ ابنِ أبي ذِئْبٍ ، عَنِ المَقْبُرِيِّ ، عَنْ أبي هُرَيْرَةَ .

(30) CHAPTER. A neighbouress should not degrade anything given to her by her neighbouress.

باب لا تَحْقِرَنَّ جارَةٌ لِجارَتِها .

46. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ used to say, "O

٤٦ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثنا اللَّيْثُ : حدَّثنا سَعِيدٌ هُوَ المَقْبُرِيُّ ،

Muslim ladies! A neighbouress should not look down upon the present of her neighbouress even it were the hooves of a sheep."

عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : يانِساءَ الْمُسْلِماتِ لا تَحْقِرَنَّ جارَةٌ لِجارَتِها وَلَوْ فِرْسِنَ شاةٍ .

(31) CHAPTER. Anyone who believes in Allāh and the Last Day should not harm his neighbour.

بَاب مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ .

47. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Anybody who believes in Allāh and the Last Day should not harm his neighbour, and anybody who believes in Allāh and the Last Day should entertain his guest generously and anybody who believes in Allāh and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk) .

٤٧ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا أبو الأَحْوَصِ ، عَنْ أبي حَصِينٍ ، عَنْ أبي صَالِحٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلا يُؤْذِ جارَهُ ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أوْ لِيَصْمُتْ .

48. Narrated Abū S̲huraiḥ Al-ʿAdawī رضي الله عنه : My ears heard and my eyes saw the Prophet ﷺ when he spoke, "Anybody who believes in Allāh and the Last Day, should serve his neighbour generously, and anybody who believes

٤٨ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : حدَّثَنا اللَّيْثُ قالَ : حدَّثَنِي سَعِيدٌ المَقْبُرِيُّ ، عَنْ أبي شُرَيْحٍ العَدَوِيِّ قالَ : سَمِعَتْ أُذُنايَ وأَبْصَرَتْ عَيْنايَ حِينَ تَكَلَّمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ

in Allāh and the Last Day should serve his guest generously by giving him his reward." It was asked, "What is his reward, O Allāh's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Ṣadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk) what is good or keep quite (i.e. abstain from all kinds of dirty and evil talks)."

فَقالَ : مَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ جارَهُ ، وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جائِزَتَهُ ، قالَ : وَما جائِزَتُهُ يا رَسُولَ اللهِ ؟ فَقالَ : يَوْمٌ وَلَيْلَةٌ ، والضِّيافَةُ ثَلاثَةُ أيَّامٍ ، فَما كانَ وَرَاءَ ذَلكَ فَهُوَ صَدَقَةٌ عَلَيْهِ . وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أوْ لِيَصْمُتْ .

(32) CHAPTER. The nearest neighbour is more entitled to the favours one may to do one's neighbours.

باب حَقِّ الجِوَارِ فی قُرْبِ الأَبْوَابِ .

49. Narrated 'Aishā رضي الله عنها : I said, "O Allāh's Apostle! I have two neighbours. To whom shall I send my gifts?" He said, "To the one whose gate in nearer to you."

٤٩ ـ حدَّثنــا حَجَّاجُ بنُ مِنْهالٍ : حدثَنا شُعْبَةُ قالَ : أخْبرَنِی أبو عِمْرَانَ قالَ : سَمِعْتُ طَلْحَةَ ، عَنْ عائشَةَ قالَتْ : قُلْتُ : يا رَسُولَ اللهِ ، إنَّ لی جارَيْنِ فإلی أيِّهِما أُهْدِی ؟ قالَ : إلی أقْرَبِهِما مِنْكِ بابا .

(33) CHAPTER. Every good deed

باب كُلُّ مَعْرُوفٍ صَدَقَةٌ .

is considered as a Ṣadaqa (charitable gift).

50. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : The Prophet ﷺ said, "Every good deed is a Ṣadaqa."

٥٠ ـ حدَّثنا عَلِيُّ بنُ عَيَّاشٍ : حدَّثنا أبو غَسَّانَ قالَ : حدَّثني مُحَمَّدُ بنُ المُنْكَدِرِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : كُلُّ مَعْرُوفٍ صَدَقَةٌ .

51. Narrated Abū Mūsā Al-Ashʿarī: The Prophet ﷺ said, "On every Muslim there is enjoined (a compulsory) Ṣadaqa." They (the people) said, "If one has nothing?" "He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he deos not do that?" He said, "Then he should refrain from doing evil, for that will be considered for him as a Ṣadaqa."

٥١ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ : حدَّثنا سَعِيدُ بنُ أبي بُرْدَةَ بنِ أبي مُوسَى الأشْعَرِيِّ ، عَنْ أبيهِ ، عَنْ جَدِّهِ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ ، قالُوا : فإنْ لَمْ يَجِدْ ؟ قالَ : فَيَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ . قالُوا : فإنْ لَمْ يَسْتَطِعْ أوْ لَمْ يَفْعَلْ ؟ قالَ : فَيُعِينُ ذَا الحاجَةِ المَلْهُوفَ . قالُوا : فإنْ لَمْ يَفْعَلْ ؟ قالَ : فَلْيَأْمُرْ بالخَيْرِ ، أوْ قالَ بالمَعْرُوفِ . قالَ : فإنْ لَمْ يَفْعَلْ ؟ قالَ : فَلْيُمْسِكْ عَنِ الشَّرِّ فإنَّهُ لَهُ صَدَقَةٌ .

(34) CHAPTER. Pleasant friendly speech.

بابُ طِيبِ الكَلامِ ، وَقالَ أبو هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ :

Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A good, pleasant, friendly word is a Sadaqa."

الكَلِمَةَ الطَّيِّبَةُ صَدَقَةٌ .

52. Narrated Adī bin Ḥātim : The Prophet ﷺ mentioned the (Hell) Fire and sought refuge (in Allāh) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (in Allāh) from it and turned his face to the other side. (Shuʿba, the sub-narrator, said, "I have no doubt that the Prophet ﷺ repeated it twice.") The Prophet ﷺ then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

٥٢ - حَدَّثَنَا أبو الوَلِيدِ : حَدَّثَنَا شُعْبَةُ قالَ : أخْبَرَنِي عَمْرٌو ، عَنْ خَيْثَمَةَ ، عَنْ عَدِيِّ بنِ حاتِمٍ قالَ : ذَكَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ النَّارَ فَتَعَوَّذَ مِنْها و أشاحَ بوَجْهِهِ ، ثُمَّ ذَكَرَ النَّارَ فَتَعَوَّذَ مِنْها و أشاحَ بِوَجْهِهِ ، قالَ شُعْبَةُ : أمَّا مَرَّتَيْنِ فَلا أشُكُّ ، ثُمَّ قالَ : اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ، فإنْ لَمْ يَكُنْ فَبِكَلِمَةٍ طَيِّبَةٍ .

(35) CHAPTER. To be kind and lenient in all matters.

باب الرِّفْقِ فِي الأمْرِ كُلِّهِ .

53. Narrated ʿAisha رضي الله عنها , the wife of the Prophet ﷺ : A group of Jews entered upon the Prophet ﷺ and said, "As-Sāmu-Alaikum." (i.e. death

٥٣ - حَدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ : حَدَّثَنا إبْراهِيمُ بنُ سَعْدٍ ، عَنْ صالِحٍ ، عَنِ ابنِ شِهابٍ ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ : أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ

be upon you). (1) I understood it and said, "Wa-ʿAlaikum As-Sāmu wal laʿna (death and the curse of Allāh be upon you)." Allāh's Apostle ﷺ said, "Be calm, O ʿAisha ! Allāh loves one to be kind and lenient in all matters." I said, "O Allāh's Apostle ! Haven't you heard what they (the Jews) have said?" Allāh's Apostle ﷺ said, "I have (already) said (to them), "And upon yon ! "

صلى اللهُ عليهِ وسلَّمَ قالَتْ: دَخَلَ رَهْطٌ مِنَ اليَهُودِ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالُوا: السَّامُ عَلَيْكُمْ، قالَتْ عائشَةُ: فَفَهِمْتُها فَقُلْتُ: وَعَلَيْكُمُ السَّامُ واللَّعْنَةُ، قالَتْ: فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: مَهْلاً يا عائشَةُ، إنَّ اللهَ يُحِبُّ الرِّفْقَ فى الأَمْرِ كُلِّهِ، فَقُلْتُ: يا رَسُولَ اللهِ، أَوَ لَمْ تَسْمَعْ ما قالُوا ؟ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قَدْ قُلْتُ: وَعَلَيْكُمْ .

54. Narrated Anas bin Mālik رضي الله عنه : A bedouin urinated in the mosque and the people ran to (beat) him. Allāh's Apostle ﷺ said, "Do not interrupt his urination (i.e., let him finish)." Then the Prophet ﷺ asked for a tumbler of water and poured the water over the urine.

٥٤ ـ حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: حدَّثَنا حَمَّادُ بنُ زَيْدٍ، عَنْ أَنَسِ بنِ مالِكٍ أنَّ أَعْرَابِيًّا بالَ فى المَسْجِدِ، فَقامُوا إلَيْهِ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: لا تُزْرِمُوهُ، ثُمَّ دَعا بِدَلْوٍ مِنْ ماءٍ فَصَبَّ عَلَيْهِ .

(36) CHAPTER. The co-operation of the faithful believers with each other.

باب تَعاوُنِ المُؤْمِنِينَ بَعْضِهِمْ بَعْضًا .

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(1) Note the similarity between "As-Salamu ʿAlaikum" (i. e. , Peace be upon you) and "As-Sāmu ʿAlaikum" (ie. , Death be upon pou.) .

55. Narrated Abū Mūsā: The Prophet ﷺ said, "A faithful believer to a faithful believer is like a building (various parts of which) hold each other," and clasped his hands. (At that time) the Prophet ﷺ was sitting when a man came and begged or asked for something. The Prophet ﷺ faced us and said, "Intercede for him and you will receive the reward for it, and Allāh will bring about what He will through his Prophet's tongue."

٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بُرَيْدِ بْنِ أَبِي بُرْدَةَ قَالَ: أَخْبَرَ جَدِّي أَبُو بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ، وَكَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ جَالِسًا إِذْ جَاءَ رَجُلٌ يَسْأَلُ أَوْ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: اشْفَعُوا فَلْتُؤْجَرُوا، وَلْيَقْضِ اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ.

(37) CHAPTER. The statement of Allāh تعالى:

'Whoever intercesses for
A good cause will
Have the reward thereof and whoever intercesses in an evil cause
will have a share in its burden.
And Allāh has power over all the
things (4 : 85)

'Kifl' means recompence. Abū Mūsā said, "Kiflain" means double recompence in the Ethiopian language.

بَابُ قَوْلِ اللهِ تَعَالَى - مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا -

كِفْلٌ: نَصِيبٌ قَالَ أَبُو مُوسَى: كِفْلَيْنِ: أَجْرَيْنِ بِالْحَبَشِيَّةِ.

56. (a) Narrated Abū Mūsā: Whenever a beggar or a person in need came

٥٦ (أ) - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي

to the Prophet ﷺ the Prophet ﷺ would say, "Help and recommend him, and you will receive the reward for it; and Allāh will bring about what He will through His Prophet's tongue."

بُرْدَةَ ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ كانَ إذَا أتاهُ السَّائِلُ أوْ صَاحِبُ الحاجَةِ قالَ : اشْفَعُوا فَلْتُؤْجَرُوا ، وَلْيَقْضِ اللهُ عَلَى لِسانِ رَسُولِهِ ما شاءَ .

(38) CHAPTER. The Prophet ﷺ was neither a Faḥish (one who speaks bad words) nor a Mutafaḥish (one who speaks obscene words to make people laugh).

باب لَمْ يَكُنِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فاحِشًا وَلا مُتَفاحِشًا .

56 (b) Narrated Masrūq: ʿAbdullāh bin ʿAmr mentioned Allāh's Apostle ﷺ saying that he was neither a Faḥish nor a Mutafaḥish. ʿAbdullāh bin ʿAmr added, 'Allāh's Apostle ﷺ said, 'The best among you are those who have the best manners and character.''

٥٦ (ب) ـ حدَّثَنا حَفْصُ بنُ عَمْرٍو : حدَّثَنا شُعْبَةُ ، عَنْ سُلَيْمانَ : سَمِعْتُ أبا وَائِلٍ : سَمِعْتُ مَسْرُوقًا قالَ : قالَ عَبْدُ اللهِ بنُ عَمْرٍو ح. وَحدَّثَنا قُتَيْبَةُ ، عَنْ جَرِيرٍ ، عَنِ الأعْمَشِ ، عَنْ شَقِيقِ ابنِ سَلَمَةَ ، عَنْ مَسْرُوقٍ ، قالَ : دَخَلْنا عَلَى عَبْدِ اللهِ بنِ عَمْرٍو حِينَ قَدِمَ مَعَ مُعَاوِيَةَ إلى الكُوفَةِ ، فَذَكَرَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : لَمْ يَكُنْ فاحِشًا وَلا مُتَفَحِّشًا، وَقالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ مِنْ أخْيَرِكُمْ أحْسَنَكُمْ خُلُقًا .

57. Narrated ʿAbdullāh bin Mulaika : ʿĀisha said that the Jews came to the Prophet ﷺ and said, "As-Sāmu ʿAlaikum" (death be on you). ʿĀisha said (to them), "(Death) be on you, and may Allāh curse you and shower His wrath upon you!" The Prophet ﷺ said, "Be calm, O ʿĀisha! You should be kind and lenient, and beware of harshness and Fuḥsh (i.e., bad words)." She said (to the Prophet ﷺ), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allāh)."

٥٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ : أَخْبَرَنَا عَبْدُ الْوَهَّابِ : عَنْ أَيُّوبَ ، عَنْ عَبْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ يَهُودَ أَتَوُا النَّبِيَّ صلى الله عليه وسلم فَقَالُوا: السَّامُ عَلَيْكُمْ ، فَقَالَتْ عَائِشَةُ : عَلَيْكُمْ وَلَعَنَكُمُ اللهُ وَغَضِبَ اللهُ عَلَيْكُمْ . قَالَ : مَهْلاً يَا عَائِشَةُ ، عَلَيْكِ بِالرِّفْقِ ، وَإِيَّاكِ وَالْعُنْفَ وَالْفُحْشَ . قَالَتْ : أَوَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ : أَوَلَمْ تَسْمَعِي مَا قُلْتُ ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجَابُ لِي فِيهِمْ ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ .

58. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say; "What is wrong with him, his forehead be dusted!"

٥٨ ـ حَدَّثَنَا أَصْبَغُ قَالَ : أَخْبَرَنِي ابْنُ وَهْبٍ : أَخْبَرَنَا أَبُو يَحْيَى فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ أُسَامَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم سَبَّابًا وَلَا فَحَّاشًا وَلَا لَعَّانًا. كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ : مَا لَهُ تَرِبَ جَبِينُهُ ؟

59 (a) Narrated ʿĀisha رضي الله عنها : A

٥٩ (ا) ـ حَدَّثَنَا عَمْرُو بْنُ عِيسَى :

man asked permission to enter upon the Prophet ﷺ. When the Prophet ﷺ saw him, he said, "What an evil brother of his tribe! And what an evil son of his tribe!" When that man sat down, the Prophet ﷺ behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, ʿĀisha said (to the Prophet ﷺ), "O Allāh's Apostle! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behaviour, and you enjoyed his company?" Allāh's Apostle ﷺ said, "O ʿĀisha! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allāh's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to avoid their evil (deeds)."

حَدَّثَنَا مُحَمَّدُ بنُ سَوَاءٍ : حَدَّثَنَا رَوْحُ بنُ القَاسِمِ ، عَنْ مُحَمَّدِ بنِ المُنْكَدِرِ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ : أَنَّ رَجُلاً اسْتَأْذَنَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، فَلَمَّا رَآهُ قَالَ : بِئْسَ أَخُو العَشِيرَةِ وَبِئْسَ ابنُ العَشِيرَةِ ، فَلَمَّا جَلَسَ تَطَلَّقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فِي وَجْهِهِ وَانْبَسَطَ إِلَيْهِ ، فَلَمَّا انْطَلَقَ الرَّجُلُ قَالَتْ لَهُ عَائِشَةُ : يَا رَسُولَ اللهِ ، حِينَ رَأَيْتَ الرَّجُلَ قُلْتَ لَهُ كَذَا وَكَذَا ، ثُمَّ تَطَلَّقْتَ فِي وَجْهِهِ وَانْبَسَطْتَ إِلَيْهِ. فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَا عَائِشَةُ مَتَى عَهِدْتِنِي فَاحِشًا ؟ إِنَّ شَرَّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ القِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ.

(39) CHAPTER. (What is said regarding) good character and generosity and what sort of miserliness is disliked.

Ibn ʿAbbās said, "The Prophet ﷺ was the most generous among the people, and he used to be more so (generous) in Ramaḍān."

Abū Dhar said that when the news of the Prophet ﷺ being sent (as an Apostle) reached him, he said to his brother, "Ride, and go to this valley (of Mecca) and listen to some of his speech." When he returned, he said,

بَاب حُسْنِ الخُلُقِ وَالسَّخَاءِ ، وَمَا يُكْرَهُ مِنَ البُخْلِ

وَقَالَ ابنُ عَبَّاسٍ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَجْوَدَ النَّاسِ. وَأَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ. وَقَالَ أَبُو ذَرٍّ لَمَّا بَلَغَهُ مَبْعَثُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، قَالَ لأَخِيهِ : ارْكَبْ إِلَى هَذَا الوَادِي فَاسْمَعْ مِنْ قَوْلِهِ ، فَرَجَعَ فَقَالَ : رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الأَخْلَاقِ.

"I saw him enjoing high moral standards ."

59. (b) Narrated Anas رضي الله عنه : The Prophet ﷺ was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them. Once, during the night, the people of Medina got afraid (of a sound). So the people went towards that sound, but the Prophet ﷺ having gone to that sound before them, met them while he was saying, "Don't be afraid, don't be afraid ." (At that time) he was riding a horse belonging to Abū Ṭalḥa and it was naked without a saddle, and he was carrying a sword slung at his neck. The Prophet ﷺ said, "I found it (the horse) like a sea, or, it is the sea indeed ." (1)

٥٩ (ب) - حَدَّثَنَا عَمْرُو بنُ عَوْنٍ : حَدَّثَنَا حَمَّادٌ هُوَ ابنُ زَيْدٍ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أحْسَنَ النَّاسِ ، وأجْوَدَ النَّاسِ ، وأشْجَعَ النَّاسِ ، ولَقَدْ فَزِعَ أهْلُ المَدِينَةِ ذاتَ لَيْلَةٍ فانْطَلَقَ النَّاسُ قِبَلَ الصَّوْتِ فاسْتَقْبَلَهُمُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ قَدْ سَبَقَ النَّاسَ إلى الصَّوْتِ وَهُوَ يَقُولُ : لَمْ تُرَاعُوا، لَمْ تُرَاعُوا، وَهُوَ عَلَى فَرَسٍ لأبي طَلْحَةَ عُرْيٍ ما عَلَيْهِ سَرْجٌ ، في عُنُقِهِ سَيْفٌ ، فقالَ : لَقَدْ وَجَدْتُهُ بَحْرًا ، أوْ إنَّهُ لَبَحْرٌ .

60. Narrated Jābir رضي الله عنه : Never was the Prophet ﷺ asked for a thing to be given for which his answer was 'no'.

٦٠ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ : حَدَّثَنَا سُفْيانُ ، عَنِ ابنِ المُنْكَدِرِ قالَ : سَمِعْتُ جابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ : ما سُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ شَيْءٍ قَطُّ فقالَ : لا .

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(1) The horse was like the sea in its speed .

61. Narrated Masrūq : We were sitting with ʿAbdullāh bin ʿAmr رضي الله عنهما who was narrating to us (Ḥadīth) : He said, "Allāh's Apostle ﷺ was neither a Faḥish(1) nor a Mutafaḥḥish(2), and he used to say, 'The best among you are the best in character (having good manners).'"

٦١ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ ، قَالَ : حَدَّثَنِي شَقِيقٌ ، عَنْ مَسْرُوقٍ قَالَ : كُنَّا جُلُوسًا مَعَ عَبْدِ اللهِ بْنِ عَمْرٍو يُحَدِّثُنَا إِذْ قَالَ : لَمْ يَكُنْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فاحِشًا وَلا مُتَفَحِّشًا ، وإِنَّهُ كَانَ يَقُولُ : إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ أَخْلاقًا .

62. Narrated Abū Ḥāzim : Sahl bin Saʿd said that a woman brought a Burda (sheet) to the Prophet ﷺ . Sahl asked the people, "Do you know what is a Burda?" The people replied, "It is a 'Shamla' a sheet with a fringe." That woman said, "O Allāh's Apostle! I want to give you this to wear." So the Prophet ﷺ took it because he was in need of it and wore it. A man among his companions, seeing him wearing it, said, "O Allāh's Apostle! Please give it to me to wear." The Prophet ﷺ said, "Yes," (and gave him that sheet). When the Prophet ﷺ left, the man was blamed

٦٢ - حَدَّثَنَا سَعْدُ بْنُ أَبِي مَرْيَمَ : حَدَّثَنَا أَبُو غَسَّانَ قَالَ : حَدَّثَنِي أَبُو حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِبُرْدَةٍ ، فَقَالَ سَهْلٌ لِلْقَوْمِ : أَتَدْرُونَ مَا البُرْدَةُ ؟ فَقَالَ القَوْمُ : هِيَ شَمْلَةٌ ، فَقَالَ سَهْلٌ : هِيَ شَمْلَةٌ مَنْسُوجَةٌ فِيهَا حَاشِيَتُهَا ، فَقَالَتْ : يَا رَسُولَ اللهِ ، أَكْسُوكَ هَذِهِ ؟ فَأَخَذَهَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ مُحْتَاجًا إِلَيْهَا فَلَبِسَهَا ، فَرَآهَا عَلَيْهِ رَجُلٌ مِنَ الصَّحَابَةِ فَقَالَ : يَا رَسُولَ اللهِ ، مَا أَحْسَنَ هَذِهِ فَاكْسُنِيهَا ، فَقَالَ : نَعَمْ ، فَلَمَّا قَامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لامَهُ أَصْحَابُهُ ،

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(1) Faḥish : (i. e. one who talks evil)

(2) Mutafaḥish : (i. e. A person who conveys evil talk)

by his companions who said, "It was not nice on your part to ask the Prophet ﷺ for it while you knew that he had taken it because he was in need of it, and knew that the Prophet ﷺ would never withhold anything that he might be asked for." That man said, "I just wanted to have its blessings as the Prophet ﷺ had put it on, so I hoped that I might be shrouded in it."

فَقالُوا : ما أحْسَنْتَ حِينَ رأيْتَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أخَذَها مُحْتاجا إلَيْها ثُمَّ سألْتَهُ إيَّاها وَقَدْ عَرَفْتَ أنَّهُ لا يُسألُ شَيْئا فيَمْنَعَهُ ، فقالَ : رَجَوْتُ بَرَكَتَها حِينَ لَبِسَها النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لَعَلِّى أكَفَّنُ فِيها .

63. Nareated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) murder, (it is) murder."

٦٣ ـ حدَّثَنا أبو اليَمانِ : أخْبَرَنا شعيبُ عَنِ الزُّهْرِىِّ قالَ : أخْبرِنى حُمَيْدُ بنُ عَبْدِ الرَّحمَنِ : أنَّ أبا هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَتَقارَبُ الزَّمانُ و يَنْقُصُ العَمَلُ ، و يُلْقَى الشُّحُّ ، و يَكْثُرُ الهَرْجُ ؟ قالُوا : وَمَا الهَرْجُ ؟ قالَ : القَتْلُ ، القَتْلُ .

64. Narrated Anas ؓ : I served the Prophet ﷺ for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?"

٦٤ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : سَمِعَ سَلاَّمَ بنَ مِسْكِينٍ قالَ : سَمِعْتُ ثابِتا يَقُولُ : حدَّثَنا أنَسٌ رَضِيَ اللهُ عَنْهُ قالَ : خَدَمْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ عَشْرَ سِنِينَ فَمَا قالَ لى أُفَّ ، وَلا لِمَ صَنَعْتَ وَلا ألاَّ صَنَعْتَ ؟ .

(40) CHAPTER. How should a man

باب كَيْفَ يَكُونُ الرَّجُلُ فى

be with his family?

أهْلِهِ ؟

65. Narrated Al-Aswad: I asked 'Āisha رضي الله عنها what the Prophet ﷺ used to do at home. She replied, "He used to do the work of his family and when the time for prayer became due, he would get up for prayer."

٦٥ - حدَّثنا حَفْصُ بنُ عُمَرَ : حدَّثنا شُعْبَةُ ، عَنِ الحَكَمِ ، عَنْ إبْرَاهِيمَ ، عَنِ الأسْوَدِ قالَ : سألْتُ عائشَةَ : ما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَصْنَعُ فى أهْلِهِ ؟ قالَتْ : كانَ فى مِهْنَةِ أهْلِهِ ، فإذَا حَضَرَتِ الصَّلاةُ قامَ إلى الصَّلاةِ .

(41) CHAPTER. Love is from Allāh تعالى

باب المِقَةِ مِنَ اللهِ تَعالى .

66. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "If Allāh loves a person, He calls Gabriel and says, 'Allāh loves such a person, so you shall love him.' Gabriel starts loving him, and then Gabriel announces to the residents of the Heavens, 'Allāh loves such-and-such a person, so you should love him (that person).' The residents of the Heavens start loving him and then the people of the earth are made pleased with him."

٦٦ - حدَّثنا عَمْرُو بنُ عَلِيٍّ : حدَّثنا أبو عاصِمٍ ، عَنِ ابنِ جُرَيْجٍ قالَ : أخْبرَنى مُوسَى بنُ عُقْبَةَ ، عَنْ نافِعٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إذَا أحَبَّ اللهُ العَبْدَ نادَى جِبْرِيلُ : إنَّ اللهَ يُحِبُّ فُلانا فأحِبَّهُ فيُحِبُّهُ جِبْرِيلُ ، فيُنادِى جِبْرِيلُ فى أهْلِ السَّماءِ : إنَّ اللهَ يُحِبُّ فُلانا فأحِبُّوهُ ، فيُحِبُّهُ أهْلُ السَّماءِ . ثُمَّ يُوضَعُ لَهُ القَبُولُ فى أهْلِ الأرْضِ .

(42) CHAPTER. To love for Allāh's sake (only).

بَاب الحُبِّ فى اللهِ .

67. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "None will have the cheerfulness of Faith till (a) he loves a person and loves him only for Allāh's sake,(b) and till it becomes dearer to him to be thrown in the fire than to revert to disbelief (Heathenism) after Allāh has brought him out of it,(c) and till Allāh and His Apostle ﷺ become dearer to him than anything else."

٦٧ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا يَجِدُ أَحَدٌ حَلَاوَةَ الإِيمَانِ حَتى يُحِبَّ المَرْءَ لا يُحِبُّهُ إِلَّا لِلهِ ، و حَتى أَنْ يُقْذَفَ فى النَّارِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلى الكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللهُ ، و حَتى يَكُونَ اللهُ و رَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا .

(43) CHAPTER. The Statement of Allāh تعالى :—

> 'O you who believe! Let not some men among you laugh at others..............' (49:11)

بَاب قَوْلِ اللهِ تَعَالى ـ يا أَيُّها الَّذِينَ آمَنُوا لا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ ـ الآيَةَ .

68. Narrated ‘Abdullāh bin Zam‘a : The Prophet ﷺ forbade laughing at a person who passes wind, and said, "How does anyone of you beat his wife as he beats the stallion camel and then he may embrace her?" And Hishām said, "As he beats his slave."

٦٨ ـ حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَبْدِ اللهِ بنِ زَمْعَةَ قَالَ : نَهَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَنْ يَضْحَكَ الرَّجُلُ مِمَّا يَخْرُجُ مِنَ الأَنْفُسِ وَقَالَ : بِمَ يَضْرِبُ أَحَدُكُمُ امْرَأَتَهُ ضَرْبَ

الفَحْلِ ثُمَّ لَعَلَّهُ يُعانِقُها. وَقالَ الثَّوْرِيُّ وَوُهَيْبُ بْنُ خالِدٍ وأبو مُعاوِيَةَ عَنْ هِشامٍ: جَلْدَ العَبْدِ.

69. Narrated Ibn ʿUmar ؓ : The Prophet ﷺ said at Mina, "Do you know what day is today?" They (the people) replied, "Allāh and His Apostle know better." He said, "Today is a sacred (holy) day. Do you know what town is this town?" They (the people) replied, "Allāh and His Apostle know better." He said, "A (holy) Sacred town (a sanctuary). And do you know what month is this month?" They (the people) replied, "Allāh and His Apostle know better." He said, "This is a Sacred (holy) month." He added, "Allāh has made your blood, your properties and your honour as Sacred to you as this day of yours in this month of yours, in this town of yours."

٦٩ - حَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى: حَدَّثَنا يَزِيدُ بْنُ هارُونَ: أَخْبَرَنا عاصِمُ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِمِنًى: أَتَدْرُونَ أَىُّ يَوْمٍ هَذَا؟ قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: فَإِنَّ هَذَا يَوْمٌ حَرَامٌ، أَتَدْرُونَ أَىُّ بَلَدٍ هَذَا؟ قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: بَلَدٌ حَرَامٌ. أَتَدْرُونَ أَىُّ شَهْرٍ هَذَا؟ قالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قالَ: شَهْرٌ حَرَامٌ، قالَ: فَإِنَّ اللهَ حَرَّمَ عَلَيْكُمْ دِماءَكُمْ وَأَمْوالَكُمْ وَأَعْراضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فى شَهْرِكُمْ هَذَا فى بَلَدِكُمْ هَذَا.

(44) CHAPTER. What is forbidden as regards calling somebody bad names and cursing.

باب ما يُنْهَى مِنَ السِّبابِ واللَّعْنِ.

70. Narrated ʿAbdullāh ؓ : Allāh's Apostle ﷺ said, Calling a

٧٠ - حَدَّثَنا سُلَيْمانُ بْنُ حَرْبٍ: حَدَّثَنا شُعْبَةُ، عَنْ مَنْصُورٍ قالَ:

Muslim bad names is Fusūq (i. e., a great sin), and fighting against him is Kufr (disbelief)."

سَمِعْتُ أبا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: سِبابُ المُسْلِمِ فُسُوقٌ، وَقِتالُهُ كُفْرٌ. تابَعَهُ مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ.

71. Narrated Abū Dhar ؓ that he heard the Prophet ﷺ saying, "If somebody accuses another of Fusūq (by calling him 'Fasiq' i. e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i. e. the accuser (if his companion (the accused) is innocent."

٧١ ـ حدَّثَنا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنِ الحُسَيْنِ، عَنْ عَبْدِ اللهِ بنِ بُرَيْدَةَ: حدَّثَنِي يَحْيى ابنُ يَعْمُرَ: أنَّ أبا الأسْوَدِ الدِّيلِيَّ حدَّثَهُ عَنْ أبي ذَرٍّ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: لا يَرْمِي رَجُلٌ رَجُلاً بالفُسُوقِ، وَلا يَرْمِيهِ بالكُفْرِ إلاَّ ارْتَدَّتْ عَلَيْهِ إنْ لَمْ يَكُنْ صاحِبُهُ كَذَلكَ.

72. Narrated Anas ؓ: Allāh's Apostle ﷺ was not one who had a bad tongue, or cursed bad names, and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"

٧٢ ـ حدَّثَنا مُحَمَّدُ بنُ سِنانٍ: حدَّثَنا فُلَيْحُ بنُ سُلَيْمانَ: حدَّثَنا هِلالُ ابنُ عَلِيٍّ، عَنْ أنَسٍ قالَ: لَمْ يَكُنْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فاحِشا وَلا سَبَّابًا. كانَ يَقُولُ عِنْدَ المَعْتَبَةِ: مالَهُ تَرِبَ جَبِينُهُ؟

73. Narrated Thābit bin Aḍ-Ḍaḥḥāk who was one of the companions who

٧٣ ـ حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا عُثْمانُ بنُ عُمَرَ: حدَّثَنا عَلِيُّ بنُ

gave the Solemn Pledge to the Prophet ﷺ underneath the tree: Allah's Apostle ﷺ said, "If somebody swears by saying that he is a non-Muslim (e. g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false. Man is not bound to fulfil a vow which he is not entitled to fulfil."(1) And if somebody commits suicide with anything in this world, he will be punished with that very thing on the Day of Resurrection; And if somebody curses a faithful believer, then his sin will be as if he murdered him; And whoever accuses a faithful believer of Kufr (disbelief), then it is as if he killed him."

المُبارَك ، عَنْ يَحْيى بن أبي كَثِير ، عَنْ أبي قِلابَةَ : أنَّ ثابِتَ بنُ الضَّحَّاك وكانَ مِنْ أصحَابِ الشَّجَرَةِ حدَّثَهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ حَلَفَ عَلى مِلَّةٍ غَيرِ الإسْلامِ كاذِبا فَهُوَ كَما قالَ ، ولَيْسَ عَلى ابنِ آدَمَ نَذْرٌ فِيما لا يَمْلِكُ . ومَنْ قَتَلَ نَفْسَهُ بشَىْءٍ فى الدُّنْيا عُذِّبَ بِهِ يَوْمِ القِيامَةِ ، ومَنْ لَعَنَ مُؤْمِنا فَهُوَ كَقَتْلِهِ ، ومَنْ قَذَفَ مُؤْمِنا بِكُفْرٍ فَهُوَ كَقَتْلِهِ .

74. Narrated Sulaimān bin Ṣurad: A man from the companions of the Prophet ﷺ said, "Two persons abused each other in front of the Prophet ﷺ and one of them became angry and his anger became so intense that his face became swollen and changed. The Prophet ﷺ said, "I know a sentence on saying which this person will get rid of the feeling (of anger) he has." Then a man went to him and informed

٧٤ ـ حدَّثَنَا عُمَرُ بنُ حَفْصٍ : حدَّثَنَا أبي : حدَّثَنا الأعمَشُ : حدَّثَنِى عَدِىُّ بنُ ثابِتٍ قالَ : سَمِعْتُ سُلَيْمانَ ابنَ صُرَدٍ ، رَجُلاً مِنْ أصحَابِ النَّبِى صلى اللهُ عليهِ وسلَّمَ قالَ : سَبَّ رَجُلانِ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فغَضِبَ أحَدُهُما فاشْتَدَّ غَضَبُهُ حتى انْتَفَخَ وَجْهُهُ وتَغَيَّرَ ، فقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : إنى لأعْلَمُ كَلِمَةً لَوْ قالَهَا

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(1) e. g., If somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow because he does not have the right to oblige the master of the slave to sell his slave.

him of the statement of the Prophet ﷺ and said, "Take refuge with Allah from Satan.' On that, angry man said, 'Do you find anything wrong with me? Am I insane? Go away!"

لذَهَبَ عَنْهُ الَّذى يَجِدُ، فانْطَلَقَ إليهِ الرَّجُلُ فأخْبَرَهُ بقَوْلِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ وَقالَ : تَعَوَّذْ باللهِ مِنَ الشَّيْطانِ، فَقالَ : أتُرَى بى بَأسٌ؟ أمجْنُونٌ أنا ؟ اذْهَبْ .

75. Narrated ‘Ubāda bin Aṣ-Ṣāmit: Allāh's Apostle ﷺ went out to inform the people about the (date of the Night of Decree (Al-Qadr).(1) There happened a quarrel between two Muslim men. The Prophet ﷺ said, "I came out to inform you about the Night of Al-Qadr, but as so-and-so and so-and-so quarrelled, its knowledge was raised (I forgot it); and may be it was better for you. So look for it in the ninth, the seventh, or the fifth (of the last ten days of Ramaḍān)."

٧٥ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا بِشْرُ ابنُ المُفَضَّلِ ، عَنْ حُمَيْدٍ قالَ : قالَ أنَسٌ : حدَّثَنِى عُبادَةُ بنُ الصَّامتِ قالَ : خَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لِيُخْبِرَ النَّاسَ بلَيْلَةِ القَدْرِ فَتَلاحَى رَجُلانِ مِنَ المُسْلِمِينَ ، قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : خَرَجْتُ لأُخْبِرَكُم فَتَلاحَى فُلانٌ وَفُلانٌ وإنَّها رُفِعَتْ ، وعَسَى أنْ يَكُونَ خَيْرًا لَكُمْ ، فالتَمِسُوها فى التَّاسِعَةِ والسَّابِعَةِ والخامِسَةِ .

76. Narrated Marūr: I saw Abū Dhr wearing a Burd (garment) and his slave was wearing a Burd also, so I said (to Abū Dhar), "If you take this

٧٦ - حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبى : حدَّثَنا الأعْمَشُ ، عَنِ المَعْرُورِ ، عَنْ أبى ذَرٍّ قالَ : رأيْتُ عَلَيْهِ

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(1) See Qur'ān : Sūra No : 97

(Burda of your slave) and wear it (along with yours), you will have a nice suit (costume) and you may give him another garment." Abū Dhar said, "There was a quarrel between me and another man whose mother was a non-Arab and I called her bad names. The man mentioned (complained about) me to the Prophet ﷺ. The Prophet ﷺ said, "Did you abuse so-and-so?" I said, "Yes" He said, "Did you call his mother bad names?" I said, "Yes" He said, "You still have the traits of (the Pre-Islamic period of) ignorance." I said, "(Do I still have ignorance) even now in my old age?" He said, "Yes, they (slaves or servants) are your brothers, and Allāh has put them under your command. So the one under whose hand Allāh has put his brother, should feed him of what he eats, and give him dresses of what he wears, and should not ask him to do a thing beyond his capacity. And if at all he asks him to do a hard task, he should help him therein."

بُرْدًا، وَعَلَى غُلامِهِ بُرْدًا، فَقُلْتُ: لَوْ أَخَذْتُ هَذَا فَلَبِسْتُهُ كَانَتْ حُلَّةً وَأَعْطَيْتَهُ ثَوْبًا آخَرَ، فَقَالَ: كَانَ بَيْنِي وَبَيْنَ رَجُلٍ كَلامٌ وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً فَنِلْتُ مِنْهَا فَذَكَرَنِي إِلَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ لِي: أَسَابَبْتَ فُلانًا؟ قُلْتُ: نَعَمْ، قَالَ: أَفَنِلْتَ مِنْ أُمِّهِ؟ قُلْتُ: نَعَمْ، قَالَ: إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ. قُلْتُ: عَلَى سَاعَتِي هَذِهِ مِنْ كِبَرِ السِّنِّ؟ قَالَ: نَعَمْ، هُمْ إِخْوَانُكُمْ جَعَلَهُمُ اللهُ تحتَ أَيْدِيكُمْ فَمَنْ جَعَلَ اللهُ أَخَاهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلْ، وَلْيُلْبِسْهُ مِمَّا يَلْبَسْ وَلا يُكَلِّفْهُ مِنَ العَمَلِ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ.

(45) CHAPTER. What is allowed of mentioning other people, for example, describing somebody as tall or short.

And the Prophet ﷺ said, "What is Dhul-Yadain (the long-armed person) saying?"

بَاب مَا يَجُوزُ مِنْ ذِكْرِ النَّاسِ نَحْوَ قَوْلِهِم الطَّوِيلُ وَالقَصِيرُ، وَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: مَا يَقُولُ ذُو اليَدَيْنِ؟ وَلا لا يُرَادُ بِهِ شَيْنُ الرَّجُلِ.

And the nickname which is not intended for degrading somebody (but just for distinguishing him from others who have the same surname).

77. Narrated Abū Huraira ؓ: The Prophet ﷺ led us in the Ẓuhr prayer, offering only two Rakʿat and then (finished it) with Taslīm, and went to a piece of wood in front of the mosque and put his hand over it. Abū Bakr and ʿUmar were also present among the people on that day but dared not talk to him (about his unfinished prayer). And the hasty people went away, wondering, "Has the prayer been shortened?" Among the people there was a man whom the Prophet ﷺ used to call Dhul-Yadain (the long-armed). He said, "O Allāh's Prophet! Have you forgotten or has the prayer been shortened?" The Prophet ﷺ said, "Neither have I forgotten, nor has it been shortened." They (the people) said, "Surely, you have forgotten, O Allāh's Apostle!" The Prophet ﷺ said, "Dhul-Yadain has told the truth." So the Prophet ﷺ got up and offered other two Rakʿat and finished his prayer with Taslīm. Then he said Takbīr, performed a prostration of ordinary duration or longer, then he raised his head and said Takbīr and

٧٧ ـ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا مُحَمَّدٌ ، عَنْ أَبِى هُرَيْرَةَ قَالَ : صَلَّى بِنَا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَامَ إِلى خَشَبَةٍ فِى مُقَدَّمِ المَسْجِدِ ، وَوَضَعَ يَدَهُ عَلَيْهَا وفِى القَوْمِ يَوْمَئِذٍ أَبو بَكْرٍ وعُمَرُ فَهَابَا أَنْ يُكَلِّمَاهُ ، وخَرَجَ سَرَعَانُ النَّاسِ فَقَالُوا : قَصُرَتِ الصَّلاةُ ؟ وفِى القَوْمِ رَجُلٌ كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَدْعُوهُ ذَا اليَدَيْنِ ، فَقَالَ : يانَبِىَّ اللهِ ، أَنَسِيتَ أَمْ قَصُرَتْ ؟ فَقَالَ : لَمْ أَنْسَ ولَمْ تَقْصُرْ ، قَالُوا : بَلْ نَسِيتَ يا رَسُولَ اللهِ ، قَالَ : صَدَقَ ذُو اليَدَيْنِ فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ، ثُمَّ رَفَعَ رَأْسَهُ وكَبَّرَ .

performed another prostration of ordinary duration or longer and then raised his head and said Takbīr (i. e., he performed the two prostrations of Sahū, i. e., forgetfulness)."

(46) CHAPTER. Backbiting and the Statement of Allāh تعالى :—

> And spy not, neither backbite one another.' (49:12)

باب الغِيبَةِ، وَقَوْلِ اللهِ تَعالى - وَلا يَغْتَبْ بَعْضُكُمْ بَعْضاً - الآيَةَ.

78. Narrated Ibn 'Abbās رضي الله عنهما : Allāh's Apostle ﷺ passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a big sin. This one used not to save himself from being soiled with his urine, and the other used to spread slanders (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). And then the Prophet ﷺ asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried."

٧٨ - حَدَّثَنا يَحْيَى: حَدَّثَنا وَكِيعٌ، عَنِ الأَعْمَشِ قالَ: سَمِعْتُ مُجاهِداً يُحَدِّثُ عَنْ طاوُسٍ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللهُ عَنْهُما قالَ: مَرَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلى قَبْرَيْنِ فَقالَ: إِنهُما لَيُعَذَّبانِ وَما يُعَذَّبانِ في كَبِيرٍ، أَمّا هَذا فَكانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ، وَأَمّا هَذا فَكانَ يَمْشِي بِالنَّمِيمَةِ، ثُمَّ دَعا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ باثْنَيْنِ فَغَرَسَ عَلى هَذا واحِداً، وَعَلى هَذا واحِداً، ثُمَّ قالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُما ما لَمْ يَيْبَسا.

(47) CHAPTER. The Statement of

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ

the Prophet ﷺ : "The best family house among the Anṣār............"

وسلَّمَ خيرُ دُورِ الأَنْصارِ .

79. Narrated Abū Usai As-Saʿīdī: The Prophet ﷺ said, "The best family among the Anṣār is the Banū An-Najjār."

٧٩ ـ حدَّثنا قَبيصةُ : حدَّثنا سُفيانُ ، عنْ أبي الزّنادِ عنْ أبي سَلَمةَ ، عنْ أبي أُسَيْدٍ السّاعديّ قالَ النّبيُّ صلى اللهُ عليهِ وسلَّمَ : خيرُ دُورِ الأنصارِ بنُو النَّجّارِ .

(48) CHAPTER. What is allowed as regards backbiting wicked and suspicious people.

باب ما يَجُوزُ مِنَ اغتيابِ أهْلِ الفَسادِ والرِّيَبِ .

80. Narrated ʿAisha رضي الله عنها : A man asked permission to enter upon Allāh's Apostle ﷺ . The Prophet ﷺ said, "Admit him. What an evil brother of his people or a son of his people!" But when the man entered, the Prophet ﷺ spoke to him in a very polite manner. (And when that person left) I said, "O Allāh's Apostle! You had said what you had said, yet you spoke to him in a very polite manner?" The Prophet ﷺ said, "O ʿAisha! The worst people are those whom the people desert or leave in order to save

٨٠ ـ حدَّثنا صَدَقَةُ بنُ الفَضْلِ : أخبرَنا ابنُ عُيَيْنَةَ : سَمِعْتُ ابنَ المُنْكَدِرِ : سَمِعَ عُرْوَةَ بنَ الزُّبيرِ أنَّ عائشةَ رَضِيَ اللهُ عنْها أخبرَتْهُ قالَتْ : اسْتأذَنَ رَجُلٌ علَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقالَ : ائذَنُوا لَهُ ، بِئْسَ أخُو العَشيرَةِ أوِ ابنُ العَشيرَةِ . فلمّا دَخَلَ ألانَ لَهُ الكَلامَ ، قُلْتُ : يا رَسُولَ اللهِ ، قُلْتَ الّذي قُلْتَ ، ثُمَّ ألَنْتَ لَهُ الكَلامَ ؟ قالَ : أيْ عائشةُ ، إنَّ شَرَّ النّاسِ مَنْ تَرَكَهُ النّاسُ ، أوْ

themselves from their dirty language."

وَدَعَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ ،

(49) CHAPTER. An-Namīma (the conveyance of disagreeable false information from one person to another to create hostility between them) is one of the great sins.

باب النَّمِيمَةُ مِنَ الكَبَائِرِ .

81. Narrated Ibn ʿAbbās: The Prophet ﷺ came out of the gardens of Medina and heard the voices of two humans who were being punished in their graves. The Prophet ﷺ said, "They are being punished, but they are not being punished because of a great sin, yet their sins are great: One of them used not to save himself from (being soiled with) the urine, and the other used to go about with Namīma (1)." Then the Prophet ﷺ asked for a green palm tree leaf and split it into two pieces, and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

٨١ ـ حدَّثَنَا ابنُ سَلَامٍ : أَخْبَرَنَا عُبَيْدَةُ بنُ حُمَيْدٍ أبو عَبْدِ الرَّحمَنِ ، عَنْ مَنْصُورٍ ، عَنْ مُجَاهِدٍ ، عَنِ ابنِ عَبَّاسٍ قالَ : خَرَجَ النَّبِيُّ صلى اللهُ عليه وسلم مِنْ بَعْضِ حِيطانِ المَدِينَةِ فَسَمِعَ صَوْتَ إنْسانَيْنِ يُعَذَّبانِ في قُبُورِهِما فَقالَ : يُعَذَّبانِ وَمَا يُعَذَّبانِ في كَبِيرَةٍ وَإنَّهُ لَكَبِيرٌ . كانَ أحَدُهُمَا لا يَسْتَتِرُ مِنَ البَوْلِ ، وكانَ الآخَرُ يَمْشِي بالنَّمِيمَةِ ، ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا بِكِسْرَتَيْنِ أَوْ ثِنْتَيْنِ فَجَعَلَ كِسْرَةً في قَبْرِ هَذَا ، وكِسْرَةً في قَبْرِ هَذَا ، فَقَالَ : لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَالَمْ يَيْبَسَا .

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(1) NAMĪMA : See the glossary

(50) CHAPTER. What is disliked of Namima (calumnies).

And the Statement of Allāh ﷻ :—

"'A slanderer going about with calumnies.' (68 : 11)

And also the Statement of Allāh ﷻ :—

'Woe to every slander and backbiter.' (104:1)

'Yahmiz', 'Yalmiz' or 'Ya'ib', all mean the same,

i. e., disgracing the person in his absence.

باب ما يُكْرَهُ مِنَ النَّمِيمَةِ ، و

قَوْلِهِ تَعالى - هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ - و - وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ - يَهْمِزُ و يَلْمِزُ و يَعِيبُ واحِدٌ .

82. Narrated Hudhaifa: I heard the Prophet ﷺ saying, "A Qattāt(1) will not enter Paradise."

٨٢ - حَدَّثَنَا أبو نُعَيْمٍ : حَدَّثَنَا سُفْيانُ ، عَنْ مَنْصُورٍ ، عَنْ إبراهِيمَ ، عَنْ هَمَّامٍ قالَ : كُنَّا مَعَ حُذَيْفَةَ فَقِيلَ لَهُ إنَّ رَجُلاً يَرْفَعُ الحَدِيثَ إلى عُثْمانَ ، فَقالَ حُذَيْفَةُ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : لا يَدْخُلُ الجَنَّةَ قَتَّاتٌ .

(51) CHAPTER. The Statement of Allāh ﷻ :—

And shun lying speech' (22:30)

باب قَوْلِ اللهِ تَعالى - و اجْتَنِبُوا قَوْلَ الزُّورِ - .

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(1) A Qattāt is a person who conveys information from somebody to somebody else with the intention of causing harm and enmity between them.

83. Narrated Abū Huraira رضي الله عنه ; The Prophet ﷺ said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allāh is not in need of his (fasting) leaving his food and drink."

٨٣ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الْمَقْبُرِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالعَمَلَ بِهِ وَالجَهْلَ ، فَلَيْسَ لِلهِ حاجَةٌ أَنْ يَدَعَ طَعامَهُ وَ شَرَابَهُ . قالَ أَحْمَدُ : أَفْهَمَنِي رَجُلٌ إِسْنادَهُ .

(52) CHAPTER. What is said about a double-faced person.

باب ما قِيلَ فِي ذِي الوَجْهَيْنِ .

84. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The worst people in the Sight of Allāh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face."

٨٤ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا أَبُو صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : تَجِدُ مِنْ شِرَارِ النَّاسِ يَوْمَ القِيامَةِ عِنْدَ اللهِ ذَا الوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلاءِ بِوَجْهٍ ، وَهَؤُلاءِ بِوَجْهٍ .

(53) CHAPTER. Whoever informs his friend what has been said about him.

باب مَنْ أَخْبَرَ صَاحِبَهُ بِمَا يُقالُ فِيهِ .

85. Narrated Ibn Mas'ūd رضي الله عنه : Once Allāh's Apostle ﷺ divided and distributed (the war booty). An Anṣār man said, "By Allāh! Muḥammad, by this distribution, did not intend to please Allāh." So I came to Allāh's Apostle ﷺ and informed him about it whereupon his face became changed with anger and he said, "May Allāh bestow His Mercy on Moses for he was hurt with more than this, yet he remained patient."

٨٥ ـ حدَّثنا مُحَمَّدُ بنُ يُوسُفَ : أخْبرَنا سُفْيانُ ، عَنِ الأعْمَشِ ، عَنْ أبي وَائِلٍ ، عَنِ ابنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : قَسَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ قِسْمَةً ، فَقالَ رَجُلٌ مِنَ الأنْصارِ : وَاللهِ ما أرادَ مُحَمَّدٌ بِهذا وَجْهَ اللهِ ، فأتَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فأخْبَرْتُهُ فتَمَعَّرَ وَجْهُهُ ، وَقالَ : رَحِمَ اللهُ مُوسَى ، لَقَدْ أُوذِيَ بأكْثَرَ مِنْ هذا فَصَبَرَ .

(54) CHAPTER. What is disliked of praising a person.

باب ما يُكْرَهُ مِنَ التَّمادُحِ .

86. Narrated Abu Mūsā: The Prophet ﷺ heard a man praising another man and he was exaggerating in his praise. The Prophet ﷺ said (to him), "You have destroyed (or cut) the back of the man."

٨٦ ـ حدَّثنا مُحَمَّدُ بنُ الصَّبَّاحِ : حدَّثنا إسْماعِيلُ بنُ زَكَرِيَّا ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ ، عَنِ ابنِ أبي بُرْدَةَ ، عَنْ أبي مُوسَى قالَ : سَمِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ رَجُلاً يُثْني عَلى رَجُلٍ وَيُطْرِيهِ في المِدْحَةِ فَقالَ : أهْلَكْتُمْ أوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ .

87. Narrated Abū Bakra: A man

٨٧ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ ،

was mentioned before the Prophet ﷺ and another man praised him greatly. The Prophet ﷺ said, "May Allāh's Mercy be on you! You have cut the neck of your friend." The Prophet ﷺ repeated this sentence many times and said, "If it is indispensible for one of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allāh is the One Who will take his accounts (as He knows his reality) and no-one else can sanctify anybody before Allāh." (Khālid said, "Woe to you," instead of "Allāh's Mercy be on you.")

عَنْ خالِدٍ ، عَنْ عَبْدِ الرَّحمَنِ بنِ أبي بَكْرَةَ ، عَنْ أبيهِ أنَّ رَجُلاً ذُكِرَ عِنْدَ النَّبيِّ صلى اللهُ عليهِ وسلَّم فأثْنَى عَلَيْهِ رَجُلٌ خَيراً ، فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم : وَيحَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ ، يَقُولُهُ مِرَاراً ، إنْ كانَ أحَدُكُمْ مادِحاً لا مَحالَةَ فَلْيَقُلْ أحْسِبُ كَذَا وكَذَا ، إنْ كانَ يُرَى أنَّهُ كَذَلِكَ وَاللهُ حَسِيبُهُ ، ولا يُزَكِّي على اللهِ أحَدٌ . وُهَيْبٌ عَنْ خالِدٍ : وَيْلَكَ .

(55) CHAPTER. Whoever praises his brother with that he knows.

And Saʿd said, "I never heard the Prophet ﷺ saying to anyone walking on the earth that he is from the people of Paradise except to ʿAbdullāh bin Salām."

باب مَنْ أثْنَى عَلى أخيهِ بِمَا يَعْلَمُ . وقالَ سَعْدٌ : ما سَمِعْتُ النَّبيَّ صلى اللهُ عليهِ وسلَّم يَقُولُ لأحَدٍ يَمْشِي عَلى الأرْضِ إنَّهُ مِنْ أهْلِ الجَنَّةِ إلاَّ لعَبْدِ اللهِ بنِ سَلامٍ .

88. Narrated Sālim from his father: When Allāh's Apostle ﷺ mentioned what he mentioned about (the hanging of) the Izar (waist sheet), Abū Bakr said, "O Allāh's Apostle! My Izar

٨٨ ـ حدَّثَنا عَلِي بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنا مُوسَى بنُ عُقْبَةَ ، عَنْ سالِمٍ ، عَنْ أبيهِ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم حينَ ذَكَرَ في الإزارِ ما ذَكَرَ : قالَ أبُو بَكْرٍ : يا رَسُولَ اللهِ ،

slackens on one side (without my intention).'' The Prophet ﷺ said, ''You are not among those (who, out of pride) drag their Izars behind them.''

إنَّ إزَارِى يَسْقُطُ مِنْ شِقَّيْهِ ، قَالَ : إنَّكَ لَسْتَ مِنْهُمْ .

(56) CHAPTER. The Statement of Allah تعالى :—

''Verily! Allah enjoins justice, the doing of good,
............(to end of verse)........'
(16:90)

And His Statement :—

''O Mankind! your transgression is only against your own souls.'
(10:23)

And His Statement:—

''And whoso has retaliated with the like of that he was made to suffer, and then has (again) been wronged Allah will help him.'
(22:60)

And one should refrain from causing trouble to a Muslim or to a disbeliever.

باب قَوْلِ اللهِ تَعالى ـ إنَّ اللهَ يَأْمُرُ بالعَدْلِ والإحْسانِ ـ الآيَةَ ، وَقَوْلِهِ ـ إنَّما بَغْيُكُمْ عَلى أنْفُسِكُمْ ـ وَقَوْلِهِ ـ ثُمَّ بُغِىَ عَلَيْهِ لَيَنْصُرَنَّهُ اللهُ ـ وَتَرْكِ إثارَةِ الشَّرِّ عَلى مُسْلِمٍ أوْ كافِرٍ .

89. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ continued for such-and-such period imagining that he has had sexual relation with his wife, and in fact he had not. One day he said, to me, ''O ʿAisha! Allah has instructed me regarding a matter about which I had asked Him. Then came to me two

٨٩ ـ حدَّثَنا الحُمَيْدِىُّ : حدَّثَنا سُفْيانُ : حدَّثَنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبِيهِ ، عَنْ عائِشَةَ رَضِىَ اللهُ عَنْها قالَتْ : مَكَثَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم كَذَا وكَذَا ، يُخَيَّلُ إلَيْهِ أنَّهُ يأتى أهْلَهُ وَلا يأتى. قالَتْ عائِشَةُ : فَقالَ لى ذاتَ يَوْمٍ :

persons, one of whom sat at my feet and the other at my head, and the one who sat at my feet, asked the one near my head (pointing at me), 'What is wrong with him?' The other said, 'He is bewitched.' The first one said, 'Who had worked magic on him?' The other replied, 'Lubaid bin Aʿṣam (has done it).' The first further asked, 'With what thing has he made it?' The second replied, 'He has made it in the pollen of a male date tree with a comb and the skin hair that comes on the comb, and the whole has been put under a stone in the well of Dharwān.''' Then the Prophet ﷺ went to that well and said, "This is the same well as has been shown to me in the dream. The tops of its date-palm look like the heads of the devils, and its water looks like the Ḥenna infusion." Then the Prophet ﷺ ordered that those things be taken out. I said, "O Allāh's Apostle! Won't you disclose (the magic object)?" The Prophet ﷺ said, "Allāh has cured me and I hate to circulate the evil among the people."(1) ʿAisha added, "(The magician) Lubaid bin Aʿṣam was a man from Banī Zuraiq, an ally of the Jews."

يَا عَائِشَةُ ، إنَّ اللهَ تَعالَى أفْتانِي فِي أمْرٍ اسْتَفْتَيْتُهُ فِيهِ : أتانِي رَجُلانِ فَجَلَسَ أحَدُهُما عِنْدَ رِجلَيَّ والآخَرُ عِنْدَ رأسِي ، فَقالَ الَّذِي عِنْدَ رِجْلَيَّ لِلَّذِي عِنْدَ رأسِي : ما بالُ الرَّجُلِ ؟ قالَ : مَطْبُوبٌ ، يَعْنِي مَسْحُورًا . قالَ : ومَنْ طَبَّهُ ؟ قالَ : لَبِيدُ بنُ أعْصَمَ ، قالَ : وَفِيمَ ؟ قالَ : فِي جُفِّ طَلْعَةِ ذَكَرٍ فِي مُشْطٍ ومُشاطَةٍ ، تَحْتَ رَعُوفَةٍ فِي بِئْرِ ذَرْوَانَ . فَجاءَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَقالَ : هَذِهِ البِئْرُ التِي أُرِيتُها كأنَّ رُءُوسَ نَخلِهَا رُءُوسُ الشَّياطِينِ ، وكأنَّ ماءَها نُقاعَةُ الحِنَّاءِ . فأمَرَ بِهِ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فأُخْرِجَ قالَتْ عائِشَةُ : فَقُلْتُ : يا رَسُولَ اللهِ ، فَهَلاَّ تَعْنِي تَنَشَّرْتَ ؟ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أمَّا اللهُ فَقَدْ شَفانِي ، وأمَّا أنا فأكْرَهُ أنْ أُثِيرَ عَلَى النَّاسِ شَرًّا ، قالَتْ : وَلَبِيدُ بنُ أعْصَمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ .

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(1) The Prophet ﷺ did not want to encourage people to learn magic, therefore he refused to take out what was held in the skin of pollen.

(57) CHAPTER. Jealousy and mutual estrangement are forbidden.

And the Statement of Allah تعالى :—

> 'And from the evil of the envious one as he practises envy.'
> (113:5)

بَابُ مَا يُنْهَى عَنِ التَّحَاسُدِ وَالتَّدَابُرِ، وَقَوْلِهِ تَعَالَى - وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ -

90. Narrated Abu Huraira رضي الله عنه ; The Prophet ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and donot be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshippers! Be brothers (as Allah has ordered you!")

٩٠ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قَالَ: إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا، وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا.

91. Narrated Anas bin Malik رضي الله عنه : Allah's Apostle ﷺ said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshippers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."

٩١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا. وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ.

(58) CHAPTER. The Statement of

بَابُ - يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا

Allāh تعالى :—

'O you who believe!
Avoid suspicion as much(as possible) for suspicion in some cases, is a sin; and spy not neither backbite one another."
(49:12)

كَثِيراً مِنَ الظَّنِّ إنَّ بَعضَ الظَّنِّ إثمٌ وَلا تَجَسَّسُوا ـ .

92. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales, and do not look for the others' faults, and do not do spying on one another, and do not practise Najsh(1), and do not be jealous of one another, and do not hate one another, and do not deseret (stop talking to) one another. And O, Allāh's worshippers! Be brothers!"

٩٢ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ : أخبَرَنا مالكٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : إيَّاكُمْ والظَّنَّ فإنَّ الظَّنَّ أكْذَبُ الحَديثِ ، وَلا تَحَسَّسُوا وَلا تَجَسَّسُوا ، وَلا تَناجَشُو وَلا تَحاسَدُوا ، وَلا تَباغَضُوا وَلا تَدابَرُوا ، وكونُوا عِبادَ اللهِ إخْوَانا .

(59) CHAPTER. What sort of suspicion is allowed.

باب ما يَجُوزُ مِنَ الظَّنِّ .

93. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "I do not think

٩٣ ـ حدَّثَنا سَعيدُ بنُ عُفَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنِ ابنِ شِهابٍ ، عَنْ

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(1) Najsh means to offer a high price for something in order to allure another customer who is interested in the thing.

that so-and-so and so-and-so know anything of our religion." (And Al-Laith said, "These two persons were among the hypocrites.")

عُرْوَةَ، عَنْ عائشةَ قالَتْ: قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم: ما أظُنُّ فُلانا وَفُلانا يَعْرِفانِ مِنْ دِينِنا شَيْئًا. قالَ اللَّيْثُ: كانا رَجُلَيْنِ مِنَ المُنافِقِينَ.

94. Narrated Al-Laith: 'Aisha said, The Prophet ﷺ entered upon me one day and said, 'O 'Aisha! I do not think that so-and-so and so-and-so know anything of our religion which we follow.'"

٩٤ - حدَّثنا يَحْيَى بنُ بُكَيْرٍ: حدَّثنا اللَّيْثُ بِهذا، وَقالَتْ: دَخَلَ عَلَيَّ النَّبيُّ صلى اللهُ عليهِ وسلَّم يَوْمًا وَقالَ: يا عائشةُ، ما أظُنُّ فُلانا وَفُلانا يَعْرِفانِ دِينَنا الَّذي نَحْنُ عَلَيْهِ.

(60) CHAPTER. (It is recommended) that a believer conceals what sins he may commit.

باب سَتْرِ المُؤْمِنِ عَلَى نَفْسِهِ.

95. Narrated Abu Huraira رضي الله عنه: I heard Allah's Apostle ﷺ saying, "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, he appears in the morning to say, 'O so-and-so, I did such-and-such

٩٥ - حدَّثنا عَبْدُ العَزيزِ بنُ عَبْدِ اللهِ: حدَّثنا إبْراهيمُ بنُ سَعْدٍ، عَنِ ابنِ أخي ابنِ شِهابٍ، عَنِ ابنِ شِهابٍ، عَنْ سالِمِ بنِ عَبْدِ اللهِ قالَ: سَمِعْتُ أبا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم يَقُولُ: كُلُّ أُمَّتي مُعافًى إلاَّ المُجاهِرِينَ، وإنَّ مِنَ المُجاهَرَةِ أنْ يَعْمَلَ الرَّجُلُ باللَّيْلِ عَمَلاً ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللهُ

deed yesterday,' though he has spent his night screened by his Lord, he appears in the morning to remove Allāh's screen from himself."

فَيَقُولُ : يَا فُلاَنُ عَمِلْتُ البَارِحَةَ كَذَا وَكَذَا ، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللهِ عَنْهُ .

96. Narrated Ṣafwān bin Muḥriz : A man asked Ibn ʿUmar, "What did you hear Allāh's Apostle ﷺ saying regarding An-Najwa (secret talk between Allāh and His believing worshipper on the Day of Judgement) ? " He said, "(The Prophet ﷺ said), "The one of you will come close to his Lord till He puts His screen (shelter) over him and say, "You did such-andsuch thing (in secret), didn't you?' He will say, 'Yes.' Then Allāh will say, 'You did so-and-so didn't you?' He will say, 'Yes.' So Allāh will make him confess, and He will say, 'I screened your sins for you in the world, and today I forgive them for you.'"

٩٦ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ قَتَادَةَ ، عَنْ صَفْوَانَ ابْنِ مُحْرِزٍ : أَنَّ رَجُلاً سَأَلَ ابْنَ عُمَرَ : كَيْفَ سَمِعْتَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ فى النَّجْوَى؟ قالَ : يَدْنُوا أَحَدُكُم مِنْ رَبِّهِ حتى يَضَعَ كَنَفَهُ عَلَيْهِ ، فَيَقُولُ: عَمِلْتَ كَذَا وكَذَا ؟ فَيَقُولُ : نَعَمْ . وَيَقُولُ : عَمِلْتَ كَذَا وكَذَا ؟ فَيَقُولُ: نَعَمْ ، فَيُقَرِّرُهُ ، ثُمَّ يَقُولُ : إنى سَتَرْتُ عَلَيْكَ فى الدُّنْيا فأنا أَغْفِرُهَا لَكَ اليَوْمَ .

(61) CHAPTER. Pride and arrogance.

Mujāhid said, "'Bending his side (or neck) in pride (22:9) means that he is pround of himself.'" 'Iṭfahu' means his neck.

باب الكِبْرِ ، وَقالَ مُجاهِدٌ ـ ثانىَ عِطْفِهِ ـ مُسْتَكْبِرًا فى نَفْسِهِ . عِطْفُهُ : رَقَبَتُهُ .

97. Narrated Ḥāritha bin Wahb

٩٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ :

Al-Khuzaʿi: The Prophet ﷺ said, "Shall I inform you about the people of Paradise? They comprise every obscure unimportant humble person, and if he takes Allāh's Oath that he will do that thing, Allāh will fulfil his oath (by doing that). Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person." Anas bin Mālik said, "Any of the female slaves of Medina could take hold of the hand of Allāh's Apostle ﷺ and take him wherever she wished."(1)

أَخْبَرَنا سُفْيانُ : حدَّثَنا مَعْبَدُ بنُ خالدٍ القَيْسِيُّ ، عَنْ حارِثَةَ ابنِ وَهْبٍ الخُزَاعِيِّ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ألا أُخْبِرُكُمْ بأهْلِ الجَنَّةِ ؟ كُلُّ ضَعِيفٍ مُتَضَاعِفٍ لَوْ أقْسَمَ عَلى اللهِ لأَبَرَّهُ . ألا أُخْبِرُكُمْ بأهْلِ النَّارِ ؟ كُلُّ عُتُلٍّ جَوَّاظٍ مُسْتَكْبِرٍ . وَقالَ مُحَمَّدُ ابنُ عِيسَى : حدَّثَنا هُشَيْمٌ : أَخْبَرَنا حُمَيْدٌ الطَّوِيلُ : حدَّثَنا أنَسُ بنُ مالكٍ قالَ : كانَتِ الأَمَةُ مِنْ إماءِ أهْلِ المَدِينَةِ لَتأْخُذُ بِيَدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فتَنْطَلِقُ بِهِ حَيْثُ شاءَتْ .

(62) CHAPTER. The Hijra (to desert or) cut one's relation with another Muslim, i.e. not to speak to him on meeting him.

The Prophet ﷺ said, "It is not lawful for a man to desert (not to speak to) his brother (on meeting him) for more than three days."

بابُ الهِجْرَةِ وَقَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثٍ .

98. Narrated ʿAisha رضي الله عنها, the wife of the Prophet ﷺ that she was told

٩٨ ـ حدَّثَنا أبو اليَمانِ : أخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثَني

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(1) The Prophet ﷺ was free from any arrogance or pride, and he used to help and be kind to every-body.

that ʿAbdullāh bin Az-Zubair (on hearing that she was selling or giving something as a gift) said, " By Allāh, if ʿĀisha does not give up this, I will declare her incompetent to dispose of her wealth." I said, " Did he (ʿAbdullāh bin Az-Zubair) say so ?" They (people) said, "Yes." ʿĀisha said, "I vow to Allāh that I will never speak to Ibn Az-Zubair." When this alienation lasted long, ʿAbdullāh bin Az-Zubair sought intercession with her, but she said, " By Allāh, I will not accept the intercession of anyone for him, and will not commit a sin by breaking my vow." When this alienation was prolonged on Ibn Az-Zubair (he felt it hard on him), he said to Al-Miswar bin Makhrama and ʿAbdur-Raḥmān bin Al-Aswad bin ʿAbd Yaghūth, who were from the tribe of Banī Zahran, " I beseech you, by Allāh, to let me enter upon ʿAisha, for it is unlawful for her to vow alienation from me." So Al-Miswar and ʿAbdur-Raḥmān, wrapping their sheets around themselves, asked ʿĀisha's permission saying, " Peace and Allāh's Mercy and Blessings be upon you ! Shall we come in ?" ʿĀisha said, "Come in." They said, "All of us ?" She said, "Yes. come in all of you," not knowing that Ibn Az-Zubair was also with them. So when they entered, Ibn Az-Zubair entered the screened place and got hold of ʿĀisha and started requesting her to excuse him, and wept. Al-Miswar and ʿAbdur-Raḥmān also started requesting her to speak to him and to accept his

عَوْفُ بنُ الطُّفَيْلِ وَهُوَ ابنُ أخي عائشةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ لأُمِّها: أنَّ عائشةَ حَدَّثَتْ أنَّ عَبْدَ اللهِ بنَ الزُّبَيْرِ قالَ في بَيْعٍ أوْ عَطاءٍ أعْطَتْهُ عائشةُ: وَاللهِ لَتَنْتَهِيَنَّ عائشةُ أوْ لأحْجُرَنَّ عَلَيْها، فَقالَتْ أهُوَ قالَ هَذا؟ قالُوا: نَعَمْ، قالَتْ: هُوَ للهِ عَلَيَّ نَذْرٌ أنْ لا أُكَلِّمَ ابنَ الزُّبَيْرِ أبَدًا. فاسْتَشْفَعَ ابنُ الزُّبَيْرِ إلَيْها حِينَ طالَتِ الهِجْرَةُ، فَقالَتْ: لا وَاللهِ لا أُشَفِّعُ فِيهِ أحَدًا، وَلا أتَحَنَّثُ إلى نَذْرِي. فَلَمَّا طالَ ذَلكَ عَلَى ابنَ الزُّبَيْرِ كَلَّمَ المِسْوَرَ بنَ مَخْرَمَةَ وَعَبْدَ الرَّحمَنِ بنَ الأسْوَدِ ابنِ عَبْدِ يَغُوثَ، وهُمَا مِنْ بَنِي زَهْرَةَ وَقالَ لَهُما: أنْشُدُكما باللهِ لَمَّا أدْخَلْتُماني عَلى عائشةَ، فإنها لا يَحِلُّ لَهَا أنْ تَنْذِرَ قَطِيعَتِي. فأقْبَلَ بِهِ المِسْوَرُ وَعَبْدُ الرَّحمَنِ مُشْتَمِلَيْنِ بأرْدِيَتِهِما حتى اسْتأذَنا عَلى عائشةَ فَقالا: السَّلامُ عَلَيْكِ وَرَحمَةُ اللهِ وَبَرَكاتُهُ، أنَدْخُلُ؟ قالَتْ عائشةُ: ادْخُلُوا؟ قالُوا: كُلُّنا؟ قالَتْ: نَعَمْ، ادْخُلُوا كُلُّكُمْ. وَلا تَعلَمُ أنَّ مَعَهُما ابنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا دَخَلَ ابنُ الزُّبَيْرِ الحِجابَ فاعْتَنَقَ عائشةَ وَطَفِقَ يُناشِدُها وَيَبْكِي، وَطَفِقَ المِسْوَرُ وَعَبْدُ الرَّحمَنِ يُناشِدانِها إلاَّ ما كَلَّمَتْهُ وَقَبِلَتْ مِنْهُ،

repentance. They said (to her), "The Prophet ﷺ forbade what you know of deserting (not speaking to your Muslim Brethern), for it is unlawful for any Muslim not to talk to his brother for more than three nights (days)." So when they increased their reminding her (of the superiority of having good relation with kith and kin, and of excusing others' sins), and brought her down to a critical situation, she started reminding them, and wept, saying, "I have made a vow, and (the question of) vow is a difficult one." They (Al-Miswar and ʿAbdur-Rahmān) persisted in their appeal till she spoke with ʿAbdullāh bin Az-Zubair and she manumitted forty slaves as an expiation for her vow. Later on, whenever she remembered her vow, she used to weep so much that her veil used to become wet with her tears.

وَيَقُولانِ إنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ
نَهَى عَمَّا قَدْ عَلِمْتِ مِنَ الهِجْرَةِ ،
فإنَّهُ لا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ
فَوْقَ ثَلاثِ لَيالٍ . فَلَمَّا أكْثَرُوا عَلَى
عائشةَ مِنَ التَّذَكُّرِ والتَّحْرِيجِ طَفِقَتْ
تُذَكِّرُهُمَا وَتَبْكِي وَتَقُولُ : إنِّي
نَذَرْتُ والنَّذْرُ شَدِيدٌ ، فَلَمْ يَزَالا بِهَا
حَتَّى كَلَّمَتِ ابنَ الزُّبَيْرِ وأعْتَقَتْ فِي
نَذْرِهَا ذَلِكَ أرْبَعِينَ رَقَبَةً ، وكانَتْ
تَذْكُرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبْكِي حَتَّى
تَبُلَّ دُمُوعُهَا خِمَارَهَا .

99. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allāh's worshippers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

٩٩ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ :
أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ
أنَسِ بنِ مالكٍ أنَّ رَسُولَ اللهِ صلى اللهُ
عليه وسلَّمَ قالَ : لا تَباغَضُوا ولا تَحاسَدُوا
وَلا تَدابَرُوا ، وكُونُوا عِبادَ اللهِ إخْوانًا ،
وَلا يَحِلُّ لِمُسْلِمٍ أنْ يَهْجُرَ أخاهُ
فَوْقَ ثَلاثِ لَيالٍ .

100. Narrated Abū Aiyub Al-Anṣārī رضي الله عنه : Allāh's Apostle ﷺ said,

١٠٠ ـ حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ :
أخْبَرَنا مالكٌ ، عَنِ ابنِ شِهابٍ ، عَنْ

"It is not lawful for a man to desert his brother Muslim for more than three nights. (It is unlawful for them that) when they meet, one of them turns his face away from the other, and the other turns his face from the former, and the better of the two will be the one who greets the other first."

عَطاءِ بنِ يَزيدَ اللَّيْثِيِّ، عَنْ أبي أيُّوبَ الأنْصارِيِّ: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: لا يَحِلُّ لِرَجُلٍ أنْ يَهْجُرَ أخاهُ فَوْقَ ثَلاثِ لَيالٍ يَلْتَقِيانِ فَيُعْرِضُ هٰذا وَيُعْرِضُ هٰذا، وَخَيْرُهُما الَّذي يَبْدَأُ بالسَّلامِ .

(63) CHAPTER. The desertion of a sinful person (disobedient to Allāh and His Apostle ﷺ).

After Kaʿb had failed to join the Prophet ﷺ (in the battle of Tabūk), he said, "The Prophet ﷺ forbade all the Muslims to speak to us." Kaʿb mentioned fifty nights (as the period of his alienation).

باب ما يَجُوزُ مِنَ الهِجْرانِ لِمَنْ عَصَى، وَقالَ كَعْبٌ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ: وَنَهَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ المُسْلِمِينَ عَنْ كَلامِنا، وَذَكَرَ خَمْسِينَ لَيْلَةً .

101. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ said, "I know whether you are angry or pleased." I said, "How do you know that, Allāh's Apostle?" He said, "When you are pleased, you say, 'Yes, by the Lord of Muḥammad,' but when you are angry, you say, 'No, by the Lord of Abraham!'" I said, "Yes, I do not leave, except your name."

١٠١ - حدَّثَنا مُحَمَّدٌ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: إني لأعْرِفُ غَضَبَكِ وَرِضاكِ، قالَتْ: قُلْتُ وكَيْفَ تَعْرِفُ ذاكَ يا رَسُولَ اللهِ؟ قالَ: إنَّكِ إذا كُنْتِ راضِيَةً قُلْتِ بَلَى وَرَبِّ مُحَمَّدٍ: وإذا كُنْتِ ساخِطَةً قُلْتِ لا وَرَبِّ إبْراهِيمَ، قالَتْ: قُلْتُ أجَلْ، لا أهْجُرُ إلاَّ اسْمَكَ .

(64) CHAPTER. May a person visit his friend daily, or visit him in the morning and in the evening?

بَابٌ هَلْ يَزُورُ صَاحِبَهُ كُلَّ يَوْمٍ أَوْ بُكْرَةً وَعَشِيًّا ؟

102. Narrated ʿĀisha رضي الله عنها, the wife of the Prophet ﷺ, "I do not remember my parents as believing in any religion other than the Religion (of Islam), and there passed not a single day, on which Allāh's Apostle ﷺ did not visit us on both ends of the day, in the morning and in the evening. One day, while we were sitting in the house of Abū Bakr (my father) at midday, someone said, 'This is Allāh's Apostle ﷺ coming at an hour at which he never used to come to us.' Abū Bakr said, 'There must be something very urgent that has brought him at this hour.' The Prophet ﷺ said, 'I have been allowed to go out (of Mecca) to migrate.' "

١٠٢ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ ، عَنْ مَعْمَرٍ ، وَقَالَ اللَّيْثُ : حَدَّثَنِي عُقَيْلٌ : قَالَ ابْنُ شِهَابٍ : فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَتْ : لَمْ أَعْقِلْ أَبَوَيَّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ وَلَمْ يَمُرَّ عَلَيْهِمَا يَوْمٌ إِلَّا يَأْتِينَا فِيهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ طَرَفَيِ النَّهَارِ بُكْرَةً وَعَشِيَّةً . فَبَيْنَمَا نَحْنُ جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ : هَذَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ، فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا . قَالَ أَبُو بَكْرٍ : مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ . قَالَ : إِنِّي قَدْ أُذِنَ لِي بِالْخُرُوجِ .

(65) CHAPTER. The paying of a visit. And whoever visited some people and ate in their houses.

Salmān visited Abū Ad-Dardā' during the lifetime of the Prophet ﷺ and took a meal with him.

بَابُ الزِّيَارَةِ قَوْمًا فَطَعِمَ عِنْدَهُمْ

وَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فِي عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَأَكَلَ عِنْدَهُ .

103. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ paid a visit to one of the houses of the Anṣār, and he took a meal with them. When he intended to leave, he ordered that a place in that house be prepared for him, and so a mat was sprinkled with water, and he offered his prayer on it, and invoked good on them (his hosts).

١٠٣ ـ حَدَّثَنَا مُحَمَّدُ بنُ سَلامٍ : أَخْبَرَنا عَبْدُ الوَهَّابِ ، عَنْ خالِدٍ الحَذَّاءِ ، عَنْ أَنَسِ بْنِ سِيرِينَ عَنْ أَنَسِ بنَ مالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ زارَ أَهْلَ بَيْتٍ مِنَ الأَنْصارِ فَطَعِمَ عِنْدَهُمْ طَعاما ، فَلَمَّا أَرادَ أَنْ يَخْرُجَ أَمَرَ بِمَكانٍ مِنَ البَيْتِ فَنُضِحَ لَهُ عَلى بساط فَصَلَّى عَلَيْهِ وَدَعا لَهُمْ .

(66) CHAPTER. Whoever spruced himself up for the delegates.

باب مَنْ تَجَمَّلَ لِلوُفُودِ .

104. Narrated Yaḥya bin Abī Isḥāq : Sālim bin ʿAbdullāh said to me, "What is 'Istabraq'?" I said, "Thick, coarse silk." He said, "I heard ʿAbdullāh saying, ʿUmar saw a dress of Istabraq over a man, so he took it to the Prophet ﷺ and said, 'O Allāh's Apostle! Buy this and wear it when the representatives of the people come to you.' He said, 'The silk is worn by one who has no share (in the Hereafter).' Some time passed after this event, and then the Prophet ﷺ sent a (similar) dress to him. ʿUmar brought that dress to the Prophet ﷺ and said, 'You have sent this to me, and you said about

١٠٤ ـ حَدَّثَنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حَدَّثَنا عَبْدُ الصَّمَدِ قالَ : حَدَّثَنِي أَبِي قالَ : حَدَّثَنِي يَحْيَى ابنُ أَبِي إِسحاقَ قالَ : قالَ لِي سالِمُ بنُ عَبْدِ اللهِ : ما الإِسْتَبْرَقُ ؟ قُلْتُ : ما غَلُظَ مِنَ الدِّيباجِ و خَشُنَ مِنْهُ ، قالَ : سَمِعْتُ عَبْدَ اللهِ يَقُولُ : رأى عُمَرُ عَلى رَجُلٍ حُلَّةً مِنْ إِسْتَبْرَقٍ ، فأَتى بِها النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : يارَسُولَ اللهِ ، اشْتَرِ هَذِهِ فالبَسْها لِوَفْدِ النَّاسِ إِذَا قَدِمُوا عَلَيْكَ ، فَقالَ : إِنَّما يَلْبَسُ الحَرِيرَ مَنْ لا خَلاقَ لَهُ ، فَمَضَى فِي ذَلِكَ ما مَضَى ، ثُمَّ إِنَّ النَّبِيَّ

a similar one what you said?' The Prophet ﷺ said, 'I sent it to you so that you may get money by selling it.'' And because of this, Ibn ʿUmar used to hate the silken markings on the garments.''

صلى اللهُ عليهِ وسلَّمَ بَعَثَ إليهِ بِحُلَّةٍ فأتى بِها النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقالَ: بَعَثْتَ إليَّ بِهذهِ، وقَدْ قُلْتَ في مِثْلِها ما قُلْتَ؟ قالَ: إنَّما بَعَثْتُ إليكَ لِتُصِيبَ بِها مالاً، فكانَ ابنُ عُمَرَ يَكْرَهُ العَلَمَ في الثَّوْبِ لِهذا الحَديثِ.

(67) CHAPTER. The establishment of a bond of brotherhood and the conclusion of a treaty.

And Abū Juḥaifa said, "The Prophet ﷺ established a bond of brotherhood between Salmān and Abū Dardā'."

ʿAbdur-Raḥmān bin ʿAuf said, "When we arrived at Medina, the Prophet ﷺ established the bond of brotherhood between me and Saʿd bin Ar-Rabīʿ."

باب الإخاءِ والحِلْفِ

وقالَ أبو جُحَيْفَةَ: آخَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَ سَلْمانَ وأبي الدَّرْداءِ، وقالَ عَبْدُ الرَّحمنِ بنُ عَوْفٍ: لَمَّا قَدِمْنا المَدينةَ آخَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنِي وبَيْنَ سَعْدِ بنِ الرَّبيعِ.

105. Narrated Anas رضي الله عنه: When ʿAbdur-Raḥmān came to us and the Prophet ﷺ established the bond of brotherhood between him and Saʿd bin Ar-Rabīʿ, the Prophet ﷺ said, "As you (O ʿAbdur-Raḥmān) have married, give a marriage banquet even if with a sheep."

١٠٥ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ حُمَيْدٍ، عَنْ أنَسٍ قالَ: لَمَّا قَدِمَ عَلَيْنا عَبْدُ الرَّحمنِ فآخَى النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَهُ وبَيْنَ سَعْدِ بنِ الرَّبيعِ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: أوْلِمْ ولَوْ بِشاةٍ.

106. Narrated ʿĀṣim: I said to Anas

١٠٦ - حدَّثنا مُحَمَّدُ بنُ صَبّاحٍ:

bin Mālik, "Did it reach you that the Prophet ﷺ said, "There is no treaty of brotherhood in Islām'?" Anas said, "The Prophet ﷺ made a treaty (of brotherhood) between the Anṣār and the people of Quraish in my home."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا: حَدَّثَنَا عَاصِمٌ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: أَبَلَغَكَ أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم قَالَ: لَا حِلْفَ فِى الْإِسْلَامِ؟ فَقَالَ: قَدْ حَالَفَ النَّبِىُّ صلى اللهُ عليه وسلَّم بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فِى دَارِى.

(68) CHAPTER. (What is said about) smiling and laughing.

And Fāṭima عليها السلام said, "The Prophet ﷺ told me something secretly (during his fatal illness) and I laughed."

Ibn ʿAbbās said, "Allāh is He Who created laughter and weeping."

بَاب التَّبَسُّمِ وَالضَّحِكِ، وَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: أَسَرَّ إِلَىَّ النَّبِىُّ صلى اللهُ عليه وسلَّم فَضَحِكْتُ، وَقَالَ ابْنُ عَبَّاسٍ: إِنَّ اللهَ هُوَ أَضْحَكَ وَأَبْكَى.

107. Narrated ʿĀisha رضي الله عنها : Rifāʿa Al-Quraẓi divorced his wife and that divorce was final. Later on ʿAbdur-Raḥmān bin Az-Zubair married her after him. She came to the Prophet ﷺ and said, "O Allāh's Apostle! I was with Rifāʿa and he divorced me three times, and then I was married to ʿAbdur-Raḥmān bin Az-Zubair, who, by Allāh has nothing with him except something like this fringe,(1) O Allāh's Apostle," showing a fringe she

١٠٧ - حَدَّثَنَا حِبَّانُ بْنُ مُوسَى: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِىِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا: أَنَّ رِفَاعَةَ الْقُرَظِىَّ طَلَّقَ امْرَأَتَهُ فَبَتَّ طَلَاقَهَا فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ ابْنُ الزَّبِيرِ فَجَاءَتِ النَّبِىَّ صلى اللهُ عليه وسلَّم فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّهَا كَانَتْ عِنْدَ رِفَاعَةَ فَطَلَّقَهَا ثَلَاثَ تَطْلِيقَاتٍ فَتَزَوَّجَهَا بَعْدَهُ عَبْدُ الرَّحْمَنِ بْنُ

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(1) He was impotent (she said so, but infact he was not so).

had taken from her covering sheet. Abū Bakr was sitting with the Prophet ﷺ while Ibn Saʿīd bin Al-ʿĀṣ was sitting at the gate of the room waiting for admission. Khālid started calling Abū Bakr, "O Abū Bakr! Why don't you restrain this lady from what she is openly saying before Allāh's Apostle?" Allāh's Apostle ﷺ did nothing except smiling, and then said (to the lady), "Perhaps you want to go back to Rifāʿa? No, (it is not possible), unless and until you enjoy the sexual relation with him (ʿAbdur Raḥmān), and he enjoys the sexual relation with you."

الزُّبَيْرِ، وَإِنَّهُ وَاللَّهِ مَا مَعَهُ يَا رَسُولَ اللَّهِ إِلاَّ مِثْلُ هَذِهِ الْهُدْبَةِ، لِهُدْبَةٍ أَخَذَتْهَا مِنْ جِلْبَابِهَا، قَالَ: وَأَبُو بَكْرٍ جَالِسٌ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَابْنُ سَعِيدِ بْنِ الْعَاصِ جَالِسٌ بِبَابِ الْحُجْرَةِ لِيُؤْذَنَ لَهُ. فَطَفِقَ خَالِدٌ يُنَادِي أَبَا بَكْرٍ: يَا أَبَا بَكْرٍ، أَلاَ تَزْجُرُ هَذِهِ عَمَّا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ؟ وَمَا يَزِيدُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى التَّبَسُّمِ، ثُمَّ قَالَ: لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِى إِلَى رِفَاعَةَ، لاَ، حتى تَذُوقِى عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ.

108. Narrated Saʿd: ʿUmar bin Al-Khaṭṭāb ؓ asked permission to enter upon Allāh's Apostle ﷺ while some Quraishī women (the Prophet's wives) were sitting with Allāh's Apostle ﷺ and asking him to give them more than what he had given them, and their voices were louder than the voice of the Prophet ﷺ. When ʿUmar asked permission to enter, all of them hurried to screen themselves. The Prophet ﷺ admitted ʿUmar and he entered. While the Prophet ﷺ was laughing (smiling), ʿUmar said, "May Allāh keep you happy (smiling), O Allāh's Apostle! Let my father and mother be sacrificed for you!" The

١٠٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَدَخَلَ وَالنَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَضْحَكُ، فَقَالَ: أَضْحَكَ اللهُ سِنَّكَ

Prophet ﷺ said, "I was astonished at these women who were with me. When they heard your voice, they hurried to screen themselves." ʿUmar said, "You have more right, that they should be afraid of you, O Allāh's Apostle!" And then he (ʿUmar) turned towards them and said, "O the enemies of your souls! You are afraid of me and not of Allāh's Apostle?" The women replied, "You are sterner and harsher than Allāh's Apostle." Allāh's Apostle ﷺ said, "O the son of Al-Khaṭṭāb! By Him in Whose Hands my life is, whenever Satan meets you on a way, he leaves that way and follows some way other than yours!"

يا رَسُولَ اللهِ بِأَبِي أَنْتَ وَأُمِّي ، فَقَالَ : عَجِبْتُ مِنْ هَؤُلاءِ اللاَّتِي كُنَّ عِنْدِي لَمَّا سَمِعْنَ صَوْتَكَ تَبَادَرْنَ الحِجَابَ ، فَقَالَ : أَنْتَ أَحَقُّ أَنْ يَهَبْنَ يا رَسُولَ اللهِ ، ثُمَّ أَقْبَلَ عَلَيْهِنَّ فَقَالَ : يا عَدُوَّاتِ أَنْفُسِهِنَّ ، أَتَهَبْنَنِي وَلَمْ تَهَبْنَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقُلْنَ : إِنَّكَ أَفَظُّ وَأَغْلَظُ مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ . قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِيهِ يا ابْنَ الخَطَّابِ ، وَالَّذِي نَفْسِي بِيَدِهِ ما لَقِيَكَ الشَّيْطَانُ سالِكًا فَجًّا إِلاَّ سَلَكَ فَجًّا غَيْرَ فَجِّكَ .

109. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : When Allāh's Apostle ﷺ was in Ta'if (trying to conquer it), he said to his companions, "Tomorrow we will return home, Allāh willing." Some of the companions of Allāh's Apostle ﷺ said, "We will not leave till we conquer it." The Prophet ﷺ said, "Therefore, be ready to fight tomorrow." On the following day, they (Muslims) fought fiercely (with the people of Ta'if) and suffered many wounds. Then Allāh's Apostle ﷺ said, "Tomorrow we will return home, Allāh willing." His companions kept quiet this time. Allāh's Apostle ﷺ then smiled.

١٠٩ ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَمْرٍو ، عَنْ أَبِي العَبَّاسِ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ قالَ : لَمَّا كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بالطَّائِفِ قالَ : إِنَّا قافِلُونَ غَدًا إِنْ شاءَ اللهُ . فَقالَ ناسٌ مِنْ أَصْحابِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا نَبْرَحُ أَوْ نَفْتَحَهَا ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : فَاغْدُوا عَلَى القِتالِ . قالَ : فَغَدَوْا فَقاتَلُوهُمْ قِتالاً شَدِيدًا وَكَثُرَ فِيهِمُ الجِراحاتُ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّا قافِلُونَ غَدًا إِنْ شاءَ اللهُ ، قالَ : فَسَكَتُوا فَضَحِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ .

قالَ الحُمَيْدِىُّ: حدَّثنا سُفْيانُ بالخَبَرِ كُلِّهِ .

110. Narrated Abū Huraira ؓ: A man came to the Prophet ﷺ and said, "I am ruined for I have had sexual relation with my wife in Ramaḍān." The Prophet ﷺ said (to him), "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said, "(Then) fast for two successive months." The man said, "I cannot do it." The Prophet ﷺ said, "(Then) feed sixty poor persons." The man said, "I have nothing (to feed them with)." Then a big basket full of dates was brought to the Prophet ﷺ. The Prophet ﷺ said, "Where is the questioner? Go and give this in charity." The man said, "(Shall I give this in charity) to a poorer person than I? By Allāh, there is no family in between these two mountains (of Medina) who are poorer than we." The Prophet ﷺ laughed (smiled at that) till his teeth became visible, and said, "Then you (are entitled to have it)."

١١٠ ـ حدَّثنا مُوسَى: حدَّثنا إبْراهيمُ: حدَّثنا ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحمَنِ: أنَّ أبا هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ: أتى رَجُلٌ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ: هَلَكْتُ، وَقَعْتُ عَلَى أهْلِى فى رَمَضانَ، قالَ: أعْتِقْ رَقَبَةً، قالَ: لَيْسَ لى، قالَ: فَصُمْ شَهْرَيْنِ مُتَتابِعَيْنِ، قالَ: لا أسْتَطِيعُ، قالَ: فأطْعِمْ سِتِّينَ مِسْكِينًا قالَ: لا أجِدُ. فأُتِىَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بعَرَقٍ فيهِ تَمْرٌ، قالَ إبْراهيمُ: العَرَقُ المِكْتَلُ، فَقالَ: أيْنَ السَّائلُ؟ تَصَدَّقْ بِها. قالَ: عَلَى أفْقَرَ مِنِّى؟ وَاللهِ ما بَيْنَ لابَتَيْها أهْلُ بَيْتٍ أفْقَرُ مِنَّا. فَضَحِكَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ حتى بَدَتْ نَواجِذُهُ، قالَ: فأنْتُمْ إذًا .

111. Narrated Anas bin Mālik ؓ: While I was walking with Allāh's Apostle ﷺ who was wearing a Najrānī Burd

١١١ ـ حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِىُّ: حدَّثنا مالِكٌ، عَنْ إسْحاقَ بنِ عَبْدِ اللهِ بنِ أبى طَلْحَةَ،

(sheet) with a thick border, a bedouin overtook the Prophet ﷺ and pulled his Ridā'(sheet) forcibly. I looked at the side of the shoulder of the Prophet ﷺ and noticed that the edge of the Ridā' had left a mark on it because of the violence of his pull. The bedouin said,"O Muḥammad! Allot to me some of Allāh's property which you have." The Prophet ﷺ turned towards him, laughed (smiled) and ordered that he be given something.

عَنْ أَنَسِ بنِ مالكٍ قالَ : كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الحاشِيَةِ فأَدْرَكَهُ أَعْرابِيٌّ فَجَبَذَ بردائِهِ جَبْذَةً شَدِيدَةً ، قال أَنَسٌ : فنَظَرْتُ إلى صَفْحَةِ عاتِقِ النَّبِيِّ صلى اللهُ عليهِ وسلّمَ وَقَدْ أَثَّرَتْ فِيها حاشِيَةُ الرِّداءِ مِنْ شِدَّةِ جَبْذَتِهِ ، ثُمَّ قالَ : يا مُحَمَّدُ ، مُرْ لِي مالِ اللهِ الذي عِنْدَكَ . فالْتَفَتَ إليْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطاءٍ .

112. Narrated Jarīr: The Prophet ﷺ had never prevented me from entering upon him since I embraced Islam, and whenever he saw me, he smiled at me. Once I complained to him that I could not sit firmly on horses. He then stroked my chest with his hand, saying, "O Allāh! Make him firm and make him a guiding well-guided person."

١١٢ ـ حدَّثنا ابنُ نُمَيْرٍ : حدَّثنا ابنُ إدْرِيسَ ، عَنْ إسْماعِيلَ ، عَنْ قَيْسٍ ، عَنْ جَرِيرٍ قالَ : ما حَجَبَنِي النَّبِيُّ صلى اللهُ عليهِ وسلّمَ مُنْذُ أَسْلَمْتُ وَلا رآنِي إلاَّ تَبَسَّمَ فِي وَجْهِي ، وَلَقَدْ شَكَوْتُ إليْهِ أنِّي لا أَثْبُتُ عَلى الخَيْلِ ، فَضَرَبَ بِيَدِهِ فِي صَدْرِي وَقالَ : اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِيًا مَهْدِيًّا .

113. Narrated Zainab bint Um Salama رضي الله عنها : Um Sulaim said, "O Allāh's Apostle! Allāh does not feel shy to tell the truth. Is it essential for a woman to take a bath if she gets a nocturnal sexual discharge (in her dream)?" He said, "Yes, if she notices water (its

١١٣ ـ حدَّثنا مُحَمَّدُ بنُ المُثَنَّى : حدَّثنا يَحْيَى ، عَنْ هِشامٍ قالَ : أَخْبَرَنِي أبِي ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ ، أنَّ أُمَّ سُلَيْمٍ قالَتْ : يا رَسُولَ اللهِ ، إنَّ اللهَ لا يَسْتَحْيِي مِنَ الحَقِّ ، هَلْ عَلى المَرْأَةِ

signs)." On that Um Salama laughed and said, "Does a woman have a nocturnal sexual discharge (in her dream)?" He said, "How then does a boy resemble his mother ?"

غُسْلٌ إذَا احْتَلَمَتْ ؟ قالَ : نَعَمْ ، إذَا رأتِ الماءَ . فضَحِكَتْ أمُّ سَلَمَةَ فقالَتْ : أتَحْتَلِمُ المَرأةُ ؟ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : فَبِمَ شَبَهُ الوَلَدِ ؟ .

114. Narrated 'Aisha رضي الله عنها : I never saw the Prophet ﷺ laughing to such an extent that one could see his palate, but he always used to smile only.

١١٤ ـ حدَّثَنا يَحْيَى بنُ سُلَيْمانَ قالَ : حدَّثَنِي ابنُ وَهْبٍ : أخْبَرَنا عَمْرٌو : أنَّ أبا النَّضْرِ حدَّثَهُ عَنْ سُلَيْمانَ بنِ يَسارٍ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : مارأيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ مُسْتَجْمِعًا قَطُّ ضاحِكًا حتى أرَى مِنْهُ لَهَوَاتِهِ ، إنَّما كانَ يَتَبَسَّمُ .

115. Narrated Anas رضي الله عنه : A man came to the Prophet ﷺ on a Friday while he (the Prophet ﷺ) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet ﷺ looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet ﷺ

١١٥ ـ حدَّثَنا مُحَمَّدُ بنُ مَحْبُوبٍ : حدَّثَنا أبو عَوانَةَ ، عَنْ قَتادَةَ : عَنْ أنَسٍ ، وَقالَ لي خَلِيفَةُ : حدَّثَنا يَزِيدُ ابنُ زُرَيْعٍ : حدَّثَنا سَعِيدٌ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ : أنَّ رَجُلاً جاءَ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ الجُمُعَةِ وَهُوَ يَخْطُبُ بالمَدِينَةِ . فقالَ : قَحَطَ المَطَرُ فاسْتَسْقِ رَبَّكَ ، فنَظَرَ إلى السَّماءِ وَما نَرَى مِنْ سَحابٍ فاسْتَسْقَى ، فَنَشَأ السَّحابُ بَعْضُهُ إلى بَعْضٍ ، ثُمَّ مُطِرُوا حتى سالَتْ مَثاعِبُ المَدِينَةِ ، فَما زالَتْ إلى الجُمُعَةِ المُقْبِلَةِ ما تُقْلِعُ .

was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it from us." The Prophet ﷺ laughed (smiled) and said twice or thrice, and said, "O Allāh! Please let it rain around us (around Medina) and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained around Medina and not upon Medina. Allāh showed them (the people) the miracle of His Prophet ﷺ and His response to his invocation.

ثُمَّ قامَ ذَلكَ الرَّجُلُ أوْ غيرُهُ والنَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ فقالَ: غَرِقْنا، فادْعُ رَبَّكَ يَحْبِسْها عنَّا. فضَحِكَ ثُمَّ قالَ: اللَّهُمَّ حَوَالَيْنا ولا عَلَيْنا، مرَّتَيْنِ أوْ ثلاثا. فجعَلَ السَّحابُ يتَصَدَّعُ عنِ المَدِينَةِ يَمِينًا وشِمالاً يُمْطَرُ ما حَوَالَيْنا ولا يُمْطَرُ فيها شَيْءٌ، يُرِيهِمُ اللهُ كَرَامَةَ نَبِيِّهِ صلى اللهُ عليهِ وسلَّمَ وإجابَةَ دَعْوَتِهِ.

(69) CHAPTER. The Statement of Allāh تعالى :—

'O you who believe!
Be afraid of Allāh,
And be with those who are true
(in word and deed).' (9: 119)

And what sort of telling of lies is forbidden.

باب قَوْلِ اللهِ تَعالى ـ يا أيُّها الَّذينَ آمَنُوا اتَّقُوا اللهَ وكُونُوا مَعَ الصَّادِقِينَ ـ وما يُنْهَى عَنِ الكَذِبِ.

116. Narrated ʿAbdullāh ﵁: The Prophet ﷺ said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajoor (i.e., doing evil), and Al-Fajoor (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before

١١٦ ـ حدَّثَنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أبي وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إنَّ الصِّدْقَ يَهْدِي إلى البِرِّ، وإنَّ البِرَّ يَهْدِي إلى الجَنَّةِ، وإنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقا. وإنَّ الكَذِبَ يَهدي

Allāh, a liar."

إلى الفُجُورِ و إنَّ الفُجُورَ يَهْدِى إلى النَّارِ ، و إنَّ الرَّجُلَ لَيَكْذِبُ حتَّى يُكْتَبَ عِنْدَ اللهِ كَذَّابا .

117. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "The signs of a hypocrite are three: If he talks, he tells a lie. if he promises, he breaks his promise; and if somebody is entrusted to him, he proves to be dishonest."

١١٧ ـ حدَّثَنَا ابنُ سَلامٍ : حدَّثَنَا إسْماعِيلُ بنُ جَعْفَرٍ ، عَنْ أبى سُهَيْلٍ نافِعِ بنِ مالكِ بنِ أبى عامِرٍ ، عَنْ أبِيهِ ، عَنْ أبى هُرَيْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : آيَةُ المُنافِقِ ثَلاثٌ : إذَا حَدَّثَ كَذَبَ ، و إذَا وَعَدَ أخْلَفَ ، و إذَا اؤْتُمِنَ خانَ .

118. Narrated Samura bin Jundub ؓ : The Prophet ﷺ said, "I saw (in a dream), two persons coming to me." Then the Prophet ﷺ narrated the story (saying), "They said, 'The person, the corner of whose mouth you saw being torn (from the mouth to the ear) was a liar and used to tell lies that would be retold on his authority all over the world. Therefore he would continue to be punished in this way till the Day of Resurrection."

١١٨ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنَا جَرِيرٌ : حدَّثَنَا أبو رَجاء ، عَنْ سَمُرَةَ بنِ جُنْدَبٍ رَضِىَ اللهُ عَنْهُ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : رأيْتُ رَجُلَيْنِ أتَيانِى ، قالا : الَّذى رأيْتَهُ يُشَقُّ شِدْقُهُ فكَذَّابٌ يَكْذِبُ بالكَذْبَةِ تُحْمَلُ عَنْهُ حتى تَبْلُغَ الآفاقَ فيُصْنَعُ بِهِ إلى يَوْمِ القِيامَةِ .

(70) CHAPTER. The righteous behaviour.

باب الهَدْىِ الصَّالِحِ .

119. Narrated Ḥudhaifa: From among the people, Ibn Um ʿAbd greatly resembled Allāh's Apostle ﷺ in solemn gate and good appearance of piety and in calmness and sobriety from the time he goes out of his house till he returns to it. But we do not know how he behaves with his family when he is alone with them.(1)

١١٩ ـ حَدَّثَنِي إِسحَاقُ بنُ إِبرَاهِيمَ: قالَ: قُلْتُ لأَبِي أُسامَةَ: أَحَدَّثَكُمُ الأَعمَشُ سَمِعْتُ شَقِيقًا قالَ: سَمِعْتُ حُذَيفَةَ يَقُولُ: إِنَّ أَشْبَهَ النَّاسِ دَلًّا وَسَمْتًا وَهَدْيًا بِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لابنُ أُمِّ عَبْدٍ مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ إلى أَنْ يَرْجِعَ إِلَيْهِ لا نَدْرِي ما يَصْنَعُ فى أَهْلِهِ إِذَا خَلَا.

120. Narrated Ṭariq: ʿAbdullāh said, "The best talk is Allāh's Book (Qurʾān), and the best behaviour is the behaviour of Muḥammad ﷺ."

١٢٠ ـ حَدَّثَنَا أبو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُخارِقٍ قالَ: سَمِعْتُ طارِقًا قالَ: قالَ عَبْدُ اللهِ: إِنَّ أَحْسَنَ الحَدِيثِ كِتابُ اللهِ، وأَحْسَنَ الهَدْيِ هَدْيُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ.

(70) CHAPTER. To be patient when one is harmed by others.

And the Statement of Allah تعالى :—

"Only those who are patient
Will receive their reward
Without me-asure!" (39: 10)

باب الصَّبْرِ فى الأَذَى، وقَوْلِ اللهِ تَعالَى ـ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ. ـ

121. Narrated Abū Mūsā: The

١٢١ ـ حَدَّثَنا مُسَدَّدٌ: حَدَّثَنا يَحْيَى

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(1) Whether he keeps the same way as Allāh's Apostle ﷺ or follows another way.

Prophet ﷺ said. "There is nobody or nothing more patient of harmful speech he hears than Allāh, for though the people ascribe a son (offspring) to Him. He saves them (from the diseases) and supplies them with provision."

ابنُ سعيدٍ ، عنْ سفيانَ قالَ : حدَّثني الأعمشُ ، عنْ سعيدِ بنِ جُبيرٍ ، عنْ أبي عبدِ الرَّحمنِ السُّلميِّ ، عنْ أبي موسى رضيَ اللهُ عنهُ ، عنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ قالَ : ليسَ أحدًا ، أوْ ليسَ شيءٌ أصبرَ على أذًى سمعَهُ منَ اللهِ ، إنَّهُمْ ليدَّعونَ لهُ ولدًا ، وإنَّهُ ليُعافيهِمْ ويرزقُهُمْ .

122. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ divided and distributed something as he used to do some of his distributions. A man from the Anṣār said, "By Allāh, in this division the pleasure of Allāh has not been intended." I said, "I will definitely tell this to the Prophet ﷺ." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet ﷺ and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet ﷺ then said, "Moses was harmed with more than this, yet he remained patient."

١٢٢ - حدَّثنا عمرُ بنُ حفصٍ : حدَّثنا أبي : حدَّثنا الأعمشُ قالَ : سمعتُ شقيقًا يقولُ : قالَ عبدُ اللهِ : قسمَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ قسمةً كبعضِ ما كانَ يقسِمُ ، فقالَ رجلٌ منَ الأنصارِ : واللهِ إنَّها لقسمةٌ ما أُريدَ بها وجهُ اللهِ ، قلتُ : أمَّا لأقولنَّ للنَّبيِّ صلى اللهُ عليهِ وسلَّمَ . فأتيتُهُ وهوَ في أصحابِهِ فساررتُهُ ، فشقَّ ذلكَ على النَّبيِّ صلى اللهُ عليهِ وسلَّمَ وتغيَّرَ وجهُهُ وغضبَ ، حتى وددتُ أني لمْ أكنْ أخبرتُهُ ، ثمَّ قالَ : قدْ أُوذيَ موسى بأكثرَ منْ ذلكَ فصبرَ .

(72) CHAPTER. Not to admonish

بابُ مَنْ لَمْ يُواجِهِ النَّاسَ

the people in their faces (i.e., directly).

بالعِتَابِ .

123. Narrated 'Aisha رضي الله عنها : The The Prophet ﷺ made something and allowed his people to do it, but some people refrained from doing it. When the Prophet ﷺ learned of that, he delivered a sermon. Having sent Praises to Allah, he said, "What is wrong with such people as refrain from doing a thing that I do? By Allah, I know Allah better than they, and I am more afraid of Him than they."

١٢٣ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ : حَدَّثَنَا مُسْلِمٌ ، عَنْ مَسْرُوقٍ : قَالَتْ عَائِشَةُ : صَنَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ شَيْئًا فَرَخَّصَ فِيهِ فَتَنَزَّهَ عَنْهُ قَوْمٌ ، فَبَلَغَ ذَلِكَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَخَطَبَ فَحَمِدَ اللهَ ، ثُمَّ قَالَ : مابالُ أَقْوَامٍ يَتَنَزَّهُونَ عَنِ الشَّيْءِ أَصْنَعُهُ ؟ فَوَاللهِ إِنِّي لأَعْلَمُهُمْ باللهِ وأَشَدُّهُمْ لَهُ خَشْيَةً .

124. Narrated Abu Sa'id Al-Khudri رضي الله عنه : The Prophet ﷺ was more shy than a virgin in her separate room.(1) And if he saw a thing which he disliked, we would recognise that (feeling) in his face.

١٢٤ ـ حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا شُعْبَةُ ، عَنْ قَتَادَةَ : سَمِعْتُ عَبْدَ اللهِ هُوَ ابنُ أبي عُتْبَةَ مَوْلَى أَنَسٍ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَشَدَّ حَيَاءً مِنَ العَذْرَاءِ في خِدْرِهَا، فإذَا رأى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ في وَجْهِهِ .

(73) CHAPTER. Whoever calls his

باب مَنْ أَكْفَرَ أَخَاهُ بِغَيْرِ تَأوِيلٍ

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(1) If something disgraceful should be said or done before him.

brother a Kāfir (disbeliever) without any grounds, and he does not think that he is such, then he himself is what he says.

فَهُوَ كَمَا قَالَ .

125. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "If a man says to his brother, O Kāfir (disbeliever)!' Then surely, one of them is such (i.e., a Kāfir)."(1)

Narrated 'Abdullāh bin 'Umar ؓ: Allāh's Apostle ﷺ said, "If anyone says to his brother, 'O Kāfir!' Then surely, one of them is such."

١٢٥ ـ حَدَّثَنَا مُحَمَّدٌ وأَحْمَدُ بْنُ سَعِيدٍ قَالَا : حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ : أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِذَا قَالَ الرَّجُلُ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا. وَقَالَ عِكْرِمَةُ بْنُ عَمَّارٍ ، عَنْ يَحْيَى ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ : سَمِعَ أَبَا سَلَمَةَ : سَمِعَ أَبَا هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا .

126. Narrated Thābit bin Aḍ-Ḍaḥḥāk: The Prophet ﷺ said,

١٢٦ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا أَيُّوبُ ، عَنْ أَبِي

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(1) If the accuser is telling the truth, then the accused person is a Kāfir, otherwise the accuser is a Kāfir, because in this case, he regards belief as disbelief.

"Whoever takes a false oath saying, 'I am a non-Muslim (e.g., Jew or Christian) if I do so-and-so,' he will be considered as he says (i.e., belong to that religion), and whoever commits suicide with something, then he will be punished with the same thing in the (Hell) fire. Cursing a faithful believer is equal to murdering him, and whoever accuses a faithful believer of disbelief, then it is as if he had murdered him."

قِلابَةَ ، عَنْ ثابِتِ بنِ الضَّحَّاكِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ حَلَفَ بِمِلَّةٍ غَيرِ الإِسْلامِ كاذِبا فَهُوَ كَما قالَ . وَمَنْ قَتَلَ نَفْسَهُ بشَيْءٍ عُذِّبَ بِهِ فى نارِ جَهَنَّمَ ، وَلَعْنُ المُؤْمِنِ كَقَتْلِهِ ، وَمَنْ رَمى مُؤْمِنا بِكُفْرٍ فَهُوَ كَقَتْلِهِ .

(74) CHAPTER. Whoever does not consider as Kāfir the person who says that (i.e., O Kāfir) if he thinks that what he says is true or if he is ignorant of the seriousness of such saying. And ʿUmar said about Hatib bin Abi Baltaʿa, "He has played the hypocrite." Thereupon the Prophet ﷺ said (to ʿUmar), "What could I tell you? Perhaps Allāh looked at the Badr warriors and said (to them), 'I have forgiven you all.'"

باب مَنْ لَمْ يَرَ إكْفارَ مَنْ قالَ ذَلكَ مُتأوِّلاً أوْ جاهِلاً ، وَقالَ عُمَرُ لِحاطِبِ بنِ أبى بَلْتَعَةَ إنَّهُ نافَقَ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : وَما يُدْرِيكَ لَعَلَّ اللهَ قَدْ اطَّلَعَ إلى أهْلِ بَدْرٍ فَقالَ : قَدْ غَفَرْتُ لَكُمْ ؟

127. Narrated Jābir bin ʿAbdullāh رضي الله عنهما : Muʿādh bin Jabal رضي الله عنه used to pray with the prophet ﷺ and then go to his people and lead them in prayer. Once he recited Sura-al-Baqara (the Cow) for them (in prayer). A man left (the row of the

١٢٧ ـ حدَّثَنا مُحَمَّدُ بنُ عُبادَةَ : أخْبَرَنا يَزِيدُ : أخبرَنا سُلَيْمٌ : حدَّثَنا عَمْرُو بنُ دِينارٍ : حدَّثَنا جابِرُ بنُ عَبْدِ اللهِ : أنَّ مُعاذَ بنَ جَبَلٍ رَضِيَ اللهُ عَنْهُ كانَ يُصَلِّى مَعَ النَّبِيِّ صلى اللهُ عليهِ

praying people) and offered a light prayer (separately) and went away. When Muʿādh came to know about it, he said, "He (that man) is a hypocrite." Later that man heard what Muʿādh said about him, so he came to the Prophet ﷺ saying, "O Allāh's Apostle! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Muʿādh led us in the (night) prayer and he recited Sura-al-Baqara, so I offered my prayer seperately, and because of that, he accused me of being a hypocrite." The Prophet ﷺ called Muʿādh and said thrice, "O Muʿādh! Are you a man who puts the people on trials? Recite 'Wash-shamsī wa ḍuhāhā' (91) or 'Sabiḥ isma Rabbika-l-Aʿlā' (87) or the like."(1)

وسلَّمَ ثُمَّ يأتي قَوْمَهُ فيُصَلِّي بِهِمُ الصَّلاةَ ، فقَرأَ بِهِمُ البَقَرَةَ ، قالَ : فتَجَوَّزَ رَجُلٌ فصَلَّى صَلاةً خَفِيفَةً ، فبَلَغَ ذَلكَ مُعاذًا فقالَ : إنَّهُ مُنافِقٌ ، فبَلَغَ ذَلكَ الرَّجُلَ فأَتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقالَ : يا رَسُولَ اللهِ ، إنَّا قَوْمٌ نَعْمَلُ بأيْدِينا، ونَسْقِي بنَوَاضِحِنا، وإنَّ مُعاذًا صَلَّى بِنا البارِحَةَ فقَرأَ البَقَرَةَ ، فتَجَوَّزْتُ فزَعَمَ أني مُنافِقٌ ، فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : يامُعاذُ أفَتَّانٌ انْتَ ؟ ثَلاثا ، اقْرأ ـ والشَّمْسِ وضُحاها ـ سَبِّحِ اسْمَ رَبِّكَ الأعْلَى ـ ونَحْوَهُما .

128. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "If anyone of you takes an oath, saying (by error) 'By Al-Lāt and Al-Uzza', then he should say, 'None has the right to be worshipped except Allāh.' And if one says to his companions. 'Come

١٢٨ ـ حدَّثَنِي إسحاقُ : أخبرَنا أبو المُغِيرَةِ : حدَّثَنا الأوْزاعِيُّ : حدَّثَنا الزُّهْرِيُّ ، عَنْ حُمَيْدٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَنْ حَلَفَ مِنْكُمْ فقالَ في حَلِفِهِ

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(1) The Prophet ﷺ recommended to Muʿādh that he should recite short Suras.

along, let us gamble', then he must give something in charity (as an expiation for such an unlawful slip."

بِاللاَّتِ وَالعُزَّى، فَلْيَقُلْ لا إلَهَ إلاَّ اللهُ. وَمَنْ قالَ لِصاحِبِهِ تَعالَ أُقامِرْكَ فَلْيَتَصَدَّقْ.

129. Narrated Ibn ʿUmar رضي الله عنهما that he found ʿUmar bin Al-Khaṯṯāb in a group of people and he was swearing by his father. So Allāh's Apostle ﷺ called them, saying, Verily! Allāh forbids you to swear by your father. If one has to take an oath, one should either swear by Allāh or keep quiet."

١٢٩ حدَّثَنا قُتَيْبَةُ: حدَّثَنا لَيْثٌ، عَنْ نافِعٍ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أنَّهُ أدْرَكَ عُمَرَ بنَ الخَطَّابِ فِي رَكْبٍ وَهُوَ يَحْلِفُ بأبِيهِ، فَناداهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: ألا إنَّ اللهَ يَنْهاكُمْ أنْ تَحْلِفُوا بآبائِكُمْ، فَمَنْ كانَ حالِفاً فَلْيَحْلِفْ باللهِ وَإلاَّ فَلْيَصْمُتْ.

(75) CHAPTER. What is allowed to say when one is angry or harsh for Allāh's sake.

And Allāh تعالى said :—

> '(O Prophet) Strive against the disbelievers,
> And the hypocrites, and be harsh against them.' (9 : 73)

باب ما يَجُوزُ فِي الغَضَبِ والشِّدَّةِ لأمْرِ اللهِ تَعالَى، وَقالَ اللهُ تَعالَى - جاهِدِ الكُفَّارَ والمُنافِقِينَ وَاغْلُظْ عَلَيْهِمْ -.

130. Narrated ʿAisha رضي الله عنها : The Prophet ﷺ entered upon me while there was a curtain having pictures (of animals) in the house. His face got

١٣٠ - حدَّثَنا يَسَرَةُ بنُ صَفْوانَ: حدَّثَنا إبْراهِيمُ، عَنِ الزُّهْرِيِّ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها

red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet ﷺ said, "Such people as paint these pictures will be among the people who will receive the severest punishment on the Day of Resurrection."

قَالَتْ : دَخَلَ عَلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ و فى البَيْتِ قِرامٌ فيهِ صُوَرٌ ، فَتَلَوَّنَ وَجْهُهُ ثُمَّ تَناوَلَ السِّتْرَ فهَتَكَهُ. وَقالَتْ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلمَ: مِنْ أشَدِّ النَّاسِ عَذَابا يَوْمَ القِيامَةِ الَّذِينَ يُصَوِّرُونَ هَذِهِ الصُّوَرَ.

131. Narrated Abū Mas'ūd ؓ :

A man came to the Prophet ﷺ saying. "I fail to come for the morning prayer because of such and such person who prolongs the prayer too much." I had never seen the Prophet ﷺ so furious in preaching as he was on that day. He said, "O people! There are some among you who cause the others to have aversion (to congregational prayers). Beware! Anyone of you who leads the people in prayer should not prolong it, for behind him there are the sick, the old, and the people with an urgent need."

١٣١ ـ حدَّثَنا مُسَدَّدٌ: حدَّثَنا يَحْيَى، عَنْ إسْماعِيلَ بن أبي خالِدٍ : حدَّثَنا قَيْسُ ابنُ أبي حازِمٍ ، عَنْ أبي مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ: أَتَى رَجُلٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ: إنى لأَتأخَّرُ عَنْ صَلاةِ الغَدَاةِ مِنْ أجْلِ فُلانٍ مِمَّا يُطِيلُ بِنا، قالَ: فَما رأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَطُّ أشَدَّ غَضَبا فى مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ ، قالَ : فَقالَ يا أيُّها النَّاسُ إنَّ مِنْكُمْ مُنَفِّرِينَ ، فأيُّكُمْ ما صَلَّى بالنَّاسِ فَلْيَتَجَوَّزْ فإنَّ فِيهِمُ المَرِيضَ والكَبِيرَ وَذَا الحاجَةِ .

132. Narrated 'Abdullāh bin 'Umar ؓ : While the Prophet ﷺ was praying, he saw some sputum (on the wall) towards the Qibla of the mosque, and so he scratched it off with his

١٣٢ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا جُوَيْرِيَةُ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ بنِ عُمَرَ رَضِيَ اللهُ عَنهما قالَ: بَيْنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُصَلِّى

hand and became very angry and said, "When anyone of you is praying, he should not spit in front of his face while still in prayer, for Allāh is in front of his face."

رأى فى قبلة المسجد نخامة فحكها بيده فتغيظ ثم قال: إن أحدكم إذا كان فى الصلاة فإن الله حيال وجهه فلا يتنخمن حيال وجهه فى الصلاة.

133. Narrated Zaid bin Khālid Al-Juhanī: A man asked Allāh's Apostle ﷺ about the 'Luqaṭa (a lost thing picked up by somebody). The Prophet ﷺ said, "You should announce it publicly for one year, and then recognise the tying string of its container, and then you can spend it. If its owner come to you, then you should pay him its equivalent." The man said, "O Allāh's Apostle! What about a lost sheep?" The Prophet ﷺ said, "Take it because it is for you, for your brother, or for the wolf." The man again said, "O Allāh's Apostle! What about a lost camel?" Allāh's Apostle ﷺ became very furious till his cheeks became red (or his face became red), and then said, "You have nothing to do with it (the camel) for it has its food and its water till it meets its owner."

١٣٣ - حدثنا محمد: حدثنا إسماعيل بن جعفر: أخبرنا ربيعة ابن أبى عبد الرحمن، عن يزيد مولى المنبعث، عن زيد بن خالد الجهنى: أن رجلا سأل رسول الله صلى الله عليه وسلم عن اللقطة فقال: عرفها سنة ثم اعرف وكاءها وعفاصها ثم استنفق بها، فإن جاء ربها فأدها إليه. قال: يا رسول الله، فضالة الغنم؟ قال: خذها فإنما هى لك أو لأخيك أو للذئب. قال: يا رسول الله، فضالة الإبل؟ قال: فغضب رسول الله صلى الله عليه وسلم حتى احمرت وجنتاه أو احمر وجهه ثم قال: مالك ولها؟ معها حذاؤها وسقاؤها حتى يلقاها ربها.

134. Narrated Zaid bin Thābit ؓ: Allāh's Apostle ﷺ surrounded a place in the mosque with a (palm

١٣٤ - وقال المكى: حدثنا عبد الله بن سعيد ح وحدثنى محمد ابن زياد: حدثنا محمد بن جعفر:

leaf) mat to form a small room. Allah's Apostle ﷺ came out (of his house) and prayed in it. Some men sought his place and came to join him in his prayer. One night they came and were ready for the prayer, but Allah's Apostle ﷺ delayed and did not come out to them. So they raised their voices and knocked the door with small stones (to draw his attention). He came out to them in a state of anger, saying, "You are still insisting so much on your deed,) i. e., Tarawi prayers in the mosque) that I thought that this prayer (Tarawi) might become obligatory on you. So you people, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, excluding the compulsory congregational prayer."

حدَّثنا عبدُ اللهِ بنُ سعيدٍ قالَ : حدَّثني سالمٌ أبو النَّضْرِ مَوْلى عُمَرَ بنِ عُبَيْدِ اللهِ ، عَنْ بُسْرِ بنِ سعيدٍ ، عَنْ زَيْدِ بنِ ثابتٍ رَضِيَ اللهُ عنهُ قالَ : احْتَجَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم حُجَيْرَةً بِخَصَفَةٍ أوْ حَصِيرًا ، فخَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُصَلِّى إلَيْها فتَتَبَّعَ إلَيْهِ رِجالٌ وَجاءُوا يُصَلُّونَ بِصَلاتِهِ ، ثُمَّ جاءُوا لَيْلَةً فحَضَرُوا ، وأبْطأ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنْهُم فلَمْ يَخْرُجْ إلَيْهِمْ ، فرَفَعُوا أصْواتَهُمْ وحَصَبُوا البابَ فخَرَجَ إلَيْهِمْ مُغْضَبًا فقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : ما زالَ بِكُمْ صَنِيعُكُمْ حتَّى ظَنَنْتُ أنَّهُ سَيُكْتَبُ عَلَيْكُمْ ، فعَلَيْكُمْ بالصَّلاةِ فى بُيُوتِكُمْ فإنَّ خَيْرَ صَلاةِ المَرْءِ فى بَيْتِهِ إلاَّ الصَّلاةَ المَكْتُوبَةَ .

(76) CHAPTER. To be cautious from being angry.

And the Statement of Allah تعالى :

'Those who avoid the greater crimes and greater sins, and when They are angry, even then forgive.' (42:39)

باب الحَذَرَ مِنَ الغَضَبِ ، لقَوْلِ اللهِ تَعالى - والَّذِينَ يَجْتَنِبُونَ كَبائِرَ الإثْمِ والفَواحِشَ وإذا ما غَضِبُوا هُمْ يَغْفِرُونَ - وقَوْلُهُ عَزَّ وَجَلَّ - الَّذِينَ يُنْفِقُونَ فى السَّرَّاءِ والضَّرَّاءِ والكاظِمِينَ الغَيْظَ - الآيَةَ .

And also the Statement of Allāh ﷻ :

'Those who spend
Whether in prosperity
Or in adversity,
who repress anger..........
...............(Till end of verse).....
...........' (3:134)

135. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "The strong is not the one who overcomes the people by his strength, but it is he who can control himself while in anger."

١٣٥ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِى يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

136. Narrated Sulaimān bin Sarad ؓ : Two men abused each other before the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a sentence; If this man says it, his anger will leave him- Only if he said, 'I take refuge with Allah from Satan, the outcast.'" So they said to that (furious) man, "Don't you hear what the Prophet ﷺ is saying?" He said, I am not mad."

١٣٦ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِى شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ عَدِىِّ بْنِ ثَابِتٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ صُرَدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم وَنَحْنُ عِنْدَهُ جُلُوسٌ، وَأَحَدُهُمَا يَسُبُّ صَاحِبَهُ مُغْضَبًا قَدِ احْمَرَّ وَجْهُهُ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم: إِنِّى لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ: فَقَالُوا لِلرَّجُلِ: أَلا تَسْمَعُ مَا يَقُولُ

النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ؟ قالَ : إنِّي لَسْتُ بِمَجْنُونٍ .

137. Narrated Abu Huraira رضي الله عنه : A man said to the Prophet ﷺ , "Advise me!" The Prophet ﷺ said, "Do not become angry." The man asked (the same) again and again, and the Prophet ﷺ said in each case, "Do not become furious."

١٣٧ ـ حدَّثَنِي بنُ يُوسُفَ : أخْبرَنا أبو بَكْرٍ هُوَ ابنُ عَيَّاشٍ ، عَنْ أبِي حَصِينٍ ، عَنْ أبِي صالحٍ ، عَنْ أبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَجُلاً قالَ للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : أوْصِنِي ، قالَ : لا تَغْضَبْ ، فَرَدَّدَ مِرَارًا ، قالَ : لا تَغْضَبْ .

(77) CHAPTER. Ḥaya (1)

باب الحَياءِ .

138. Narrated Abu As-Sawar Al-Adawi: ʿImran bin Husain said, "The Prophet ﷺ said, 'Ḥaya' does not bring anything except good.' Thereupon Bashir bin Kaʿb said, 'It is written in the (book of) wisdom: Ḥaya leads to solemnity; Ḥaya leads to peace of mind.'" ʿImran said to him, "I am narrating to you the saying of Allah's Apostle ﷺ and you are speaking about your paper (wisdom book)?"

١٣٨ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أبِي السَّوَّارِ العَدَوِيِّ قالَ : سَمِعْتُ عِمْرانَ ابنَ حُصَيْنٍ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : الحَياءُ لا يأتِي إلاَّ بِخَيْرٍ : فَقالَ بُشَيْرُ بنُ كَعْبٍ : مَكْتُوبٌ فِي الحِكْمَةِ : إنَّ مِنَ الحَياءِ وَقارًا ، وإنَّ مِنَ الحَياءِ سَكِينَةً ، فَقالَ لَهُ عِمْرانُ : أُحَدِّثُكَ عَنْ رَسُولِ اللهِ صلى الله عليهِ وسلَّم

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(1) 'Ḥaya' See the glossary.

وَتُحَدِّثُنِي عَنْ صَحِيفَتِكَ ؟

139. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : The Prophet ﷺ passed by a man who was admonishing his brother regarding Ḥaya and was saying, "You are very shy, and I am afraid that that might harm you." On that, Allāh's Apostle ﷺ said, "Leave him, for Ḥaya is (a part) of Faith."

١٣٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ : حَدَّثَنَا ابْنُ شِهَابٍ ، عَنْ سَالِمٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : مَرَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّم عَلَى رَجُلٍ وَهُوَ يُعَاتِبُ أَخَاهُ فِي الْحَيَاءِ يَقُولُ : إِنَّكَ لَتَسْتَحِي حَتَّى كَأَنَّهُ يَقُولُ قَدْ أَضَرَّ بِكَ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : دَعْهُ ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ .

140. Narrated Abū Sa'īd: The Prophet ﷺ was shier than a virgin in her separate room.

١٤٠ - حَدَّثَنِي عَلِيُّ بْنُ الْجَعْدِ : أَخْبَرَنَا شُعْبَةُ ، عَنْ قَتَادَةَ ، عَنْ مَوْلَى أَنَسٍ : قَالَ أَبُو عَبْدِ اللهِ اسْمُهُ عَبْدُ اللهِ ابْنُ أَبِي عُتْبَةَ : سَمِعْتُ أَبَا سَعِيدٍ يَقُولُ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا .

(78) CHAPTER. And if you do not feel ashamed (of doing something), yon can do what you like."

باب إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ .

141. Narrated Abū Mas'ūd: The Prophet ﷺ said, "What descended to the people of the sayings of the

١٤١ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا مَنْصُورٌ ، عَنْ

early Prophets, is this: If you don't feel ashamed (of doing something), you can do what you like."

رِبْعِىَّ بنِ حِرَاشٍ : حدَّثَنا أبو مَسْعودٍ قالَ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : إنَّ مِمَّا أدْرَكَ النَّاسُ مِنْ كَلامِ النُّبُوَّةِ الأُولى: إذَا لَمْ تَسْتَحِ فاصْنَعْ ماشِئْتَ.

(79) CHAPTER. One should not be shy to speak the truth (however disagreeable it may be) so that one may learn the laws of the religion.

بابٌ ما لا يُسْتَحْيِى مِنَ الحَقِّ للتَّفَقُّهِ فى الدِينِ.

142. Narrated Um Salama رضي الله عنها : Um Sulaim came to Allah's Apostle ﷺ and said, "O Allah's Apostle! Allah does not feel shy to tell the truth. If a woman gets a nocturnal sexual discharge (in her dream), is it essential for her to take a bath? He replied, "Yes, if she notices the water (signs of discharge)."

١٤٢ ـ حدَّثَنا إسْماعِيلُ قالَ : حدَّثَنِى مالكٌ ، عَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبِيهِ ، عَنْ زَيْنَبَ ابْنَةِ أبى سَلَمَةَ ، عَنْ أُمِّ سَلَمَةَ رَضِىَ اللهُ عَنْها قالَتْ : جاءَتْ أُمُّ سُلَيْمٍ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ : يا رَسَولَ اللهِ ، إنَّ اللهَ لا يَسْتَحى مِنَ الحَقِّ ، فَهَلْ عَلى المَرأةِ غُسْلٌ ، إذَا احْتَلَمَتْ ؟ فَقالَ : نَعَمْ ، إذَا رأتِ المَاءَ.

143. Narrated Ibn 'Umar رضي الله عنه : The Prophet ﷺ said, "The example of a faithful believer is like a green tree, the leaves of which never fall down." The people said. "It is such-and-such

١٤٣ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا مُحارِبُ بنُ دِثارٍ قالَ : سَمِعْتُ ابنَ عُمَرَ يَقُولُ : قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : مَثَلُ المُؤْمِنِ كمَثَلِ شَجَرَةٍ خَضْرَاءَ لا يسْقُطُ وَرَقُها ولا يَتَحاتُّ.

tree; It is such-and-such tree.' I intended to to say that it was the date-palm tree, but I was a young boy and felt shy. Then the Prophet ﷺ said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'If you had said that, that would have been more beloved to me than such-and such things.''

فَقَالَ الْقَوْمُ : هِيَ شَجَرَةُ كَذَا ، هِيَ شَجَرَةُ كَذَا . فَأَرَدْتُ أَنْ أَقُولَ : هِيَ النَّخْلَةُ ، وَأَنَا غُلَامٌ شَابٌّ ، فَاسْتَحْيَيْتُ ، فَقَالَ : هِيَ النَّخْلَةُ . وَعَنْ شُعْبَةَ : حَدَّثَنَا خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ بْنِ عَاصِمٍ ، عَنِ ابْنِ عُمَرَ مِثْلَهُ . وَزَادَ : فَحَدَّثْتُ بِهِ عُمَرَ ، فَقَالَ : لَوْ كُنْتَ قُلْتَهَا لَكَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا .

144. Narrated Thābit that he heard Anas رضي الله عنه saying, "A woman came to the Prophet ﷺ offering herself to him in marriage, saying, 'Have you got any interest in me?''' Anas' daughter said, "How shameless that woman was!" On that Anas said, "She is better than you for, she presented herself to Allāh's Apostle ﷺ."

١٤٤ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا مَرْحُومٌ : سَمِعْتُ ثَابِتًا : أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ : جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ تَعْرِضُ عَلَيْهِ نَفْسَهَا ، فَقَالَتْ : هَلْ لَكَ حَاجَةٌ فِيَّ ؟ فَقَالَتِ ابْنَتُهُ : مَا أَقَلَّ حَيَاءَهَا ! فَقَالَ : هِيَ خَيْرٌ مِنْكِ ، عَرَضَتْ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ نَفْسَهَا .

(80) CHAPTER. The statement of the Prophet ﷺ, "Facilitate things for the people and do not make things difficult for them." And the Prophet ﷺ used to love to make things light and easy for the people.

بَابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : يَسِّرُوا وَلَا تُعَسِّرُوا ، وَكَانَ يُحِبُّ التَّخْفِيفَ وَالتَّيْسِيرَ عَلَى النَّاسِ .

145. Narrated Abū Mūsā that when Allāh's Apostte ﷺ sent him and Muʿādh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them good tidings, and do not repulse them, and obey each other." Abū Mūsā said, "O Allāh's Apostle! We are in a land in which a drink named Al-Bitʿ is prepared from honey, and another drink named Al-Mirz is prepared from barley." On that, Allāh's Apostle ﷺ said, "Any drink that makes one intoxicated (drinking of all alcoholic drinks) is prohibited.

١٤٥ - حَدَّثَنِي إِسْحَاقُ : حَدَّثَنَا النَّضْرُ : أَخْبَرَنَا شُعْبَةُ ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ قَالَ : لَمَّا بَعَثَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَمُعَاذُ بْنَ جَبَلٍ قَالَ لَهُمَا : يَسِّرَا وَلَا تُعَسِّرَا ، وَبَشِّرَا وَلَا تُنَفِّرَا وَتَطَاوَعَا. قَالَ أَبُو مُوسَى: يَارَسُولَ اللهِ ، إِنَّا بِأَرْضٍ يُصْنَعُ فِيهَا شَرَابٌ مِنَ الْعَسَلِ يُقَالُ لَهُ الْبِتْعُ ، وَشَرَابٌ مِنَ الشَّعِيرِ يُقَالُ لَهُ الْمِزْرُ . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : كُلُّ مُسْكِرٍ حَرَامٌ .

146. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, "Make things easy for the people, and do not make it dificult for them, and keep them calm, and do not repulse (them)."

١٤٦ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي التَّيَّاحِ قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : يَسِّرُوا وَلَا تُعَسِّرُوا ، وَسَكِّنُوا وَلَا تُنَفِّرُوا .

147. Narrated ʿAisha رضي الله عنها : Whenever Allāh's Apostle ﷺ was given the option of one of two actions, he would choose the easier of the two unless it was sinful, but if it was sinful, he would be the last person to choose it. Allāh's Apostle ﷺ never took revenge over anyone for himself, but if the limits ordained by Allāh were transgressed, he

١٤٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّهَا قَالَتْ : مَا خُيِّرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا ، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ . وَمَا انْتَقَمَ

used to take revenge for Allāh's Cause."

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لِنَفْسِهِ فى
شَىْءٍ قَطُّ إلاَّ أنْ تُنْتَهَكَ حُرْمَةُ اللهِ
فَيَنْتَقِمُ بِهَا لِلهِ .

148. Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwāz on the bank of a river which had dried up. Then Abū Barza Al-Aslamī came riding a horse and he started praying and left his horse free. The horse ran away, so Abū Barza interrupted his prayer and went after the horse till he caught it and brought it, then he came and offered (a prayer to make up for) the missed prayer.

There was a man amongst us who had his special way of thinking (different from the way of others). He came saying, "Look at this old man! He left his prayer because of a horse." On that Abū Barza came to us and said, "Since the time I left Allāh's Apostle ﷺ, nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night." Then Abū Barza mentioned that he had accompanied the Prophet ﷺ, that he had seen his leniency.

١٤٨ ـ حدَّثنا أبو النُّعْمان : حدَّثنا
حَمَّادُ بنُ زَيْد ، عَنِ الأزْرَقِ بنِ
قَيْسٍ قالَ : كُنَّا عَلى شاطىءِ نَهْرٍ
بالأهْوَازِ قَدْ نَضَبَ عَنْهُ الماءُ فَجاءَ
أبو بَرْزَةَ الأسْلَمىُّ عَلى فَرَسٍ فَصَلَّى
و خَلَّى فَرَسَهُ فانْطَلَقَتِ الفَرَسُ فَتَرَكَ
صَلاتَهُ و تَبِعَها حتى أدْرَكَها فأخَذَها ،
ثُمَّ جاءَ فَقَضَى صَلاتَهُ ، وَفِينا رَجُلٌ
لَهُ رأىٌ ، فأقْبَلَ يَقُولُ : انْظُرُوا إلى
هَذَا الشَّيْخِ ، تَرَكَ صَلاتَهُ مِنْ أجْلِ
فَرَسٍ . فأقْبَلَ فقالَ : ما عَنَّفَنِى أحَدٌ
مُنْذُ فارَقْتُ رَسُولَ اللهِ صلى اللهُ عليهِ
وسلَّمَ ، وَقالَ : إنَّ مَنْزِلى مُتَرَاخٍ فَلَوْ
صَلَّيْتُ وَتَرَكْتُ لَمْ آتِ أهْلِى إلى
اللَّيْلِ . و ذَكَرَ أنَّهُ صَحِبَ النَّبِىَّ صلى اللهُ
عليهِ وسلَّمَ فَرأى مِنْ تَيْسِيرِهِ .

149. Narrated Abū Huraira رضي الله عنه:

١٤٩ ـ حدَّثنا أبو اليَمانِ : أخْبَرَنا

A bedouin urinated in the mosque, and the people rushed to beat him. Allāh's Apostle ﷺ said to them, "Leave him in peace, and pour a dhanūb (large bucket full) of water or a Sajl (bucket) of water on (the place of) his urine. Anyhow, you people have been sent to make things easy for the people, and you have not been sent to be hard on them."

شُعَيْبٌ، عَنِ الزُّهْرِيِّ ح. و قَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَثَارَ إِلَيْهِ النَّاسُ لِيَقَعُوا بِهِ. فَقَالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: دَعُوهُ وَأَهْرِيقُوا مِنْ بَوْلِهِ ذَنُوبًا مِنْ ماءٍ أَوْ سَجْلًا مِنْ ماءٍ؛ فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ.

(81) CHAPTER. To be cheerful with the people.

Ibn Mas'ūd said, "Mix with the people on the condition that your religion is not injured, and joke with your family."

باب الانْبِسَاطِ إلى النَّاسِ. وَقَالَ ابْنُ مَسْعُودٍ: خَالِطِ النَّاسَ وَدِينَكَ لَا تَكْلِمَنَّهُ. والدُّعَابَةِ مَعَ الأَهْلِ.

150. Narrated Anas bin Mālik ؓ: The Prophet ﷺ used to mix with us to the extent that he would say to a younger brother of mine, 'O father of

١٥٠ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: إِنْ

ʿUmair ! What did the Nughair (a kind of bird) do ?"

كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لَيُخالِطُنا حتى يَقُولَ لأَخٍ لى صَغِيرٍ : يا أَبا عُمَيرٍ ما فَعَلَ النُّغَيرُ ؟

151. Narrated ʿAisha رضي الله عنها ; I used to play with the dolls in the presence of the Prophet ﷺ , and my girl friends also used to play with me. When Allāh's Apostle ﷺ entered, they used to hide themselves, but the Prophet ﷺ would call them to join and play with me.

١٥١ ـ حدَّثَنا مُحَمَّدٌ : أَخبَرَنا أبو مُعاوِيَةَ : حدَّثَنا هِشامٌ ، عَنْ أَبِيهِ ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ : كُنْتُ أَلْعَبُ بالبَناتِ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وكانَ لى صَوَاحِبُ يَلْعَبْنَ مَعى ، فَكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ دَخَلَ يَتَقَمَّعْنَ مِنْهُ فَيُسَرِّبُهُنَّ إلىَّ يَلْعَبْنَ مَعى .

(82) CHAPTER. To be gentle and polite with the people.

It has been mentioned that Abū Dardaʾ said, "We grin in the faces of some people while our hearts curse them."

باب المُدارَاةِ مَعَ النَّاسِ ، وَيُذْكَرُ عَنْ أَبى الدَّرْداءِ : وإِنَّا لَنُكَشِّرُ فى وُجُوهِ أَقْوَامٍ ، وإِنَّ قُلُوبَنا لَتَلْعَنُهُمْ .

152. Narrated ʿAisha رضي الله عنها : A man asked permission to see the Prophet ﷺ . He said, Let him come in ; What an evil man of the tribe he is ! (Or, What an evil brother of the tribe he is)."

١٥٢ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ : حدَّثَنا سُفْيانُ ، عَنِ ابنِ المُنْكَدِرِ : حَدَّثَهُ عَنْ عُرْوَةَ بنِ الزُّبَيرِ : أَنَّ عائشةَ أَخبَرَتْهُ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ

But when he entered, the Prophet ﷺ spoke to him gently. I said to him, "O Allah's Apostle! You have said what you have said, then you spoke to him in a very gentle manner? The Prophet ﷺ said, "The worse people to Allah are those whom the people leave to ward off their dirty language."

صلى اللهُ عليهِ وسلَّمَ رَجُلٌ، فقالَ: ائْذَنُوا لَهُ فَبِئْسَ ابنُ العَشِيرَةِ. فَلَمَّا دَخَلَ أَلانَ لَهُ الكَلامَ، فَقُلْتُ لَهُ: يا رَسُولَ اللهِ، قُلْتَ ما قُلْتَ ثُمَّ أَلَنْتَ لَهُ فى القَوْلِ؟ فَقالَ: أَىْ عائِشَةُ، إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ مَنْ تَرَكَهُ أَوْ وَدَعَهُ النَّاسُ اتِّقاءَ فُحْشِهِ.

153. Narrated 'Abdullah bin Abu Mulaika: The Prophet ﷺ was given a gift of a few silken cloaks with gold buttons. He distributed them amongst some of his companions and put aside one of them for Makhrama. When Makhrama came, the Prophet ﷺ said, "I kept this for you." (Aiyub, the sub-narrator held his garment to show how the Prophet ﷺ showed the cloak to Makhrama who had something unfavourable about his temper.)

١٥٣ - حَدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ: أَخْبَرَنا عُلَيَّةَ: أَخْبَرَنا أَيُّوبُ، عَنْ عَبْدِ اللهِ بنِ أَبى مُلَيْكَةَ: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ أُهْدِيَتْ لَهُ أَقْبِيَةٌ مِنْ دِيباجٍ مُزَرَّرَةٌ بِالذَّهَبِ فَقَسَمَها فى ناسٍ مِنْ أَصحابِهِ وعَزَلَ مِنْها واحِدًا لِمَخْرَمَةَ. فَلَمَّا جاءَ قالَ: خَبَأْتُ هذا لَكَ، قالَ أَيُّوبُ بِثَوْبِهِ أَنَّهُ يُرِيهِ إِيَّاهُ، وكانَ فى خُلُقِهِ شَىْءٌ. ورَواهُ أَحمَدُ بنُ زَيْدٍ عَنْ أَيُّوبَ. وقالَ حاتِمُ ابنُ وَرْدانَ: حَدَّثَنا أَيُّوبُ، عَنِ ابنِ أَبى مُلَيْكَةَ، عَنِ المِسْوَرِ: قَدِمَتْ عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أَقْبِيَةٌ.

(83) CHAPTER. A believer should not be stung twice (by something) out

باب لا يُلْدَغُ المُؤْمِنُ مِنْ جُحْرٍ مَرَّتَيْنِ، وَقالَ مُعاوِيَةُ: لا حَكِيمَ إِلاَّ

of one and the same hole.(1) And Muʿāwiya said, "No-one can be wise without experience."

ذُو تَجْرِبَةٍ .

154. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A believer should not be stung twice (by something) out of one and the same hole."

١٥٤ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ الزُّهْرِيِّ ، عَنِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ : لا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ .

(84) CHAPTER. The right of the guest.

باب حَقِّ الضَّيْفِ .

155. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : Allāh's Apostle ﷺ entered upon me and said, "Have I not been informed that you offer prayer all the night and fast the whole day?" I said, "Yes." He said, "Do not do so; Offer prayer at night and also sleep; Fast for a few days and give up fasting for a few other days because your body has its right over

١٥٥ ـ حدَّثنا إسحاقُ بنُ مَنْصُورٍ : حدَّثنا رَوْحُ بنُ عُبَادَةَ : حدَّثنا حُسَيْنٌ ، عَنْ يَحْيَى بنِ أبي كَثِيرٍ ، عَنْ أبي سَلَمَةَ ابنِ عَبْدِ الرَّحْمنِ ، عَنْ عَبْدِ اللهِ بنِ عَمْرٍو قالَ : دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ فَقَالَ : أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهارَ ؟

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(1) A believer should be on the alert and benefit by his experience to avoid faults in future and is not deceived twice.

you, and your eye has its right over you, and your guest has his right over you, and your wife has her right over you. I hope that you will have a long life, and it is sufficient for you to fast for three days a month because for each good deed, the reward is multiplied ten times, that means, as if you fasted the whole year." But as I insisted on doing more, I was burdened more. I said, "I can endure more fasting." The Prophet ﷺ said, "Fast three days per week." But as I insisted on doing more, I was burdened more. I said, "I can fast more." The Prophet ﷺ said, "Fast as David, Allah's prophet, did." I said, "How is the fast of the prophet, David?" The Prophet ﷺ said, "Half of the year (every other day)."

قُلْتُ : بَلَى ، قَالَ فَلاَ تَفْعَلْ ، قُمْ وَنَمْ وَصُمْ وَأَفْطِرْ ، فَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا ، وَإِنَّكَ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ ، وَإِنَّ مِنْ حَسْبِكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ فَإِنَّ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا ، فَذَلِكَ الدَّهْرُ كُلُّهُ . قَالَ : فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ فَقُلْتُ : فَإِنِّي أُطِيقُ غَيْرَ ذَلِكَ ، قَالَ : فَصُمْ مِنْ كُلِّ جُمُعَةٍ ثَلاثَةَ أَيَّامٍ ، قَالَ : فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ ، قُلْتُ : إِنِّي أُطِيقُ غَيْرَ ذَلِكَ ، قَالَ : فَصُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ ، قُلْتُ : وَمَا صَوْمُ نَبِيِّ اللهِ دَاوُدَ ؟ قَالَ : نِصْفُ الدَّهْرِ .

(85) CHAPTER. To honour one's guest and to serve him with one's own hands.

And the Statement of Allah تعالى :—

> " (Has the story reached you) of the honoured guests of Abraham.
>
> (51 : 24)

(Some Arabic words not translated.)

بَابُ إِكْرَامِ الضَّيْفِ وَخِدْمَتِهِ إِيَّاهُ بِنَفْسِهِ وَقَوْلِهِ تَعَالَى ـ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ـ

قَالَ أَبُو عَبْدِ اللهِ : يُقَالُ هُوَ زَوْرٌ وَهَؤُلاءِ زَوْرٌ ، وَضَيْفٌ وَمَعْنَاهُ أَضْيَافُهُ وَزُوَّارُهُ ، لأَنَّهَا مَصْدَرٌ مِثْلُ قَوْمٍ رِضًا وَعَدْلٍ ، يُقَالُ مَاءٌ غَوْرٌ وَبِئْرٌ غَوْرٌ ، وَمَاءَانِ غَوْرٌ وَمِيَاهٌ غَوْرٌ . وَيُقَالُ الْغَوْرُ الْغَائِرُ لاَ تَنَالُهُ الدِّلاءُ . كُلُّ شَيْءٍ غُرْتَ فِيهِ

فَهُوَ مَغَارَةٌ . تَزَّاوَرُ ، تَمِيلُ مِنَ الزَّوَرِ ، وَالأَزْوَرُ : الأَمْيَلُ .

156. Narrated Abū Shuraiḥ Al-Kaʿbī: Allāh's Apostle ﷺ said, "Whoever believes in Allāh and the Last Day, should honour his guest and entertain him generously. The guest's reward is to provide with superior type of food for a night and day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period that he puts him in a critical position."

١٥٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ سَعِيدِ بْنِ أَبِى سَعِيدٍ الْمَقْبُرِىِّ ، عَنْ أَبِى شُرَيْحٍ الْكَعْبِىِّ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ ، وَالضِّيَافَةُ ثَلاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ . وَلا يَحِلُّ لَهُ أَنْ يَثْوِىَ عِنْدَهُ حَتَّى يُحْرِجَهُ .

157. Narrated Mālik similarly as above (156) adding, "Whoever believes in Allāh and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk.)

١٥٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِى مَالِكٌ مِثْلَهُ ، وَزَادَ : مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ .

158. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day, should not hurt his neighbour, and whoever believes in Allāh and the Last Day, should serve his guest generously, and whoever believes

١٥٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا ابْنُ مَهْدِىٍّ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِى حَصِينٍ ، عَنْ أَبِى صَالِحٍ ، عَنْ أَبِى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّم قالَ : مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ

in Allāh and the Last Day, should talk what is good or keep quiet."

الآخِرِ فَلا يُؤْذِ جارَهُ ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ .

159. Narrated Yazīd bin Abī Habib from Abū Al-Khair from Uqba bin ʿĀmir رضي الله عنه that the latter said, "We said, "O Allāh's Apostle! You send us (for a certain purpose) and we stay with some people who do not entertain us as their guests, so what do you think about it?" Allāh's Apostle ﷺ said to us, "If you stay with some people and they entertain you to what a guest is entitled to recieve, accept it; but if they do not, then you should take from them the right of the guest which they ought to give."

١٥٩ - حَدَّثَنا قُتَيْبَةُ : حَدَّثَنا اللَّيْثُ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي الْخَيْرِ ، عَنْ عُقْبَةَ ابْنِ عامِرٍ رَضِيَ اللهُ عَنْهُ : أَنَّهُ قالَ : قُلْنا : يا رَسُولَ اللهِ ، إِنَّكَ تَبْعَثُنا فَنَنْزِلُ بِقَوْمٍ فَلا يَقْرُونَنا ، فَما تَرَى فِيهِ ؟ فَقالَ لَنا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِما يَنْبَغِي لِلضَّيْفِ فَاقْبَلُوا ، فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ .

160. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day, should treat his guest generously; and whoever believes in Allāh and the Last Day, should keep good relation with his kith and kin; and whoever believes in Allāh and the Last Day, should talk what is good or keep quiet."

١٦٠ - حَدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنا هِشامٌ : أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قالَ : مَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيُكْرِمْ ضَيْفَهُ . وَمَنْ كانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَصِلْ رَحِمَهُ . وَمَنْ كانَ

(83) CHAPTER. To prepare the meals and to take the trouble to entertain one's guest.

161. Narrated Abū Juhaifa: The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Dardā’. Salman visited Abū Dardā’ And found Um Ad-Dardā’ wearing ordinary shabby clothes So he asked her, "What is wrong with you?" She replied, "Your brother, Abū Ad-Dardā’ has got no interest in this world." In the meantime Abū Ad-Dardā’ came and prepared a meal for him (Salmān), and said to him, "(Please) eat for I am fasting." Salmān said, "I am not going to eat till you eat with me." So Abū Ad-Dardā’ ate. When it was night, Abū Ad-Dardā’ got up (for the night prayer). Salmān said (to him), "Sleep," and he slept. Again Abū Ad-Dardā’ got up (for the prayer), and Salmān said (to him), "Sleep." When it was the last part of the night, Salmān said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salmān said to Abū Ad-Dardā’ "Yout Lord has a right over you; and your soul has a right over you; and

يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ .

بَابُ صُنْعِ الطَّعَامِ وَالتَّكَلُّفِ لِلضَّيْفِ .

١٦١ ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ : حَدَّثَنَا أَبُو الْعُمَيْسِ ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ ، عَنْ أَبِيهِ قَالَ : آخَى النَّبِيُّ صلى اللهُ عليه وسلم بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ ، فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً ، فَقَالَ لَهَا : مَا شَأْنُكِ ؟ قَالَتْ : أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا . فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا فَقَالَ : كُلْ فَإِنِّي صَائِمٌ . قَالَ : مَا أَنَا بِآكِلٍ حَتَّى تَأْكُلَ فَأَكَلَ ، فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ : نَمْ ، فَنَامَ . ثُمَّ ذَهَبَ يَقُومُ فَقَالَ : نَمْ ، فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَ سَلْمَانُ : قُمِ الآنَ ، قَالَ : فَصَلَّيَا ، فَقَالَ لَهُ سَلْمَانُ : إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا ، وَلِنَفْسِكَ عَلَيْكَ حَقًّا ، وَلأَهْلِكَ عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ ، فَأَتَى النَّبِيَّ صلى اللهُ

your wife has a right over you; and you should give to everybody his right." Later on Abū Ad-Dardā᾽ visited the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said, "Salmān has said the truth."

عليهِ وسلَّم فذَكَرَ ذَلكَ لَهُ، فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّم: صَدَقَ سَلْمانُ. أبو جُحَيْفَةَ وَهْبٌ السُّوَائيُّ يُقالُ وَهْبُ الخَيْرِ.

(87) CHAPTER. What anger and impatience are improper to show before a guest.

بابُ ما يُكْرَهُ مِنَ الغَضَبِ والجَزَعِ عِنْدَ الضَّيْفِ.

162. Narrated ʿAbdur-Raḥmān bin Abū Bakr ؓ that Abū Bakr invited a group of people (as guests) and said to ʿAbdur-Raḥmān, "Look after your guests, for I am going to visit the Prophet ﷺ, and you should finish serving them before I return." ʿAbdur-Raḥmān went at once and served them with what was available at that time in the house and said, "Please eat." They said, "Where is the owner of the house (i.e., Abū Bakr)?" ʿAbdur-Raḥmān said, "Take your meal." They said, "We will not eat till the owner of the house comes." ʿAbdur-Raḥmān said, "Accept your meal from us, for if my father comes and finds you not having taken your meal yet, we will be blamed severely by him." ʿAbdur-Raḥmān continues his narration: But they refused, and I was sure that my father would be angry with me. When he came,

١٦٢ ـ حدَّثنا عَيَّاشُ بنُ الوَليدِ: حدَّثنا عَبْدُ الأعلى: حدَّثنا سَعيدٌ الجُرَيْريُّ، عَنْ أبي عُثْمانَ، عَنْ عَبْدِ الرَّحمَنِ بنِ أبي بَكْرٍ رَضِيَ اللهُ عَنْهُما، أنَّ أبا بَكْرٍ تَضَيَّفَ رَهْطا فقالَ لعَبْدِ الرَّحمَنِ: دُونَكَ أضْيافَكَ فإنِّي مُنْطَلِقٌ إلى النَّبيِّ صلى اللهُ عليهِ وسلَّم فافْرُغْ مِنْ قِرَاهُمْ قَبْلَ أنْ أجيءَ. فانْطَلَقَ عَبْدُ الرَّحمَنِ فأتاهُمْ بِمَا عِنْدَهُ فقالَ: أطْعِمُوا، فقالُوا: أيْنَ رَبُّ مَنْزِلِنا؟ قالَ: أطْعِمُوا، قالُوا: ما نَحْنُ بِآكِلِينَ حتَّى يَجِيءَ رَبُّ مَنْزِلِنا. قالَ: اقْبَلُوا عَنَّا قِرَاكُمْ فإنَّهُ إنْ جاءَ ولَمْ تَطْعَمُوا لَنَلْقَيَنَّ مِنْهُ، فأبَوْا فعَرَفْتُ أنَّهُ يَجِدُ عَلَيَّ. فلَمَّا جاءَ تَنَحَّيْتُ عَنْهُ فقالَ ما

I went away from him. He asked, "What have you done (about the guests)?" They informed him the whole story. Abū Bakr said, "O ʿAbdur-Raḥmān!" I kept quiet. He then called again, "O ʿAbdur-Raḥmān!" I kept quiet. and he called again, "O ignorant (boy)! I beseech you by Allāh, if you hear my voice, then come out!" I came out and said, "Please ask your guests (and do not be angry with me)." They said, "He has told the truth; he brought the meal to us." He said, "As you have been waiting for me, by Allāh, I will not eat of it tonight." They said, "By Allāh, we will not eat of it till you eat of it." He said, "I have never seen a night like this night in evil. What is wrong with you? Why don't you accept the meal of our hospitality?" (He said to me), "Bring your meal." I brought it to him, and he put his hand in it, saying, "In the name of Allāh. The first (state of fury). was because of Satan." So Abū Bakr ate and so did his guests.

صَنَعْتُمْ ؟ فَأَخْبَرُوهُ فَقَالَ : يَا عَبْدَ الرَّحْمَنِ ، فَسَكَتُّ ثُمَّ قَالَ : يَا عَبْدَ الرَّحْمنِ ، فَسَكَتُّ ، فَقَالَ : يَا غُنْثَرُ ، أَقْسَمْتُ عَلَيْكَ إِنْ كُنْتَ تَسْمَعُ صَوْتِي لَمَّا جِئْتَ ، فَخَرَجْتُ فَقُلْتُ : سَلْ أَضْيَافَكَ ، فَقَالُوا : صَدَقَ ، أَتَانَا بِهِ ، قَالَ : فَإِنَّمَا انْتَظَرْتُمُونِي ، وَاللهِ لا أَطْعَمُهُ اللَّيْلَةَ ، فَقَالَ الآخَرُونَ : واللهِ لا نَطْعَمُهُ حَتَّى تَطْعَمَهُ . قالَ : لَمْ أَرَ فِي الشَّرِّ كاللَّيْلَةِ ، وَيْلَكُمْ مَا أَنْتُمْ ؟ لِمَ لا تَقْبَلُونَ عَنَّا قِرَاكُمْ ، هَاتِ طَعَامَكَ ، فَجَاءَهُ فَوَضَعَ يَدَهُ فَقَالَ : بِاسْمِ اللهِ ، الأُولَى لِلشَّيْطَانِ فَأَكَلَ وَأَكَلُوا.

(88) CHAPTER. The saying of a guest to his host : "By Allāh, I will not eat till you eat." This is narrated by Abū Juḥaifa from the Prophet ﷺ .

بَاب قَوْلِ الضَّيْفِ لِصَاحِبِهِ : وَاللهِ لا آكُلُ حَتَّى تَأْكُلَ ، فِيهِ حَدِيثُ أَبِي جُحَيْفَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

163. Narrated ʿAbdur-Raḥmān bin Abū Bakr ؓ : Abū Bakr came with a

١٦٣ ـ حَدَّثَنَا مُحَمَّدُ بنُ المُثَنَّى : حَدَّثَنَا ابنُ أَبِي عَدِيٍّ ، عَنْ سُلَيْمَانَ ،

guest or some guests, but he stayed late at night with the Prophet ﷺ, and when he came, my mother said (to him), "You were detained from your guest or guests tonight." He said, "Haven't you given them the supper?" She replied, "We presented the meal to him (or to them), but he (or they) refused to eat." Abū Bakr became angry, called names, prayed that (my) nose, ears and lips be cut off, and said, "By Allāh, I will not eat of it !" I hid myself, and he called me, "O ignorant (boy) !" Abū Bakr's wife swore that she would not eat of it till he ate of it. Abū Bakr said, "As if all that has happened is from Satan." Then he asked for the meal and he ate, and so did they. Whenever they ate a handful of the meal, the meal increased from underneath more than that mouthful. He said (to his wife), "O, the sister of Banī Firās ! What is this ?" She said, "O, the pleasure of my eyes ! The meal is now more than it had been before we started eating." So they ate and sent that meal to the Prophet ﷺ. It is said that the Prophet ﷺ ate of it also.

عَنْ أَبي عُثْمانَ قالَ: قالَ عَبْدُ الرَّحمٰنِ ابن أبى بَكْرٍ رَضِىَ اللهُ عَنْهُما: جاءَ أَبو بَكْرٍ بِضَيفٍ لَهُ أَوْ بأَضْيافٍ لَهُ فأَمْسَى عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّم، فلَمَّا جاءَ قالَتْ أُمِّى: احْتَبَسْتَ عَنْ ضَيْفِكَ أَوْ أَضْيافِكَ اللَّيْلَةَ؟ قالَ: أَوْ مـا عَشَّيْتِهِمْ؟ فقالَتْ: عَرَضْنا عَلَيْهِ أَوْ عَلَيْهِمْ فأَبَوْا أَوْ فأَبى، فغَضِبَ أبو بَكْرٍ فسَبَّ وجَدَّعَ وحَلَفَ لا يَطْعَمُهُ. فاخْتَبَأْتُ أَنا فقالَ: يا غُنْثَرُ، فحَلَفَتِ المَرأةُ لا تَطْعَمُهُ. فحلفَ الضَّيْفُ أَوِ الأَضْافُ أَنْ لا يَطْعَمَهُ أَوْ يَطْعَمُوهُ حتّى يَطْعَمَهُ، فقالَ أَبو بَكْرٍ: كَأَنَّ هٰذِهِ مِنَ الشَّيْطانِ، فدَعا بالطَّعامِ فأَكَلَ وأَكَلُوا، فجَعَلُوا لا يَرْفَعُونَ لُقْمَةً إِلاّ رَبا مِنْ أَسْفَلِها أَكْثَرُ مِنْها فقالَ: يا أُخْتَ بَنِى فِراسٍ، ما هٰذا؟ فقالَتْ: وقُرَّةِ عَيْنِى إِنَّها الآنَ لأَكْثَرُ قَبْلَ أَنْ تأكُلَ، فأَكَلُوا وبَعَثَ بِها إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّم فذَكَرَ أَنَّهُ أَكَلَ مِنْها.

(89) CHAPTER. To respect the old ones, and the elder one should start talking or asking.

بابُ إكْرامِ الكَبيرِ ويَبْدَأُ الأَكْبَرُ بالكَلامِ والسُّؤالِ.

164. Narrated Rāfi bin K̲hadīj and Sahl bin Abū Hat̲h̲mai: ʿAbdullāh bin Sahl and Muḥaiyisa bin Masʿūd came to K̲haibar and they were separated in the gardens of the date-palm trees. ʿAbdullāh bin Sahl was murdered. Then ʿAbdur-Raḥmān bin Sahl, Huwaiyiṣa and Muḥaiyiṣa, the two sons of Masʿūd, came to the Prophet ﷺ and talkrd to him about the case of their (murdered) friend. ʿAbdur-Raḥmān who was the youngest of them all, started talking. The Prophet ﷺ said, "Let the oldest (of you) start talking first." And Yaḥya the sub-narrator, said, "The Prophet ﷺ said, 'Let the oldest one (of you) talk.' They talked about the case of their (murdered) friend. The Prophet ﷺ said, "Will fifty of you take an oath whereby you will have the right to receive the blood money of your murdered man," (or said, "...your companion"). They said, "O Allāh's Apostle! The murder was a thing we did not witness." The Prophet ﷺ said, "Then the Jews will release you from the oath, if fifty of them should take an oath to contradict your claim." They said, "O Allāh's Apostle! They are disbelieving people." Then Allāh's Apostle ﷺ paid the blood money to them from his own pocket. Sahl said, "I saw a she-camel from those camels (of the blood money). and when I entered their pen, the she-camel kicked me with its leg."

١٦٤ - حدَّثنا سُلَيْمانُ بن حَرْب: حدَّثنا حَمَّادٌ هُوَ ابنُ زَيْدٍ، عَنْ يَحْيَى بن سَعِيدٍ، عَنْ بُشَيْرِ ابنِ يَسارٍ مَوْلَى الأَنْصارِ، عَنْ رَافِعِ بنِ خَدِيجٍ وسَهْلِ بنِ أبي حَثْمَةَ أنَّهُما حَدَّثاهُ أنَّ عَبْدَ اللهِ بنَ سَهْلٍ ومُحَيِّصَةَ ابنَ مَسْعُودٍ أتَيا خَيْبَرَ فَتَفَرَّقا فى النَّخْلِ فقُتِلَ عَبْدُ اللهِ بنُ سَهْلٍ، فَجاءَ عَبْدُ الرَّحمنِ بنُ سَهْلٍ وحُوَيِّصَةُ ومُحَيِّصَةُ ابنا مَسْعُودٍ إلى النَّبِيِّ صلى اللهُ عليه وسلَّم فتَكَلَّمُوا فى أمْرِ صاحِبِهِمْ، فَبَدَأ عَبْدُ الرَّحمنِ وكانَ أصْغَرَ القَوْمِ، فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: كَبِّرِ الكُبْرَ. قالَ يَحْيَى: لِيَلِيَ الكَلامَ الأكْبَرُ. فتَكَلَّمُوا فى أمْرِ صاحِبِهِمْ، فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: أتَسْتَحِقُّونَ قَتِيلَكُمْ أوْ قالَ صاحِبَكُمْ بأيْمانِ خَمْسِينَ مِنْكُمْ؟ قالُوا: يا رَسُولَ اللهِ، أمْرٌ لَمْ نَرَهُ. قالَ: فتُبْرِيكُمْ يَهُودُ فى أيْمانِ خَمْسِينَ مِنْهُمْ. قالُوا: يا رَسُولَ اللهِ، قَوْمٌ كُفَّارٌ. فَوَداهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم مِنْ قِبَلِهِ. قالَ سَهْلٌ: فأدْرَكْتُ ناقَةً مِنْ تِلْكَ الإبِلِ فَدَخَلْتُ مِرْبَدًا لَهُمْ فَرَكَضَتْنِي بِرِجْلِها. قالَ اللَّيْثُ: حدَّثَني يَحْيَى، عَنْ بُشَيْرٍ، عَنْ سَهْلٍ قالَ يَحْيَى:

حَسِبْتُ أَنَّهُ قَالَ مَعَ رَافِعِ بْنِ خَدِيجٍ. وَقَالَ ابْنُ عُيَيْنَةَ: حَدَّثَنَا يَحْيَى عَنْ بُشَيْرٍ عَنْ سَهْلٍ وَحْدَهُ.

165. Narrated Ibn ʿUmar رضي الله عنهما : Allāh's Apostle ﷺ said, "Name me a tree which resembles a Muslim in that it gives its fruits at every season by permission of its Lord, and its leaves do not fall down." It came to my mind that it was the date-palm tree, but I disliked to speak because Abū Bakr and ʿUmar were present there. When nobody spoke, the Prophet ﷺ said, "It is the tree of the date-palm." When I came out with my father, I said, "O father! It came to my mind that it was the date-palm tree." He said, "What prevented you from saying it?" If you had said it, it would have been more dearer to me than such-and-such (fortune)." I said, "Nothing prevented me but the fact that neither you nor Abū Bakr spoke, so I disliked to speak (in your presence)."

١٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: أَخْبِرُونِي بِشَجَرَةٍ مَثَلُهَا مَثَلُ الْمُسْلِمِ، تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا، وَلَا تُحَتُّ وَرَقُهَا. فَوَقَعَ فِي نَفْسِي النَّخْلَةُ فَكَرِهْتُ أَنْ أَتَكَلَّمَ وَثَمَّ أَبُو بَكْرٍ وَعُمَرُ. فَلَمَّا لَمْ يَتَكَلَّمَا قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: هِيَ النَّخْلَةُ. فَلَمَّا خَرَجْتُ مَعَ أَبِي قُلْتُ: يَا أَبَتَاهُ، وَقَعَ فِي نَفْسِي النَّخْلَةُ. قَالَ: مَا مَنَعَكَ أَنْ تَقُولَهَا؟ لَوْ كُنْتَ قُلْتَهَا كَانَ أَحَبَّ إِلَيَّ مِنْ كَذَا وَكَذَا. قَالَ: مَا مَنَعَنِي إِلَّا أَنِّي لَمْ أَرَكَ وَلَا أَبَا بَكْرٍ تَكَلَّمْتُمَا فَكَرِهْتُ.

(90) CHAPTER. What kinds of

باب مَا يَجُوزُ مِنَ الشِّعْرِ وَالرَّجَزِ

poetry, Rajaz(1) and Ḥuda(2) are allowed and what kinds thereof are disliked.

And the Statement of Allāh تعالى :

'As for the poets, the erring follow them.
See you not, that they speak about every subject in their poetry ?'
(26 : 224-225)

And Ibn ʿAbbās said, "They go on speaking all vague talks."

وَالحُدَاءِ وَمَا يُكْرَهُ مِنْهُ ، وَقَوْلُهُ تَعَالَى ـ وَالشُّعَرَاءُ يَتَّبِعُهُمُ الغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ فى كُلِّ وَادٍ يَهِيمُونَ ـ قَالَ ابنُ عَبَّاسٍ : فى كُلِّ لَغْوٍ يَخُوضُونَ .

166. Narrated Ubai bin Kaʿb: Allāh's Apostle ﷺ said, "Some poetry contains wisdom."

١٦٦ ـ حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِى أَبُو بَكْرِ ابنُ عَبْدِ الرَّحْمَنِ : أَنَّ مَرْوَانَ بنَ الحَكَمِ أَخْبَرَهُ : أَنَّ عَبْدَ الرَّحْمَنِ ابنِ الأَسْوَدِ عَبْدَ يَغُوثَ أَخْبَرَهُ أَنَّ أُبَيَّ ابنَ كَعْبٍ أَخْبَرَهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : إِنَّ مِنَ الشِّعْرِ حِكْمَةً .

167. Narrated Jundub: While the Prophet ﷺ was walking, a stone hit his foot and stumbled and had his toe injured. He then (quoting a poetic verse) said, "You are not more than a toe which

١٦٧ ـ حَدَّثَنَا أَبو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنِ الأَسْوَدِ بنِ قَيْسٍ قالَ : سَمِعْتُ جُنْدُبًا يَقُولُ : بَيْنَمَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَمْشِى إِذْ أَصَابَهُ

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(1) Name of a poetical metre.
(2) Chanting of camel-drivers, keeping time to the camels' paces.

has been bathed in blood in Allah's Cause."

حَجَرٌ فَعَثَرَ فَدَمِيَتْ إِصْبَعُهُ، فَقَالَ: هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ، وفي سَبِيلِ اللهِ ما لَقِيتِ.

168. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "The truest sentences said by a poet is what the poet Labīd said, i. e. 'Verily, everything except Allāh is perishable.'" Umaiya bin Abī As-Salt was about to embrace Islam (as his poetry handled topics that agreed with the principles of Islam).

١٦٨ - حدَّثَنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا ابنُ مَهْدِيٍّ: حدَّثَنا سُفْيانُ، عَنْ عَبْدِ المَلِكِ: حدَّثَنا أبو سَلَمَةَ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أصْدَقُ كَلِمَةٍ قالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ:

«ألا كُلُّ شَيْءٍ ما خَلا اللهَ باطِلُ»

وكادَ أُمَيَّةُ بنُ أبي الصَّلْتِ أنْ يُسْلِمَ.

169. Narrated Salama bin Al-Aqwa': We went out with Allāh's Apostle ﷺ to Khaibar and we travelled during the night. A man amongst the people said to 'Āmir bin Al-Aqwa', "Won't you let us hear some of your verses?" 'Āmir was a poet, and so he started chanting Hudā among the people saying, "O Allāh! Without You we should not have been guided, nor would we have given in charity, nor offered our prayers. So please forgive us what we have committed; We sacrifice ourselves for Your sake, and when we meet our enemy, make us firm against them and bestow peace and calmness on us so that we

١٦٩ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا حاتِمُ بنُ إسْماعِيلَ، عَنْ يَزِيدَ ابنِ أبي عُبَيْدٍ، عَنْ سَلَمَةَ بنِ الأكْوَعِ قالَ: خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إلى خَيْبَرَ فَسِرْنا لَيْلاً، فَقالَ رَجُلٌ مِنَ القَوْمِ لِعامِرِ بنِ الأكْوَعِ: ألا تُسْمِعُنا مِنْ هُنَيْهاتِكَ؟ قالَ: وكانَ عامِرٌ رَجُلاً شاعِراً، فَنَزَلَ يَحْدُو بالقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلا أنْتَ ما اهْتَدَيْنا
وَلا تَصَدَّقْنا وَلا صَلَّيْنا

may respond when we are called (for the war) and our people will have the faith in us when we answer to their call." Allāh's Apostle ﷺ said, "Who is this driver (of the camels)?" They said, "He is ʿAmir bin Al-Aqwaʿ." He said, "May Allāh bestow His mercy on him." A man among the people said, "Martyrdom will surely be his lot, O Allāh's Prophet! Would that you let us enjoy his company longer." We reached (the people of) K̲haibar and beseiged them till we were stricken with severe famine, but Allāh helped the Muslims conquer K̲haibar. In the evening of its conquest the people made many fires. Allāh's Apostle ﷺ asked, "What are these fires? For what are you making fires?" They said, "For cooking meat." He asked, "What kind of meat?" They said, "Donkeys' meat." Allāh's Apostle ﷺ said, "Throw away the meat and break the cooking pots." A man said, O Allāh's Apostle! Shall we throw away the meat and wash the cooking pots?" He said, "You can do that too." When the army files aligned in rows (for the battle), ʿAmir's sword was a short one, and while attacking a Jew with it in order to hit him, the sharp edge of the sword turned back and hit ʿAmir's knee and caused him to die. When the Muslims returned (from the battle), Salama said, Allāh's Apostle ﷺ saw

فَاغْفِرْ فِدَاءً لَكَ مَا اقْتَفَيْنَا
وَثَبِّتِ الأَقْدَامَ إِنْ لاَقَيْنَا
وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا
إِنَّا إِذَا أُصِيحَ بِنَا أَبَيْنَا
وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَنْ هَذَا السَّائِقُ؟ قَالُوا: عَامِرُ بْنُ الأَكْوَعِ، فَقَالَ: يَرْحَمُهُ اللهُ. فَقَالَ رَجُلٌ مِنَ القَوْمِ وَجَبَتْ يَا نَبِيَّ اللهِ لَوْلا أَمْتَعْتَنَا بِهِ. قَالَ: فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى أَصَابَتْنَا مَخْمَصَةٌ، ثُمَّ إِنَّ اللهَ فَتَحَهَا عَلَيْهِمْ، فَلَمَّا أَمْسَى النَّاسُ اليَوْمَ الَّذِى فُتِحَتْ عَلَيْهِمْ أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: مَا هَذِهِ النِّيرَانُ؟ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ؟ قَالُوا: عَلَى لَحْمٍ. قَالَ عَلَى أَىِّ لَحْمٍ؟ قَالُوا: عَلَى لَحْمِ حُمُرٍ إِنْسِيَّةٍ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: أَهْرِيقُوا وَاكْسِرُوهَا فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ، أَوْ نُهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: أَوْ ذَاكَ. فَلَمَّا تَصَافَّ القَوْمُ كَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ، فَتَنَاوَلَ بِهِ يَهُودِيًّا لِيَضْرِبَهُ وَيَرْجِعُ ذُبَابُ سَيْفِهِ، فَأَصَابَ رُكْبَةَ عَامِرٍ فَمَاتَ مِنْهُ. فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَآنِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم شَاحِبًا فَقَالَ لِى: مَالَكَ؟ فَقُلْتُ: فِدًى

me pale and said, "What is wrong with you?" I said, "Let my parents be sacrificed for you! The people claim that all the deeds of ʿAmir have been annulled." The Prophet ﷺ asked, "Who said so?" I replied, "So-and-so and so-and-so and so-and-so and Usaid bin Al-Ḥdhair Al-Ansārī said so." Allāh's Apostle ﷺ said, "Whoever says so is telling a lie. Verily, ʿAmir will have double reward." (While speaking) the Prophet ﷺ put two of his fingers together to indicate that, and added, "He was really a hard-working man and a Mujahid (devout fighter in Allāh's Cause) and rarely have there lived in it (i. e., Medina or the battle-field) an Arab like him."

لكَ أبى وأُمّى ، زَعَمُوا أنّ عامِراً حَبِطَ عَمَلُهُ ، قالَ : مَنْ قالَهُ ؟ قُلْتُ : قالَهُ فُلانٌ وفُلانٌ وأُسَيْدُ بنُ الحُضَيْرِ الأنْصارىُّ . فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : كَذَبَ مَنْ قالَهُ ، إن لَهُ لأجْرَيْنِ ، وجَمَعَ بَيْنَ إصْبَعَيْهِ ، إنّهُ لجاهِدٌ ، قلَّ عَرَبِىٌّ نَشأ بها مِثْلَهُ .

170. Narrated Anas bin Mālik ؓ The Prophet ﷺ came to some of his wives among whom there was Um Sulaim, and said, "May Allāh be merciful to you, O Anjasha!(1) Drive the camels slowly as if they are carrying glass vessels!"(2) Abu Qalaba said, "The Prophet ﷺ said a sentence (i. e. the

١٧٠ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنَا أَيُّوبُ ، عَنْ أَبى قِلابَةَ ، عَنْ أَنَسِ بنِ مالِكٍ رَضِىَ اللهُ عَنْهُ قالَ : أتَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَلَى بَعْضِ نِسائِهِ ومَعَهُنَّ أُمُّ سُلَيْمٍ ، فَقالَ : وَيْحَكَ يا أنجَشَةُ : رُوَيْدَكَ سَوْقاً بالقَوارِيرِ ، قالَ أبو قِلابَةَ :

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(1) The name of camel-driver.

(2) Women are compared to glass vessels because of their tenderness and vulnerability.

above metaphor) which, had anyone of you said it, you would have admonished him for it."(1)

فَتَكَلَّمَ النَّبِيُّ صَلى اللهُ عَلَيهِ وسلَّم بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُم لَعِبْتُمُوهَا عَلَيْهِ .

(91) CHAPTER. Lampooning the pagans.

بابُ هِجاءِ المُشْرِكِينَ .

171. Narrated ʿĀisha ؓ : Ḥassān bin Thābit asked the permission of Allāh's Apostle ﷺ to lampoon the pagans (in verse). Allāh's Apostle ﷺ said, "What about my descent?" Ḥassān said (to the Prophet ﷺ), "I will take you out of them as a hair is taken out of dough."

Narrated Hishām bin ʿUrwa that his father said, "I called Ḥassān names in front of ʿĀisha. She said, "Don't call him names because he used to defend Allāh's Apostle ﷺ (against the pagans)."

١٧١ ـ حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا عَبْدَةُ : أخبرَنا هِشامُ بنُ عُرْوَةَ ، عَنْ أبِيهِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : استأذَنَ حَسَّانُ بنُ ثابِتٍ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فى هِجاءِ المُشْرِكِينَ ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : فكَيْفَ بِنَسَبِى ؟ فقالَ حَسَّانُ : لأَسُلَّنَّكَ مِنْهُمْ كمَا تُسَلَّ الشَّعْرَةُ مِنَ العَجِينِ . وَعَنْ هِشامِ بنِ عُرْوَةَ ، عَنْ أبِيهِ قالَ : ذَهَبْتُ أسُبُّ حَسَّانَ عِنْدَ عائشَةَ فقالَتْ : لاتَسُبُّهُ فإنَّهُ كانَ يُنافِحُ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم .

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(1) Abū Qalāba means that such a metaphor was only to be accepted from an eloquent person like the (Prophet ﷺ)

172. Narrated Al-Haitham bin Abū Sinān that he heard Abū Huraira in his narration, mentioning that the Prophet ﷺ said, "A Muslim brother of yours who does not say dirty words," and by that he meant Ibn Rawāḥa, "said (in verse): 'We have Allāh's Apostle with us who recites the Holy Qur'ān in the early morning time. He gave us guidance and light while we were blind and astray, so our hearts are sure that whatever he says, will certainly happen. He does not touch his bed at night, being busy in worshipping Allāh while the pagans are sound asleep in their beds.'"

١٧٢ ـ حَدَّثَنَا إِصْبَغُ : أَخْبَرَنَا عَبْدُ اللهِ بنُ وَهْبٍ : أَخْبَرَنِى يُونُسُ ، عَنِ ابنِ شِهابٍ أَنَّ الهَيْثَمَ بنَ أَبِى سِنانٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبا هُرَيْرَةَ فى قَصَصِهِ يَذْكُرُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم يَقُولُ : إِن أَخالَكُمْ لا يَقُولُ الرَّفَثَ ؛ يَعْنِى بذَلكَ ابنَ رَوَاحَةَ ، قال :

فِينا رَسُولُ اللهِ يَتْلُو كِتابَهُ
إذا انْشَقَّ مَعْرُوفٌ مِنَ الفَجْرِ ساطِعُ
أَرَانا الهُدَى بعدَ العَمَى فَقُلُوبُنا
بِهِ مُوقِناتٌ أَنَّ ما قالَ واقِعُ
يَبِيتُ يُجافِى جَنْبَهُ عَنْ فِراشِهِ
إذا اسْتَثْقَلَتْ بالمشركينَ المَضاجِعُ

تابَعَهُ عُقَيْلٌ عَنِ الزُّهْرِىِّ . وَقالَ الزُّبَيْدِىُّ ، عَنِ الزُّهْرِىِّ ، عَنْ سَعِيدٍ والأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ .

173. Narrated Abū Salama bin ʿAbdur-Raḥmān bin ʿAuf that he heard Ḥassān bin Thābit Al-Anṣārī asking the witness of Abū Huraira, saying, "O Abū Huraira! I beseech you by Allāh (to tell me). Did you hear Allāh's Apostle ﷺ saying, 'O Ḥassan! Reply on behalf of Allāh' Apostle ﷺ. O Allāh! Support him (Ḥassān) with the Holy Spirit (Gabriel).'?" Abū Huraira said, "Yes."

١٧٣ ـ حَدَّثَنا أَبُو اليَمانِ : أَخْبَرَنا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ ح وحَدَّثَنا إِسْماعِيلُ قالَ : حَدَّثَنِى أَخِى ، عَنْ سُلَيْمانَ ، عَنْ مُحَمَّدِ بنِ أَبِى عَتِيقٍ : عَنِ ابنِ شِهابٍ ، عَنْ أَبِى سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ ابنِ عَوْفٍ : أَنَّهُ سَمِعَ حَسَّانَ بنَ ثابِتٍ الأَنْصارِىَّ يَسْتَشْهِدُ أَبا هُرَيْرَةَ فَيَقُولُ : يا أَبا هُرَيْرَةَ ، نَشَدْتُكَ اللهَ ؛ هَلْ سَمِعْتَ رَسُولَ اللهِ

صَلى اللهُ عَلَيهِ وسلَّم يَقُولُ : يا حَسَّانُ أجِبْ عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، اللَّهُمَّ أيِّدْهُ بِرُوحِ القُدُسِ : قالَ أبو هُرَيْرَةَ : نَعَمْ .

174. Narrated Al-Bara' : The Prophet said to Ḥassān, "Lampoon them (the pagans) in verse, and Gabriel is with you."

١٧٤ ـ حَدَّثَنَا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا شُعْبَةُ ، عَنْ عَدِيِّ بنِ ثابِتٍ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قالَ لحَسَّانَ : اهْجُهُمْ ، أوْ قالَ : هاجِهِمْ وَجِبرِيلُ مَعَكَ .

(92) CHAPTER, It is disliked for one to indulge so much in poetry that it diverts him from Allāh's remembrance and from knowledge and the (recitation of) Qur'ān.

باب ما يُكْرَهُ أنْ يَكُونَ الغالِبَ عَلى الإنْسانِ الشِّعْرُ حَتَّى يَصُدَّهُ عَنْ ذِكْرِ اللهِ والعِلْمِ والقُرآنِ .

175. Narrated Ibn 'Umar : The Prophet said, "It is better for a man to fill the inside of his body with pus than to fill it with poetry."

١٧٥ ـ حدَّثَنا عُبَيْدُ اللهِ بنُ مُوسَى : أخْبَرَنا حَنْظَلَةُ ، عَنْ سالِمٍ ، عَنِ ابنِ عُمَرَ رَضِيَ اللهُ عَنْهُما عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ : لأنْ يَمْتَلِئَ جَوْفُ رَجُلٍ قَيْحًا خَيرٌ لَهُ مِنْ أنْ يَمْتَلِئَ شِعْرًا .

176. Narrated Abū Huraira : Allāh's Apostle said, "It is better for anyone of you that the inside of his

١٧٦ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبي : حدَّثَنا الأعْمَشُ قالَ :

body be filled with pus which may consume his body, than it be filled with poetry."

سَمِعْتُ أَبَا صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : لأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا .

(93) CHAPTER. The statement of the Prophet ﷺ :—

"Taribat yamīnuka (May your right hand be in dust),!'(1) and "ʿAqrā Ḥalqā (May Allāh destroy you and inflict disease upon you).''(2)

باب قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّم : تَرِبَتْ يَمِينُكَ وعَقْرَى حَلْقَى.

177. Narrated ʿAisha رضي الله عنها : Aflah, the brother of Abū Al-Quʿais asked my permission to enter after the verses of Al-Ḥijāb (veiling the ladies) was revealed, and I said, "By Allāh, I will not admit him unless I take admission of Allāh's Apostle ﷺ for it was not the brother of Al-Quʿais who had suckled me, but it was the wife of Al-Quʿais who had suckled

١٧٧ ـ حدَّثَنَا يَحْيَى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ قَالَتْ : إنَّ أَفْلَحَ أَخَا أَبِي القُعَيْسِ اسْتَأْذَنَ عَلَيَّ بَعْدَمَا نَزَلَ الحِجَابُ فَقُلْتُ : وَاللهِ لا آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم ، فَإِنَّ أَخَا

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(1) The literal meaning of the expresion is not intended. It is just an expression of exortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

(2) The literal meading is not intended but the expression is used for the same purpose as the previous one. See note(1).

me." Then Allāh's Apostle ﷺ entered upon me, and I said, "O Allāh's Apostle! The man has not nursed me but his wife has nursed me." He said, "Admit him because he is your uncle (not from blood relation, but because you have been nursed by his wife), Tarbit Yamīnuki."(1) ʿUrwa said, "Because of this event, ʿAisha used to say: Foster relations render such marriages illegal because of the corresponding blood relations."

أبا القُعَيْسِ لَيْسَ هُوَ أَرْضَعَنِي ، وَلَكِنْ أَرْضَعَتْنِي امْرَأَةُ أبِي القُعَيْسِ ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم فَقُلْتُ : يا رَسُولَ اللهِ ، إنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي وَلَكِنْ أَرْضَعَتْنِي امْرَأَتُهُ . قالَ : ائْذَنِي لَهُ فإنَّهُ عَمُّكِ ، تَرِبَتْ يَمِينُكِ ، قالَ عُرْوَةُ : فَبِذَلِكَ كانَتْ عائشَةُ تَقُولُ : حَرِّمُوا مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ النَّسَبِ .

178. Narrated ʿAisha ؓ : The Prophet ﷺ intended to return home after the performance of the Ḥajj, and he saw Ṣafiya standing at the entrance of her tent, depressed and sad because she got her menses. The Prophet ﷺ said, "ʿAqra Halqā !(1)——An expression used in the Quraish dialect——"You will detain us." The Prophet ﷺ then asked (her), "Did you perform the Ṭawāf of Ifāḍa on the Day of Sacrifice (10th of Dhul-Ḥijja)?" She said, "Yes." The Prophet ﷺ said, "Then you can leave (with us)."

١٧٨ - حَدَّثَنا آدَمُ : حَدَّثَنا شُعْبَةُ : حَدَّثَنا الحَكَمُ ، عَنْ إبْرَاهِيمَ ، عَنِ الأَسْوَدِ ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها قالَتْ : أَرَادَ النَّبِيُّ صلى اللهُ عليه وسلَّم أنْ يَنْفِرَ فَرَأى صَفِيَّةَ عَلَى بابِ خِبائها كَئِيبَةً حَزِينَةً ، لأنَّها حاضَتْ فَقالَ : عَقْرَى حَلْقَى ، لُغَةٌ قُرَيْشٍ ، إنَّكِ لَحابِسَتُنا ، ثُمَّ قالَ : أكُنْتِ أفَضْتِ يَوْمَ النَّحْرِ ؟ يَعْنِي الطَّوافَ ، قالَتْ : نَعَمْ ، قالَ : فانْفِرِي إذاً .

(94) CHAPTER. (What is said regarding) "They assumed or claimed that ...."

باب ما جاءَ في زَعَمُوا .

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(1) See the glossary.

179. Narrated Um Hānī رضي الله عنها, the daughter of Abū Ṭalib, I visited Allāh's Apostle ﷺ in the year of the Conquest of Mecca and found him taking a bath, and his daughter, Faṭima was screening him When I greeted him, he said, "Who is it?" I replied, "I am Um Hānī, the daughter of Abū Ṭalib." He said, "Welcome, O Um Hani!" When the Prophet ﷺ had finished his bath, he stood up and offered eight Rakʿāt of prayer while he was wrapped in a single garment. When he had finished his prayer, I said, "O Allāh's Apostle! My maternal brother assumes (or claims) that he will murder some man whom I have given shelter, i.e., so-and-so bin Hubaira." Allāh's Apostle ﷺ said, "O Um Hānī! We shelter him whom you have sheltered." Um Hānī added, "That happened in the forenoon."

١٧٩ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالِكٍ ، عَنْ أبي النَّضْرِ مَوْلى عُمَرَ ابنِ عُبَيْدِ اللهِ أنَّ أبا مُرَّةَ مَوْلى أُمّ هانيءٍ بِنْتِ أبى طالِبٍ أخْبَرَهُ : أنَّهُ سَمِعَ أُمَّ هانِيءٍ بِنْتَ أبي طالِب تَقُولُ : ذَهَبْتُ إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم عامَ الفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ وفاطِمَةُ ابْنَتُهُ تَسْتُرُهُ ، فَسَلَّمْتُ عَلَيْهِ فَقالَ : مَنْ هَذِهِ ؟ فَقُلْتُ : أنا أُمُّ هانِيءٍ بِنْتُ أبي طالِبٍ ، فَقالَ : مَرْحبا بأُمّ هانيءٍ ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قامَ فَصَلَّى ثَمانِيَ رَكَعاتٍ مُلْتَحِفا فى ثَوْبٍ واحِدٍ ، فَلَمَّا انْصَرَفَ قُلْتُ : يا رَسُولَ اللهِ ، زَعَمَ ابنُ أُمّى أنَّهُ قاتِلٌ رَجُلاً قَدْ أجَرْتُهُ فُلانُ بنُ هُبَيْرَةَ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : قَدْ أجَرْنا مَنْ أجَرْتِ يا أُمَّ هانِيءٍ ، قالَتْ أُمُّ هانِيءٍ : وَذَاكَ ضُحًى .

(95) CHAPTER. What is said about one's saying: "Wailaka (Woe to you)."

باب ما جاءَ فى قَوْلِ الرَّجُلِ وَيْلَكَ .

180. Narrated Anas رضي الله عنه : The Prophet ﷺ saw a man driving a Badana

١٨٠ - حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ

(a camel for sacrifice) and said (to him). "Ride it." The man said, "It is a Badana." The Prophet ﷺ said, "Ride it." The man said, "It is a Badana." The Prophet ﷺ said, "Ride it, woe to you !"

رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ رأى رَجُلاً يَسُوقُ بَدَنَةً فَقالَ : ارْكَبْها، قالَ : إنَّها بَدَنَةٌ، قالَ : ارْكَبْها، قالَ : إنَّها بَدَنَةٌ، قالَ : ارْكَبْها وَيْلَكَ .

181. Narrated Abu Huraira ﵁ : Allah's Apostle ﷺ saw a man driving a Badana (a camel for sacrifice) and said to him, "Ride it." The man said, "O Allah's Apostle ! It is a Badana." The Prophet ﷺ said, "Ride on it, woe on you !" for the second or third time.

١٨١ ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ ، عَنْ مالكٍ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ رأى رَجُلاً يَسُوقُ بَدَنَةً ، فَقالَ لَهُ ارْكَبْها، قالَ : يا رَسُولَ اللهِ إنَّها بَدَنَةٌ ، قالَ : ارْكَبْها وَيْلَكَ ، في الثَّانِيَةِ أوْ في الثَّالِثَةِ .

182. Narrated Anas bin Malik ﵁ : Allah's Apostle ﷺ was on a journey and he had a black slave called Anjasha, and he was driving the camels (very fast, and there were women riding on those camels). Allah's Apostle ﷺ said, "Waihaka (May Allah be merciful to you), O Anjasha ! Drive slowly (the camels) with the glass vessels (women) !"

١٨٢ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا حَمَّادٌ ، عَنْ ثابِتٍ البُنانِيِّ ، عَنْ أنَسِ بنِ مالكٍ و أيُّوبَ ح عَنْ أبي قِلابَةَ ، عَنْ أنَسِ بنِ مالكٍ قالَ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ في سَفَرٍ و كانَ مَعَهُ غُلامٌ لَهُ أسْوَدُ يُقالُ أنجَشَةُ يَحْدُو ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : وَيْحَكَ يا أنجَشَةُ رُوَيْدَكَ بالقَوارِيرِ .

183. Narrated Abu Bakra : A man

١٨٣ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ :

praised another man in front of the Prophet ﷺ. The Prophet ﷺ said thrice, "Wailaka (Woe on you)! You have cut the neck of your brother!" The Prophet ﷺ added, "If anyone of you has inevitably to praise a person, then he should say, 'I think that such-and-such person (is so-and-so), and Allāh is the Taker of his accounts, yet I will not testify before Allāh that he is definitely as I think he is,' if he knows well about that person."

حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِى بَكْرَةَ، عَنْ أَبِيهِ قَالَ: أَثْنَى رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيكَ، ثَلَاثًا، مَنْ كَانَ مِنْكُمْ مَادِحًا لَا مَحَالَةَ فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللهُ حَسِيبُهُ، وَلَا أُزَكِّى عَلَى اللهِ أَحَدًا، إِنْ كَانَ يَعْلَمُ.

184. Narrated Abū Saʿīd Al-Khudrī ﵁: While the Prophet ﷺ was distributing (war booty etc.) one day, Dhul-Khawaisira, a man from the tribe of Banī Tamīm, said, "O Allāh's Apostle! Act justly." The Prophet ﷺ said, "Woe to you! Who else would act justly if I did not act justly?" ʿUmar said (to the Prophet ﷺ), "Allow me to chop his neck off." The Prophet ﷺ said, "No, for he has companions (who are apparently so pious that) if anyone of (you campares his prayer with) their prayers, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will go out of their religion as an arrow goes through the game, in which case, if its Nasl(1) is

١٨٤ - حَدَّثَنِى عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الوَلِيدُ، عَنِ الأَوْزَاعِىِّ، عَنِ الزُّهْرِىِّ، عَنْ أَبِى سَلَمَةَ وَالضَّحَّاكِ، عَنْ أَبِى سَعِيدٍ الخُدْرِىِّ قَالَ: بَيْنَا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا، فَقَالَ ذُو الخُوَيْصِرَةِ، رَجُلٌ مِنْ بَنِى تَمِيمٍ: يَا رَسُولَ اللهِ اعْدِلْ. قَالَ: وَيْلَكَ، مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ فَقَالَ عُمَرُ: ائْذَنْ لِى فَلْأَضْرِبْ عُنُقَهُ، قَالَ: لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَىْءٌ ثُمَّ

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(1) Nasl, Nady and Qudhadh are the names of the different parts of an arrow.

examined, nothing will be seen thereon, and if its Nady is examined, nothing will be seen thereon, and if its Qudhadh is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the refuse and blood to cover it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognised, will be a man whose either hand will look like the breast of a woman or a moving piece of flesh." Abū Sa'īd added, "I testify that I heard that from the Prophet ﷺ and also testify that I was with 'Alī when 'Alī fought against those people. The man described by the Prophet ﷺ) was searched for among the killed, and was found, and he was exactly as the Prophet ﷺ had described him."

يُنْظَرُ إلى نَضِيِّهِ فَلا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يُنْظَرُ إلى قُذَذِهِ فَلا يُوجَدُ فِيهِ شَيْءٌ سَبَقَ الفَرْثَ والدَّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ إحْدَى يَدَيْهِ مِثْلُ ثَدْيِ المَرْأةِ أوْ مِثْلُ البَضْعَةِ تَدَرْدَرُ. قالَ أبو سَعِيدٍ، أشْهَدُ لَسَمِعْتُهُ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ، وأشْهَدُ أنى كُنْتُ مَعَ عَلِيٍّ حِينَ قاتَلَهُمْ، فالتُمِسَ فى القَتْلَى، فأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِى نَعَتَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ.

185. Narrated Abū Huraira ؓ :

A man came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! I am ruined!" The Prophet ﷺ said, "Waiaḥaka (May Allāh be merciful to you)!" The man said, "I have had sexual intercourse with my wife in Ramaḍān." The Prophet ﷺ said, "Manumit a slave." The man said, "I cannot afford that." The Prophet ﷺ said; "Then fast for two successive months." The man said, "I have no

١٨٥ - حدَّثنا مُحَمَّدُ بنُ مُقاتِلٍ: أخبرَنا عَبْدُ اللهِ: أخبرَنا الأوْزاعِيُّ: حدَّثَنِي ابنُ شِهابٍ، عَنْ حُمَيْدِ بنِ عَبْدِ الرَّحْمَنِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَجُلاً أتَى رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ فقالَ: يا رَسُولَ اللهِ هَلَكْتُ، قالَ: وَيْحَكَ؟ قالَ: وَقَعْتُ عَلَى أهْلِي فى رَمَضانَ، قالَ: اعْتِقْ رَقَبَةً، قالَ: ما أجِدُها، قالَ: فَصُمْ

power to do so." The Prophet ﷺ said, "Then feed sixty poor persons." The man said, "I can't." Later a basket full of dates were brought to the Prophet ﷺ and he said (to the man), "Take it and give it in charity." The man said, "O Allāh's Apostle! Shall I give it to people other than my family? By Him in Whose Hand my life is, there is nobody poorer than I in the whole city of Medina." The Prophet ﷺ smiled till his premolar teeth became visible, and said, "Take it." Az-Zuhri said (that the Prophet ﷺ said), "Wailaka.(1)

شَهْرَيْنِ مُتَتَابِعَيْنِ ، قالَ : لا أسْتَطِيعُ ، قالَ : فأطْعِمْ سِتِّينَ مِسْكِينا ، قالَ : ما أجِدُ ، فأُتِيَ بعَرَقٍ فقالَ : خُذْهُ فتَصَدَّقْ بِهِ . فقالَ : يا رَسُولَ اللهِ ، أعَلَى غَيْرِ أهْلِي ؟ فوَالَّذِي نَفْسِي بِيَدِهِ ما بَيْنَ طُنُبَيِ المَدِينَةِ أحْوَجُ مِنِّي ، فضَحِكَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ حتى بَدَتْ أنْيابُهُ ، قالَ : خُذْهُ . تابَعَهُ يُونُسُ ، عَنِ الزُّهْرِيِّ ، وَقالَ عَبْدُ الرَّحْمَنِ بنُ خالدٍ ، عَنِ الزُّهْرِيِّ : وَيْلَكَ .

186. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : A bedouin said, "O Allāh's Apostle! Inform me about the migration." The Prophet ﷺ said, "Waiḥaka (May Allāh be merciful to you)! The question of migration is a difficult one. Have you got any camels?" The bedouin said, "Yes." The Prophet ﷺ said, "Do you pay their Zakāt?" He said, "Yes." The Prophet ﷺ said, "Do your deeds from behind the seas, for Allāh will not let your deeds go in vain."

١٨٦ - حدَّثَنا سُلَيْمانُ بنُ عَبْدِ الرَّحْمَنِ : حدَّثَنا الوَلِيدُ : حدَّثَنا أبو عَمْرٍو الأوْزاعِيُّ : حدَّثَنِي ابنُ شِهابٍ الزُّهْرِيُّ ، عَنْ عَطاءِ بنِ يَزِيدَ اللَّيْثِيِّ ، عَنْ أبي سَعِيدٍ الخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أن أعْرابِيًّا قالَ يا رَسُولَ اللهِ ، اخْبِرْنِي عَنِ الهِجْرَةِ ، فقالَ : وَيْحَكَ إن شأنَ الهِجْرَةِ شَدِيدٌ ، فهَلْ لَكَ مِنْ إبِلٍ ؟ قالَ : نَعَمْ ، قالَ : فهَلْ تُؤَدِّي صَدَقَتَها؟ قالَ : نَعَمْ ، قالَ : فاعْمَلْ مِنْ وَرَاءِ البِحارِ ، فإنَّ اللهَ لَنْ يَتِرَكَ مِنْ

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(1) Instead of 'Waiḥaka.'

عَمَلِكَ شَيْئًا .

187. Narrated Ibn ʿUmar ؓ: The Prophet ﷺ said, "Wailakum or Waiḥakum." S̲huʿba is not sure as to which was the right word. "Do not become disbelievers after me by cutting the necks of one another."

١٨٧ ـ حدَّثَنا عَبْدُ اللهِ بنُ عَبْدِ الوَهَّابِ : حدَّثَنا خالِدُ بنُ الحارِثِ : حدَّثَنا شُعْبَةُ ، عَنْ وَاقِدِ بنِ مُحَمَّدِ ابنِ زَيْدٍ قالَ : سَمِعْتُ أبى عَنْ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. قالَ : وَيْلَكُمْ أوْ وَيحَكُمْ ، قالَ شُعْبَةُ : شَكَّ هُوَ ، لا تَرْجِعُوا بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقابَ بَعْضٍ. وَقالَ النَّضْرُ عَنْ شُعْبَةَ : وَيحَكُمْ. وَقالَ عُمَرُ بنُ مُحَمَّدٍ ، عَنْ أبِيهِ : وَيْلَكُمْ أوْ ويحَكُمْ.

188. Narrated Anas ؓ: A bedouin came to the Prophet ﷺ and said, "O Allāh's Apostle! When will The Hour be established?" The Prophet ﷺ said, "Wailaka (Woe to you!)," What have you prepared for it?" The bedouin said, "I have not prepared anything for it, except that I love Allāh and His Apostle." The Prophet ﷺ said, "You will be with those whom you love." We (the companions of the Prophet ﷺ said, ,,And will we be so too?" The Prophet ﷺ said, "Yes."

١٨٨ ـ حدَّثَنا عَمْرُو بنُ عاصِمٍ : حدَّثَنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسٍ أنَّ رَجُلاً مِنْ أهْلِ البادِيَةِ أتَى النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : يا رَسُولَ اللهِ ، مَتَى السَّاعَةُ قائِمَةٌ ؟ قالَ : وَيْلَكَ ، وَما أعْدَدْتَ لَهَا ؟ قالَ : ما أعْدَدْتُ لَهَا إلاَّ أنى أُحِبُّ اللهَ وَرَسُولَهُ ، قالَ : إنَّكَ مَعَ مَنْ أحْبَبْتَ ، فَقُلْنا : ونحنُ كَذَلِكَ ؟ قالَ : نَعَمْ ، فَفَرِحْنا يَوْمَئِذٍ فَرَحًا شَدِيدًا. فَمَرَّ غُلامٌ لِلمُغِيرَةِ وَكانَ مِنْ أقْرانِى ، فَقالَ : إنْ أُخِّرَ هَذا فَلَمْ

So we became very glad on that day. In the meantime, a slave of Al-Mughaira passed by, and he was of the same age as I was. And then the Prophet ﷺ said, "If this (slave) should live long, he will not reach the geriatric old age, but the Hour will have been established."(1)

يُدْرِكْهُ الهَرَمُ حتى تَقُومَ السَّاعَةُ. واخْتَصَرَهُ شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ أنَسًا عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

(96) CHAPTER. The signs of loving (others for the sake of) Allāh as the Statement of Allāh ﷻ indicates:

'(Say, O Muḥammad to the people):
If you (really) love Allāh, follow me;
Allāh will love you." (3:31)

بابُ عَلامَةِ الحُبِّ في اللهِ لقولِهِ تَعالى - إنْ كُنْتُمْ تُحِبُّونَ اللهَ فاتَّبِعُونِي يُحْبِبْكُمُ اللهُ -.

189. Narrated 'Abdullāh ؓ: The Prophet ﷺ said, "Everybody will be with those whom he loves."

١٨٩ - حدَّثنا بِشْرُ بنُ خالِدٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمانَ، عَنْ أبي وائِلٍ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ قالَ: المَرْءُ مَعَ مَنْ أحَبَّ.

190. Narrated 'Abdullāh bin Mas'ūd ؓ: A man came to Allāh's

١٩٠ - حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا جَرِيرٌ، عَنِ الأعْمَشِ، عَنْ أبي

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(1) The Prophet ﷺ means by the Hour here, the death of all the persons he was addressing then.

Apostle ﷺ and said, "O Allāh's Apostle! What do you say about a man who loves some people but cannot match their good deeds?" Allāh's Apostle ﷺ said, "Everyone will be with those whom he loves."(1)

وَائِلٍ قَالَ : قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ : جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : يا رَسُولَ اللهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا ولَمْ يَلْحَقْ بِهِمْ ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : المَرْءُ مَعَ مَنْ أَحَبَّ . تابَعَهُ جَرِيرُ بْنُ حازِمٍ ، و سُلَيْمانُ بنُ قَرْمٍ ، و أبو عَوَانَةَ ، عَنِ الأَعْمَشِ ، عَنْ أبي وائِلٍ ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

191. Narrated Abū Mūsā ؓ : It was said to the Prophet ﷺ , "A man may love some people but he cannot match their good deeds?" The Prophet ﷺ said, "Everyone will be with those whom he loves."

١٩١ ـ حدَّثَنا أبو نُعَيْمٍ : حدَّثَنا سُفْيانُ ، عَنِ الأَعْمَشِ ، عَنْ أبي وَائِلٍ ، عَنْ أبي مُوسَى قالَ : قِيلَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : الرَّجُلُ يُحِبُّ القَوْمَ ولَمَّا يَلْحَقْ بِهِمْ ؟ قالَ : المَرْءُ مَعَ مَنْ أَحَبَّ . تابَعَهُ أبو مُعاوِيَةَ و مُحَمَّدُ بنُ عُبَيْدٍ .

192. Narrated Anas bin Mālik ؓ : A man asked the Prophet ﷺ , "When will the Hour be, O Allāh's Apostle?" The Prophet said, "What have you prepared for

١٩٢ ـ حدَّثَنا عَبْدانُ : أَخْبَرَنا أبي ، عَنْ شُعْبَةَ ، عَنْ عَمْرِو بنِ مُرَّةَ ، عَنْ سالِمِ بنِ أبي الجَعْدِ ، عَنْ أَنَسِ بنِ مالِكٍ : أنَّ رَجُلاً سَأَلَ النَّبِيَّ صلى اللهُ

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(1) i.e., in Paradise in spite of the fact that his deeds are less than theirs.

it?" The man said, "I haven't prepared for it much of prayers or fast or alms, but I love Allāh and His Apostle." The Prophet ﷺ said, "You are with those whom you love."

عليهِ وسلَّمَ: متى السَّاعةُ يا رسولَ اللهِ؟ قال: ما أعدَدْتَ لها؟ قالَ: ما أعدَدْتُ لها مِنْ كثيرِ صلاةٍ ولا صومٍ ولا صدقةٍ، ولكنِّي أُحِبُّ اللهَ ورسولَهُ. قالَ: أنتَ معَ مَنْ أحببتَ.

(97) CHAPTER. The saying of one man to another: Ikhsa (1)

باب قولِ الرجلِ للرجلِ اخسأْ.

193. Narrated Ibn ʿAbbās رضي الله عنهما Allāh's Apostle ﷺ said to Ibn Saiyād, "I have hidden something for you in my mind; What is it?" He said, "Ad-Dukh."(2) The Prophet ﷺ said, "Ikhsa."

١٩٣ - حدَّثنا أبو الوليدِ: حدَّثنا سَلْمُ بنُ زَرِيرٍ: سمعتُ أبا رجاءٍ: سمعتُ ابنَ عبَّاسٍ رضيَ اللهُ عنهُما: قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّم لابنِ صائدٍ: قد خبأتُ لكَ خبيئًا فما هوَ؟ قالَ: الدُّخُّ، قالَ: اخسأْ.

194. Narrated ʿAbdullāh bin ʿUmar رضي الله عنهما : ʿUmar bin Al-Khaṭṭāb went out

١٩٤ - حدَّثنا أبو اليمانِ: أخبرَنا شُعيبٌ، عنِ الزُّهريِّ قالَ: أخبرَني

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(1) 'Ikhsa' is originally used as a word of rebuke said to a dog to dismiss something. It is also used to rebuke a person who says or does something improper by which he may incur Allāh's wrath. It means: Stop talking and go away with shame and humiliation.

(2) Ibn Saiyād who was said to be a soothsayer, guessed part of the word which the Prophet ﷺ had in mind. He said, "Ad-Dukh" while it was "Ad-Dukhan" i.e., smoke.

with Allāh's Apostle ﷺ and a group of his companions to Ibn Saiyād. They found him playing with the boys in the fort of Banī Maghāla. Ibn Saiyād was approaching the age of puberty at that time, and he did not notice the arrival of the Prophet ﷺ till Allāh's Apostle ﷺ had struck him on the back with his hand and said, "Will you testify that I am Allāh's Apostle?" Ibn Saiyād looked at him and said, "I testify that you are the Apostle of the unlettered ones."(1) Then Ibn Saiyād said to the Prophet ﷺ. "Do you testify that I am Allāh's Apostle?" The Prophet ﷺ denied that, saying, "I believe in Allāh and all His Apostles," and then said to Ibn Saiyād, "What do you see?" Ibn Saiyād said, "Both truthful people and liars come to me." The Prophet ﷺ said, "The problem has been mixed up for you." Allāh's Apostle ﷺ added, "I have hidden something for you (in my mind)." Ibn Saiyad said, "Ad-Dukh." The Prophet ﷺ said, "Ikhsa (you should be ashamed) for you will not exceed your limits." 'Umar said, "O Allāh's Apostle! Allow me to chop off his neck." Allāh's Apostle ﷺ said (to

سَالِمُ بْنُ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ : أَنَّ عُمَرَ بْنَ الْخَطَّابِ انْطَلَقَ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فى رَهْطٍ مِنْ أَصْحَابِهِ قِبَلَ ابْنِ صَيَّادٍ حَتَّى وَجَدَهُ يَلْعَبُ مَعَ الْغِلْمَانِ فى أُطُمِ بَنِى مَغَالَةَ ، وَقَدْ قَارَبَ ابْنُ صَيَّادٍ يَوْمَئِذٍ الْحُلُمَ ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم ظَهْرَهُ بِيَدِهِ ، ثُمَّ قَالَ : أَتَشْهَدُ أَنِّى رَسُولُ اللهِ ؟ فَنَظَرَ إِلَيْهِ فَقَالَ : أَشْهَدُ أَنَّكَ رَسُولُ الأُمِّيِّينَ . ثُمَّ قَالَ ابنُ صَيَّادٍ : أَتَشْهَدُ أَنِّى رَسُولُ اللهِ ؟ فَرَدَّهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّم ، ثُمَّ قَالَ : آمَنْتُ بِاللهِ وَرُسُلِهِ ، ثُمَّ قَالَ لابْنِ صَيَّادٍ : مَاذَا تَرَى ؟ قَالَ : يَأْتِينِى صَادِقٌ وَكَاذِبٌ ، قَالَ رَسُولُ اللهِ صلى الله عليهِ وسلَّم : خُلِّطَ عَلَيْكَ الأَمْرُ . قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إِنِّى خَبَأْتُ لَكَ خَبِيئًا ، قَالَ : هُوَ الدُّخُّ ، قَالَ : اخْسَأْ ، فَلَنْ تَعْدُوَ قَدْرَكَ . قَالَ عُمَرُ : يَا رَسُولَ اللهِ ، لِتَأْذَنْ لى فِيهِ أَضْرِبْ عُنُقَهُ ، قَالَ رَسُولُ اللهِ صلى الله عليهِ وسلَّم : إِنْ يَكُنْ هُوَ لا تُسَلَّطُ عَلَيْهِ ، وَإِنْ لَمْ يَكُنْ هُوَ فَلا خَيْرَ لَكَ فى قَتْلِهِ . قَالَ سَالِمٌ : فَسَمِعْتُ

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(1) 'The unlettered ones' means the Arabs.

Umar), "Should this person be him (i.e., Ad-Dajjal) (1) then you cannot murder him; and should he be someone else, then it will be no use your killing him." ʿAbdullāh bin ʿUmar added: Afterwards Allāh's Apostle ﷺ and Ubai bin Kaʿb Al-Anṣārī went to the garden in which Ibn Saiyād was present. When Allāh's Apostle ﷺ entered the garden, he started hiding behind the trunks of the date-palms intending to eavedrop Ibn Saiyad before the latter could see him. Ibn Saiyād was lying on his bed, wrapped himself with a velvet under which he murmured. His mother saw the Prophet ﷺ and said, "O Ṣāf (the nickname of Ibn Saiyād)! Here is Muḥammad!" Ibn Saiyād stopped his murmuring. The Prophet ﷺ said, "If his mother had kept quiet, then I would have learnt more about him." ʿAbdullāh added· Allāh's Apostle ﷺ stood up before the people (delivering a sermon), and after praising and glorifying Allāh as He deserved, he mentioned the Ad-Dajjal (Pseudo-Christ), saying, "I warn you against him, and there has been no prophet but warned his followers against him. Noah warned his followers against

عَبْدَ اللهِ بنَ عُمَرَ يَقُولُ : انْطَلَقَ بَعْدَ ذَلِكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وأُبَىُّ بنُ كَعْبٍ الأَنْصَارِىُّ يَؤُمَّانِ النَّخْلَ التى فيها ابنُ صَيَّادٍ حتَّى إذَا دَخَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم طَفِقَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَتَّقِى بِجُذُوعِ النخْلِ وَهُوَ يَخْتِلُ أنْ يَسْمَعَ مِنِ ابنِ صَيَّادٍ شَيْئًا قَبْلَ أنْ يَرَاهُ ، وابنُ صَيَّادٍ مُضْطَجِعٌ عَلَى فِرَاشِهِ فى قَطِيفَةٍ لَهُ فيها رَمْرَمَةٌ أوْ زَمْزَمَةٌ . فَرَأتْ أُمُّ ابنِ صَيَّادٍ النَّبِىَّ صلى اللهُ عليهِ وسلَّم وَهُوَ يَتَّقِى بِجُذُوعِ النَّخْلِ ، فَقَالَتْ لابْنِ صَيَّادٍ : أىْ صَافِ ، وَهُوَ اسمُهُ : هَذَا مُحَمَّدٌ ، فَتَنَاهَى بنُ صَيَّادٍ . قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : لَوْ تَرَكَتْهُ بَيَّنَ . قالَ سالِمٌ : قالَ عَبْدُ اللهِ : قامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى النَّاسِ فأثْنَى عَلَى اللهِ بِمَا هُوَ أهْلُهُ ثُمَّ ذَكَرَ الدَّجَّالَ فَقَالَ : إنِّى أُنْذِرُكُمُوهُ وَمَا مِنْ نَبِىٍّ إلاَّ وَقَدْ أنْذَرَ قَوْمَهُ . لَقَدْ أنْذَرَهُ نُوحٌ قَوْمَهُ ، ولَكِنِّى سأقُولُ لَكُمْ فيهِ قَوْلاً لَمْ يَقُلْهُ نَبِىٌّ لِقَوْمِهِ : تَعْلَمُونَ أنَّهُ

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(1) Pseudo-Christ.

him, but I am telling you about him, something which no prophet has told his people of, and that is: Know that he is blind in one eye whereas Allāh is not so."

أَعْوَرُ، وَأَنَّ اللهَ لَيْسَ بِأَعْوَرَ. قَالَ أَبُو عَبْدِ اللهِ: خَسَأْتُ الْكَلْبَ بَعَّدْتُهُ. خَاسِئِينَ: مُبْعَدِينَ.

(98) CHAPTER. The saying of somebody to another: Marḥaban, i.e., welcome.

And ʿAisha said, "The Prophet ﷺ said to Fatima عليها السلام, 'Welcome, O my daughter!'" And Um Hānī said, "I came to the Prophet ﷺ and he said, "Welcome, O Um Hānī!'"

باب قَوْلِ الرَّجُلِ مَرْحَبًا، وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: مَرْحَبًا بِابْنَتِي. وَقَالَتْ أُمُّ هَانِئٍ: جِئْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم فَقَالَ: مَرْحَبًا بِأُمِّ هَانِئٍ.

195. Narrated Ibn ʿAbbās رضي الله عنهما: When the delegation of ʿAbdul Qais came to the Prophet ﷺ he said, "Welcome, O the delegation who have come! You will neither have disgrace, nor will you regret." They said, " O Allāh's Apostle! We are a group from the tribe of Ar-Rabīʿa, and between you and us there is the tribe of Muḍar, and we cannot come to you except in the holy months. So please teach us the straight path which separates the right from the wrong, so that we may enter Paradise on observing it, and also that we may order our people

١٩٥ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّم قَالَ: مَرْحَبًا بِالْوَفْدِ الَّذِينَ جَاءُوا غَيْرَ خَزَايَا وَلَا نَدَامَى، فَقَالُوا: يَا رَسُولَ اللهِ، إِنَّا حَيٌّ مِنْ رَبِيعَةَ وَبَيْنَنَا وَبَيْنَكَ مُضَرُ، وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِى الشَّهْرِ الْحَرَامِ. فَمُرْنَا بِأَمْرٍ فَصْلٍ نَدْخُلُ بِهِ الْجَنَّةَ، وَنَدْعُو بِهِ مَنْ وَرَاءَنَا. فَقَالَ: أَرْبَعٌ وَأَرْبَعٌ:

who are behind us, to follow it." He said, "Four and four:" offer prayers(1), pay the Zakāt, (obligatory charity) fast the month of Ramaḍān, and give one-fifth of the war booty (to the Muslim treasury). And do not drink in Ad-Dubā', Al-Ḥantam, An-Naqīr and Al-Muzaffat."(2)

أَقِيمُوا الصَّلاَةَ ، وَآتُوا الزَّكَاةَ ، وَصُومُوا رَمَضَانَ ، وَأَعْطُوا خُمُسَ مَا غَنِمْتُمْ . وَلاَتَشْرَبُوا فِى الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ .

(99) CHAPTER. Calling the people by their father's name (on the Day of Resurrection).

بَاب مَا يُدْعَى النَّاسُ بِآبَائِهِمْ .

196. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be said (publicly), 'This is the perfidy of so-and-so, the son of so-and-so.'"

١٩٦ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ عُبَيْدِ اللهِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا ، عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ الْغَادِرَ يُرْفَعُ لَهُ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُ : هَذِهِ غَدْرَةُ فُلاَنِ بْنِ فُلاَنٍ .

197. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "A flag

١٩٧ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مَالِكٍ ، عَنْ عَبْدِ اللهِ

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(1) See "Iqāmat-aṣ-ṣalāt" in the glossary.

(2) These are the names of four containers in which alcoholic drinks were used to be prepared.

will be fixed on the Day of Resurrection for the betrayer, and it will be said (publicly in front of everybody) 'This is the perfidy of so-and-so.'"	ابْنِ دِينارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: إنَّ الغادِرَ يُنْصَبُ لَهُ لِواءٌ يَوْمَ القِيامَةِ، فَيُقالُ: هٰذِهِ غَدْرَةَ فُلانِ بنِ فُلانٍ.
(100) **CHAPTER.** One should not say, 'Khabuthat Nafsi' (i.e., I have been overcome by nausea).	**باب** لا يَقُلْ خَبُثَتْ نَفْسِي.
198. Narrated 'Aisha ؓ : The Prophet ﷺ said, "None of you should say 'Khabuthat Nafsi' but he is recommended to say 'Laqisat Nafsi(1)	١٩٨ - حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنا سُفْيانُ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائشةَ رَضِيَ اللهُ عَنْها، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ لا يَقُولَنَّ أحَدُكُمْ خَبُثَتْ نَفْسِي، ولَكِنْ لِيَقُلْ: لَقِسَتْ نَفْسِي.
199. Narrated Sahl ؓ : The Prophet ﷺ said, "None of you	١٩٩ - حدَّثَنا عَبْدانُ: أخْبَرَنا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ،

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(1) Both expressions give the same meaning, but the first one has other meanings as well, e.g., I have become wicked. 'Laqisat nafsi' means only 'I have been overcome by nausea because of a full stomach.' This is why the Prophet ﷺ recommended the last expression which has no unpleasant connotations.

should say 'Khabuthat Nafsi' but he is recommended to say 'Laqisat Nafsi'

عَنْ أَبِي أُمامَةَ بنِ سَهْلٍ ، عَنْ أَبِيهِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَقُولَنَّ أَحَدُكم خَبُثَتْ نَفْسِي ، وَلَكِنْ لِيَقُلْ لَقِسَتْ نَفْسِي . تابَعَهُ عُقَيْلٌ .

(101) CHAPTER. Do not abuse the Dahr(1) (Time).

باب لا تَسُبُّوا الدَّهْرَ .

200. Narrated Abu Huraira ؓ: Allah's Apostle ﷺ said, "Allah said, "The offspring of Adam abuse the Dahr (Time), and I am the Dahr; in My Hands are the night and the day."!

٢٠٠ ـ حدَّثَنا يَحْيى بنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابنِ شِهاب : أَخْبرَنِي أبو سَلَمَةَ قالَ : قالَ أبو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : قالَ اللهُ : يَسُبُّ بَنُو آدَمَ الدَّهْرَ ، و أنا الدَّهْرُ بِيَدِي اللَّيْلُ والنَّهارُ .

201. Narrated Abu Huraira ؓ: The Prophet ﷺ said, "Don't call the grapes Al-Karm, and don't say

٢٠١ ـ حدَّثَنا عَيَّاشُ بنُ الوَلِيدِ : حدَّثَنا عَبْدُ الأَعْلى : حدَّثَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبي سَلَمَةَ ، عَنْ أَبي

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(1) 'I am the Dahr' means 'I am the Creator of Time, and I manage the affairs of all creation including Time,' One should not attribute anything, whether cheerful or disastrous, to Time, for everything is in the Hands of Allah, and only He disposes of everything.

'Khaibat-ad-Dahri(1) for Allāh is the Dahr.

هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا تُسمُّوا العِنَبَ الكَرْمَ ، وَلا تَقُولُوا خَيْبَةَ الدَّهْرِ ، فإنَّ اللهَ هُوَ الدَّهْرُ .

(102) CHAPTER. The statement of the Prophet ﷺ : However, Al-Karm is the heart of the believer.(2) And the Prophet ﷺ also said, "However, the true bankrupt is the one who will be bankrupt on the Day of Resurrection," and he said, "However, the strong person is the one who controls himself at the time of anger." And also his statement: The Kingdom belongs to none but Allāh. So the Prophet ﷺ described Allāh as the Absolute King, the Only Real King. He also mentioned the King's saying:

> Verily! when the kings enter a
> country, they make mischief in
> it!' (27:34)

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : إنَّمَا الكَرْمُ قَلْبُ المُؤْمِنِ. وَقَدْ قالَ : إنَّمَا المُفْلِسُ الَّذى يُفْلِسُ يَوْمَ القِيامَةِ ، كقَوْلِهِ : إنَّمَا الصُّرَعَةُ الَّذى يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ ، كَقَوْلِهِ : لامُلْكَ إلاَّ للهِ ، فوَصَفَهُ بانْتِهاءِ المُلْكِ ، ثُمَّ ذَكَرَ المُلُوكَ أيْضًا فقالَ : إنَّ المُلُوكَ إذَا دَخَلُوا قَرْيَةً أفْسَدُوهَا.

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(1) 'Khaibat-ad-Dahr' means 'Frustrated be Time'. 'Allāh is the Dahr' means Allāh is the Owner of Time. He is the One Who disposes of everything, end He is the One Who has created Time.

(2) The believer's heart is more entitled to be called Al-Karm which mean 'the generous'.

202. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ said, "They say Al-Karm (the generous), and in fact Al-Karm is the heart of the believer."

٢٠٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : وَيَقُولُونَ الْكَرْمَ ، إِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ .

(103) **CHAPTER.** The saying of someone (to another): Let my father and mother be sacrificed for you. This has been narrated by Az-Zubair from the Prophet ﷺ :

باب قَوْلِ الرَّجُلِ فَدَاكَ أَبِي وَأُمِّي ، فِيهِ الزُّبَيْرُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

203. Narrated 'Alī ؓ : I never heard Allah's Apostle ﷺ saying: "Let my father and mother be sacrificed for you," except to Sa'd (bin Abi Waqqāṣ). I heard him saying, "Throw![1] Let my father and mother be sacrificed for you!" (The sub-narrator added, "I think that was in the battle of Uhud.")

٢٠٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ سُفْيَانَ : حَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ : مَا سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يُفَدِّي أَحَدًا غَيْرَ سَعْدٍ ، سَمِعْتُهُ يَقُولُ : ارْمِ فَدَاكَ أَبِي وَأُمِّي ، أَظُنُّهُ يَوْمَ أُحُدٍ .

(104) **CHAPTER.** The saying of

باب قَوْلِ الرَّجُلِ جَعَلَنِي اللهُ

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(1) Throw your arrows at the infidels.

somebody (to another): May Allāh sacrifice me for you. And Abū Bakr said to the Prophet ﷺ, "Let our fathers and mothers be sacrificed for you."

204. Narrated Anas bin Mālik that he and Abū Ṭalḥa were coming in the company of the Prophet ﷺ (towards Medina), and with the Prophet ﷺ there was Ṣafiya who was riding behind him on his she-camel. After they had covered a portion of the way, the she-camel slipped and both the Prophet ﷺ and the woman (i.e., his wife, Ṣafiya) fell down. Abū Ṭalḥa threw himself off his camel and came to the Prophet ﷺ saying, "O Allāh's Apostle! Let Allāh sacrifice me for you! Have you received any injury?" The Prophet ﷺ said, "No, but take care of the woman (my wife)." Abū Ṭalḥa covered his face with his garment and went towards her and threw his garment over her. Then the woman got up and Abū Ṭalḥa prepared their she-camel (by tightening its saddle, etc.) and both of them (the Prophet ﷺ and Ṣafiya) mounted it. Then all of them proceeded and when they reached the periphery of Medina, or saw Medina, the Prophet ﷺ said, "Ayibūna, ʿābidūna, taibūna, li-Rabbibā hāmidūna (We are coming

فِدَاكَ . وَقَالَ أَبُو بَكْرٍ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : فَدَيْنَاكَ بِآبَائِنَا وَأُمَّهَاتِنَا .

٢٠٤ ـ حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا بِشْرُ بنُ المُفَضَّلِ : حَدَّثَنَا يَحْيَى بنُ أَبِي إِسحَاقَ ، عَنْ أَنَسِ بنِ مالِكٍ أَنَّهُ أَقْبَلَ هُوَ وأبو طَلْحَةَ مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، وَمَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ صَفِيَّةُ مُرْدِفُهَا عَلَى رَاحِلَتِهِ ، فَلَمَّا كَانُوا بِبَعْضِ الطَّرِيقِ عَثَرَتِ النَّاقَةُ : فَصُرِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ والمَرْأَةُ ، وأَنَّ أَبَا طَلْحَةَ قَالَ : أَحْسِبُ اقْتَحَمَ عَنْ بَعِيرِهِ ، فَأَتَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : يا نَبِيَّ اللهِ ، جَعَلَنِي اللهُ فِدَاكَ ، هَلْ أَصَابَكَ مِنْ شَيْءٍ ؟ قالَ : لا ، وَلَكِنْ عَلَيْكَ بِالمَرْأَةِ . فَأَلْقَى أبو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَقَصَدَ قَصْدَهَا فَأَلْقَى ثَوْبَهُ عَلَيْهَا ، فَقَامَتِ المَرْأَةُ فَشَدَّ لَهُمَا عَلَى رَاحِلَتِهِمَا فَرَكِبَا ، فَسَارُوا حَتَّى إِذَا كَانُوا بِظَهْرِ المَدِينَةِ ، أَوْ قَالَ أَشْرَفُوا عَلَى المَدِينَةِ قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : آيِبُونَ تَائِبُونَ عَابِدُونَ ، لِرَبِّنَا حَامِدُونَ . فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ المَدِينَةَ .

back to Medina with repentance, worshipping (our Lord) and praising (our Lord)." The Prophet ﷺ continued repeating these words till he entered the city of Medina.

(105) CHAPTER. The most beloved names to Allāh.

باب أحَبِّ الأسْماءِ إلى اللهِ عَزَّ و جَلَّ .

205. Narrated Jābir ؓ : A boy was born for a man among us, and the man named him Al-Qāsim. We said to him, "We will not call you Abū-l-Qāsim, nor will we respect you for that." The Prophet ﷺ was informed about that, and he said, "Name your son 'Abdur-Rahmān."

٢٠٥ ـ حدَّثنا صَدَقَةُ بنُ الفَضْلِ : أخبرَنا ابنُ عُيَيْنَةَ : أخبرَنا ابنُ المُنْكَدِرِ ، عَنْ جابِرٍ رَضِيَ اللهُ عَنْهُ قالَ : : وُلِدَ لرَجُلٍ مِنَّا غُلامٌ فسمَّاهُ القاسِمَ ، فقُلْنا: لا نكْنيكَ أبا القاسِمِ ولا كَرامَةَ ، فأُخبِرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فقالَ : سَمِّ ابنَكَ عَبْدَ الرَّحمنِ .

(106) CHAPTER. The statement of the Prophet ﷺ : "Name (yourselves) by my name, but do not name after my Kunya." This statement has come from the Prophet ﷺ on the authority of Anas.

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : سَمُّوا باسمي ولا تَكْتَنُوا بكُنْيَتِي ، قالَهُ أنَسٌ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

206. Narrated Jābir ؓ : A

٢٠٦ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا

man among us begot a boy whom he named Al-Qāsim. The people said, "We will not call him (i.e., the father) by that Kunya (Abū-l-Qāsim) till we ask the Prophet ﷺ about it. The Prophet ﷺ said, "Name yourselves by my name, but do not name (yourselves) after my Kunya.(1)"

خالدٌ: حدَّثنا حُصَيْنٌ، عنْ سالمٍ، عنْ جابرٍ رَضِيَ اللهُ عَنْهُ قالَ: وُلِدَ لرَجُلٍ مِنَّا غُلامٌ فسمَّاهُ القاسِمَ فقالُوا لا نَكْنِيهِ حتى نَسألَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقالَ: سَمُّوا باسمِي ولا تَكْنُوا بكُنْيَتِي.

207. Narrated Abū Huraira رضي الله عنه : Abū-l-Qāsim (The Prophet ﷺ) said, "Name (Yourselves) by my name, but do not name (yourselves) after my Kunya.(1)"

٢٠٧ - حدَّثنا عَلِيُّ بنُ عَبْدِ اللهِ: حدَّثنا سُفْيانُ، عنْ أيُّوبَ، عنِ ابنِ سِيرِينَ: سَمِعْتُ أبا هُرَيْرَةَ: قالَ أبو القاسِمِ سَمُّوا باسمِي ولا تَكْتَنُوا بكُنْيَتِي.

208. Narrated Jābir bin ʽAbdullāh رضي الله عنه : A man among us begot a boy whom he named Al-Qāsim. The people said (to him), "We will not call you Abū-l-Qāsim, nor will we please you by calling you so." The man came to the Prophet ﷺ and mentioned that to him. The Prophet ﷺ said to him, "Name your son ʽAbdur-Raḥmān."

٢٠٨ - حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ: حدَّثنا سُفْيانُ قالَ: سَمِعْتُ ابنَ المُنْكَدِرِ قالَ: سَمِعْتُ جابِرَ بنَ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُما: وُلِدَ لرَجُلٍ مِنَّا غُلامٌ فسَمَّاهُ القاسِمَ، فقالُوا: لا نَكْنِيكَ بأبي القاسِمِ ولا نُنْعِمُكَ عَيْنًا، فأتى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فذَكَرَ ذلكَ لهُ، فقالَ: سَمِّ ابْنَكَ عَبْدَ الرَّحمنِ.

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(1) Kunya: See the glossary.

(107) CHAPTER. (What is said regarding) the name: Al-Hazn (literally: hard, rough ground).

باب اسْمِ الحَزْنِ .

209. Narrated Al-Musaiyab that his father (Hazn bin Wahb) went to the Prophet ﷺ and the Prophet ﷺ asked (him), "What is your name?" He replied, "My name is Hazn." The Prophet ﷺ said, "You are Sahl."(1) Hazn said, "I will not change a name with which my father has named me." Ibn Al-Musaiyab added: We have had roughness (in character) eversince.

٢٠٩ - حَدَّثَنَا إِسْحَاقُ بنُ نَصْرٍ : حَدَّثَنا عَبْدُ الرَّزَّاقِ : أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنِ ابنِ المُسَيَّبِ ، عَنْ أَبِيهِ : أَنَّ أَبَاهُ جَاءَ إِلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : ما اسْمُكَ ؟ قالَ : حَزْنٌ ، قالَ : أَنْتَ سَهْلٌ ، قالَ : لا أُغَيِّرُ اسْمًا سَمَّانِيهِ أَبِي ، قالَ ابنُ المُسَيَّبِ : فَمَا زَالَتِ الحُزُونَةُ فِينا بَعْدُ .

210. Narrated Al-Musaiyab on the authority of his father similarly as above (i.e., 209).

٢١٠ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ و مَحْمُودٌ هُوَ ابنُ غَيْلانَ قالا : حَدَّثَنا عَبْدُ الرَّزَّاقِ : أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنِ ابنِ المُسَيَّبِ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ بِهَذا .

(108) CHAPTER. To change a name to another name which is better than the first.

باب تَحْوِيلِ الاسْمِ إلى اسْمٍ أَحْسَنَ مِنْهُ .

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(1) 'Sahl' is the opposite of 'Hazn'.

211. Narrated Sahl: When Al-Mundhir bin Abū Usaid was born. He was brought to the Prophet ﷺ who placed him on his thigh. While Abū Usaid was sitting there, the Prophet ﷺ was busy with something in his hands so Abū Usaid told someone to take his son from the thigh of the Prophet ﷺ. When the Prophet ﷺ finished his job (with which he was busy). he said, "Where is the boy?" Abū Usaid replied, "We have sent him home." The Prophet ﷺ said, "What is his name?" Abū Usaid said, "(His name is) so-and-so." The Prophet ﷺ said, "No, his name is Al-Mundhir." So he called him Al-Mundhir from that day.

٢١١ - حَدَّثَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حَدَّثَنَا أبو غَسَّانَ قالَ: حَدَّثَنِي أبو حازِمٍ عَنْ سَهْلٍ قالَ: أُتِيَ بالمُنْذِرِ بنِ أبي أُسَيْدٍ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ حِينَ وُلِدَ فَوَضَعَهُ عَلَى فَخِذِهِ، وأبو أُسَيدٍ جالِسٌ، فَلَهِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِشَيْءٍ بَيْنَ يَدَيْهِ، فأَمَرَ أبو أُسَيْدٍ بابْنِهِ فاحْتُمِلَ مِنْ فَخِذِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ، فاسْتَفاقَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقالَ: أيْنَ الصَّبِيُّ؟ فَقالَ أبو أُسَيْدٍ: قَلَبْنَاهُ يا رَسُولَ اللهِ، قالَ: ما اسْمُهُ؟ قالَ: فُلانٌ، قالَ: ولَكِنِ اسْمُهُ المُنْذِرَ، فَسَمَّاهُ يَوْمَئِذٍ المُنْذِرَ.

212. Narrated Abū Huraira رضي الله عنه: Zainab's original name was "Barrah," but it was said‘ "By that she is giving herself the prestige of piety."(1) So the Prophet ﷺ changed her name to Zainab.

٢١٢ - حَدَّثَنَا صَدَقَةُ بنُ الفَضْلِ: أخْبَرَنا مُحَمَّدُ بنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَطاءِ بنِ أبي مَيْمُونَةَ، عَنْ أبي رَافِعٍ، عَنْ أبي هُرَيْرَةَ أنَّ زَيْنَبَ كانَ اسْمُهَا بَرَّةَ، فَقِيلَ: تُزَكِّي نَفْسَهَا؟ فَسَمَّاهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ زَيْنَبَ.

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(1) 'Barrah' means pious.

213. Narrated Sa‘id bin Al-Musaiyab that when his grandfather, Hazn(1) visited the Prophet ﷺ, the Prophet ﷺ said (to him), "What is your name?" He said, "My name is Hazn." The Prophet ﷺ said, "But you are Sahl."(2) He said, "I will not change my name which my father named me by." Ibn Al-Musaiyab added: So hardness has been present among us since then.

٢١٣ ـ حدَّثنا إبْرَاهيمُ بنُ مُوسَى : حدَّثنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخْبرَهُمْ قالَ : أخْبرَنِي عَبْدُ الحَميدِ بنُ جُبَيرِ بنِ شَيْبَةَ قالَ : جَلَسْتُ إلى سَعِيدِ بنِ المُسَيَّبِ فحَدَّثَنِي أنَّ جَدَّهُ حَزْناً قَدِمَ عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فقَالَ : ما اسمُكَ؟ قالَ : اسمِي حَزْنٌ ، قالَ : بَلْ أنْتَ سَهْلٌ ، قالَ : ما أنا بِمُغَيِّرٍ اسْماً سَمَّانِيهِ أبِي ، قالَ ابنُ المُسَيَّبِ : فَمَا زَالَتْ فِينا الحُزُونَةُ بَعْدُ .

(109) **CHAPTER.** Whoever named (his children) by the names of the Prophet. And Anas said, "The Prophet ﷺ kissed his son, Ibrāhīm."

باب مَنْ سَمَّى بأسْماءِ الأنْبِياءِ ، وَقالَ أنَسٌ : قَبَّلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إبْرَاهيمَ ، يَعْنِي ابْنَهُ .

214. Narrated Isma‘il: I asked Abī Aufā, "Did you see Ibrāhīm, the son of the Prophet ﷺ?" He said, "Yes, but he died in his early childhood. Had there been a Prophet after Muḥammad ﷺ then his son would have lived, but there is no Prophet

٢١٤ ـ حدَّثنا ابنُ نُمَيْرٍ : حدَّثنا مُحَمَّدُ بنُ بِشْرٍ : حدَّثنـا إسْماعِيلُ قُلْتُ لابنِ أبي أوْفَى : رأيْتَ إبْرَاهيمَ ابنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ؟ قالَ : ماتَ صَغِيراً وَلَوْ قُضِيَ أنْ يَكُونَ بَعْدَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ نَبِيٌّ

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(1) 'Hazn' means rough, hard ground.

(2) 'Sahl' is the opposite of 'Hazn', i.e., even, soft ground.

after him."

عاشَ ابْنُهُ ، وَلَكِنْ لا نَبِيَّ بَعْدَهُ .

215. Narrated Al-Barā' ؓ : When Ibrahim ؑ (the son of the Prophet ﷺ) died, Allāh's Apostle ﷺ said, "There is a wet nurse for him in Paradise."

٢١٥ ـ حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : أَخْبَرَنا شُعْبَةُ ، عَنْ عَدِيِّ بنِ ثابِتٍ قالَ : سَمِعْتُ البَراءَ قالَ : لَمَّا ماتَ إبْراهِيمُ عَلَيْهِ السَّلامُ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ لَهُ مُرْضِعًا فى الجَنَّةِ .

216. Narrated Jābir bin 'Abdullāh Al-Anṣārī ؓ : Allāh's Apostle ﷺ said, "Name (yourselves) by my name, but do not call (yourselves) by my Kunya (1), for I amA-l-Qāsim (distributor), and I distribute among you Allāh's blessings." This narration has also come on the authority of Anas from the Prophet ﷺ.

٢١٦ ـ حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ ، عَنْ حُصَيْنِ بنِ عَبْدِ الرَّحمنِ ، عَنْ سالِمِ بنِ أبي الجَعْدِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : سَمُّوا بِاسْمِي وَلا تَكْتَنُوا بِكُنْيَتِي ، فإنَّما أنا قاسِمٌ أَقْسِمُ بَيْنَكُمْ . وَرَواهُ أَنَسٌ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

217. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Name (yourselves) by my name, but do not call (yourselves) by my Kunya, and whoever sees me in a dream, he surely sees me,

٢١٧ ـ حدَّثَنا مُوسَى بنُ إسْماعِيلَ : حدَّثَنا أبو عَوانَةَ : حدَّثَنا أبو حَصِينٍ ، عَنْ أبي صالِحٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ

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(1) Kunya : See glossary.

for Satan cannot appear in my figure. And whoever intentionally ascribes something to me falsely, he will surely take his place in the (Hell) Fire.

قالَ : سَمُّوا باسمِي وَلا تَكْتَنُوا بِكُنْيَتِي. وَمَنْ رَآنِي فِي المَنامِ فَقَدْ رَآنِي ، فإنَّ الشَّيْطانَ لا يَتَمَثَّلُ صُورَتِي ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ .

218. Narrated Abū Mūsā : I got a son and I took him to the Prophet ﷺ who named him Ibrāhīm, and put in his mouth the juice of a date fruit (which he himself had chewed), and invoked a blessing upon him, and then gave him back to me. That was the eldest of Abū Mūsā 's sons.

٢١٨ ـ حدَّثَنا مُحَمَّدُ بنُ العَلاءِ : حدَّثَنا أبو أُسامَةَ ، عَنْ بُرَيْدِ بنِ عَبْدِ اللهِ بنِ أبي بُرْدَةَ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي مُوسَى قالَ : وُلِدَ لي غُلامٌ فأتَيْتُ بِهِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَسَمَّاهُ إبْرَاهِيمَ فحَنَّكَهُ بتَمْرَةٍ وَدَعا لَهُ بالبَرَكَةِ وَدَفَعَهُ إليَّ ، وكانَ أكْبَرَ وَلَدِ أبي مُوسَى .

219. Narrated Al-Mughīra bin Shu'ba : Solar eclipse occured on the day of Ibrāhīm's death (the Prophet's son). This statement has also come on the authority of Abū Bakra from the Prophet ﷺ

٢١٩ ـ حدَّثَنا أبو الوَليدِ : حدَّثَنا زَائِدَةُ : حدَّثَنا زِيادُ بنُ عِلاقَةَ : سَمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ قالَ : انْكَسَفَتِ الشَّمْسُ يَوْمَ ماتَ إبْرَاهِيمُ ، رَوَاهُ أبو بَكْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(110) CHAPTER. The use of the name 'Al-Walīd.'

باب تَسْمِيَةِ الوَلِيدِ . أخْبَرَنا أبو نُعَيْمٍ الفَضْلُ بنُ دُكَيْنٍ : حدَّثَنا ابنُ عُيَيْنَةَ : عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدٍ ،

Narrated Abū Huraira : When the Prophet ﷺ (once) raised his head after bowing (in the prayer) he said, " O Allāh, save Al-Walīd bin Al-Walīd and Salama bin Hishām and ʿAiyāsh bin Abū Rabīʿa and the helpless weak believers of Mecca. O Allāh, be hard on the tribe of Muḍar. O Allāh, sent on them (famine) years like the (famine) years of (the Prophet) Joseph."

عَنْ أبي هُرَيْرَةَ قالَ: لمَّا رَفَعَ النَّبيُّ صلى اللهُ عليه وسلَّم رأسَهُ مِنَ الرَّكْعَةِ قالَ: اللَّهُمَّ أنْجِ الوَليدَ بنَ الوَليدِ وسَلَمَةَ بنَ هِشامٍ، وعَيَّاشَ بنَ أبي رَبِيعَةَ، والمُسْتَضْعَفِينَ بِمَكَّةَ مِنَ المُرْسَلِينَ. اللَّهُمَّ اشْدُدْ وَطأتَكَ عَلى مُضَرَ. اللَّهُمَّ اجْعَلْها عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ.

(111) CHAPTER. Whoever, while calling friend, omits a letter from his name.

Abū Huraira said, " Once the Prophet ﷺ called me, 'O Abū Hirr!' "

باب مَنْ دَعا صاحِبَهُ فَنَقَصَ مِنَ اسمِهِ حَرْفًا، وَقالَ أبو حازِمٍ عَنْ أبي هُرَيْرَةَ قالَ لي النَّبيُّ صلى اللهُ عليه وسلَّم: يا أباهِرَ.

220. Narrated ʿAisha the wife the Prophet ﷺ : Allāh's Apostle ﷺ said, " O ʿAish ! This is Gabriel sending his greetings to you." I said, " Peace, and Allāh's Mercy be on him." ʿAisha added : The Prophet ﷺ used to see things which we could not see.

٢٢٠ - حدَّثَنا أبو اليَمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قالَ: حدَّثَني أبو سَلَمَةَ بن عَبْدِ الرَّحمَنِ أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبيِّ صلى اللهُ عليه وسلَّم قالَتْ: قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: يا عائِشَ، هَذا جِبْرِيلُ يُقْرِئُكِ السَّلامَ، قُلْتُ: وَعَلَيْهِ السَّلامُ وَرَحْمَةُ اللهِ، قالَتْ، وَهُوَ يَرَى ما لا نَرَى.

221. Narrated Anas ؓ : Once Um Sulaim was (with the women who were) in charge of the luggage on a jonrney, and Anjashah, the slave of the Prophet ﷺ, was driving their camels fast. The Prophet ﷺ said, "O Anjash! Drive alowly (the camels) with the glass vessels (i. e., young ladies)."

٢٢١ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أيُّوبُ، عَنْ أبي قِلابَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَتْ أُمُّ سُلَيْمٍ فى الثَّقَلِ وأنجَشَةُ غُلامُ النَّبِيِّ صلى اللهُ عليه وسلَّم يَسُوقُ بِهِنَّ، فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم: يا أنجَشُ، رُوَيْدَكَ سَوْقَكَ بالقَوارِيرِ.

(112) CHAPTER. A child may be given a Kunya (1) and one may be given a Kunya before one has children.

باب الكُنْيَةِ للصَّبِيِّ، وقَبْلَ أنْ يُولَدَ للرَّجُلِ.

222. Narrated Anas ؓ : The Prophet ﷺ was the best of all the people in character. I had a brother called Abū ʿUmair, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet ﷺ, the Prophet ﷺ used to say, "O Abū ʿUmair! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play. Sometimes the time of the prayer became due while he (the Prophet ﷺ) was in our house. He would order that

٢٢٢ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الوارِثِ، عَنْ أبي التَّيَّاحِ، عَنْ أنَسٍ قالَ: كانَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ أحْسَنَ النَّاسِ خُلُقًا، وكانَ لى أخٌ يُقالُ لَهُ أبو عُمَيْرٍ، قالَ: أحْسَبُهُ فَطِيمًا، وكانَ إذا جاءَ قالَ: يا أبا عُمَيْرٍ ما فَعَلَ النُّغَيْرُ؟ نُغَيْرٌ كانَ يَلْعَبُ بِهِ. فَرُبَّما حَضَرَ الصَّلاةَ وَهُوَ فى بَيْتِنا فيأمُرُ بالبِساطِ الَّذى تَحْتَهُ فَيُكْنَسُ ويُنْضَحُ ثُمَّ يَقُومُ ونَقُومُ خَلْفَهُ فَيُصَلِّي بِنا.

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(1) See glossary.

the rug underneath him be swept and sprayed with water and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.

(113) CHAPTER. To be called Abu Turab (father of dust) though one already has another Kunya(1).

بَاب التَّكَنِّي بِأَبِي تُرَابٍ وَإِنْ كَانَتْ لَهُ كُنْيَةٌ أُخْرَى.

223. Narrated Sahl bin Saʿd: The most beloved names of ʿAlī رضي الله عنه to himself was Abū Turāb, and he used to be pleased when we called him by it, for none named him Abū Turāb (for the first time), but the Prophet ﷺ. Once ʿAlī got angry with (his wife) Fāṭima, and left his house and slept near a wall in the mosque. The Prophet ﷺ came searching for him, and someone said, "He is there, lying near the wall." The Prophet ﷺ came to him while his (ʿAlī's) back was covered with dust. The Prophet ﷺ started removing the dust from his back, saying, "Get up, O Abū Turāb!"

٢٢٣ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: إِنْ كَانَتْ أَحَبَّ أَسْمَاءِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ إِلَيْهِ لَأَبُو تُرَابٍ، وَإِنْ كَانَ لَيَفْرَحُ أَنْ نَدْعُوهَا، وَمَا سَمَّاهُ أَبُو تُرَابٍ إِلَّا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ، غَاضَبَ يَوْمًا فَاطِمَةَ فَخَرَجَ فَاضْطَجَعَ إِلَى الْجِدَارِ فِي الْمَسْجِدِ فَجَاءَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَتْبَعُهُ فَقَالَ: هُوَ ذَا مُضْطَجِعٌ فِي الْجِدَارِ، فَجَاءَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَامْتَلَأَ ظَهْرُهُ تُرَابًا، فَجَعَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ وَيَقُولُ: اجْلِسْ يَا أَبَا تُرَابٍ.

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(1) See glossary.

(114) CHAPTER. The name which is most disliked by Allāh.

باب أَبْغَضِ الأَسْمَاءِ إِلَى اللهِ .

224. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The most awful name in Allāh's sight on the Day of Resurrection, will be (that of) a man calling himself Mālik Al-Amlāk (the king of kings)."

٢٢٤ - حَدَّثَنَا أَبُو اليَمَانِ : أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَخْنَى الأَسْمَاءِ يَوْمَ القِيَامَةِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى مَلِكَ الأَمْلاكِ .

225. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The meanest name in Allāh's sight." Sufyān said more than once, "The meanest name in Allāh's sight is (that of) a man calling himself king of kings." Sufyān said, "Somebody else (i.e., other than Abū Az-Zinad, a sub-narrator) says: What is meant by 'The king of kings' is 'S̲hāhān S̲hāh.,"(1)

٢٢٥ - حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً قَالَ : أَخْنَعُ اسْمٍ عِنْدَ اللهِ ، وَقَالَ سُفْيَانُ غَيْرَ مَرَّةٍ : أَخْنَعُ الأَسْمَاءِ عِنْدَ اللهِ رَجُلٌ تَسَمَّى بِمَلِكِ الأَمْلاكِ . قَالَ سُفْيَانُ : يَقُولُ غَيْرُهُ : تَفْسِيرُهُ : شَاهَانْ شَاهْ .

(115) CHAPTER. The Kunya(2) of a pagan.

باب كُنْيَةِ المُشْرِكِ ، وَقَالَ مِسْوَرٌ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ

Al-Miswar said, "I heard the

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(1) S̲hāhān S̲hāh is a Persian word bearing the same meaning. This indicates that it is forbidden to call one-self by such a name in any language.

(2) See the glossary.

Prophet ﷺ saying, 'Unless the son of Abū Ṭalib wants.'"

226. Narrated Usāma bin Zaid ؓ that Allāh's Apostle ﷺ rode a donkey covered with a Fadakiya (velvet sheet) and Usāma was riding behind him. He was visiting Sa'd bin 'Ubāda (who was sick) in the dwelling place of Banī Al-Hāriṯh bin Al-Khazraj before the battle of Badr. They proceeded till they passed by a gathering in which 'Abdullāh bin Ubai bin Salūl was present, and that was before 'Abdullāh bin Ubai embraced Islam. In that gathering there were Muslims, pagan idolators and Jews, and among the Muslims there was 'Abdullah bin Rawaha. When the dust blown by the movement of the animal covered them, 'Abdullāh bin Ubai covered his nose with his upper garment and said, "Do not throw dust on us." Allāh's Apostle ﷺ greeted them and stopped and dismounted and invited them to Allāh (i.e., to embrace Islam) and recited to them the Holy Qur'ān. 'Abdullāh bin Ubai bin Salūl said to him, "O man! There is nothing better than what you say, if it be the truth. So do not trouble us in our gatherings, but if somebody comes to you, you can preach to him." On that 'Abdullāh bin Rawāha said "Yes, O Allāh's Apostle!

وَسَلَّمَ يَقُولُ : إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ .

٢٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِى أَخِى ، عَنْ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ أَبِى عَتِيقٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ : أَنَّ أُسَامَةَ بْنَ زَيْدٍ رَضِىَ اللهُ عَنْهُمَا أَخْبَرَهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ رَكِبَ عَلَى حِمَارٍ عَلَيْهِ قَطِيفَةٌ فَدَكِيَّةٌ ، وَأُسَامَةُ وَرَاءَهُ ، يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِى بَنِى حَارِثِ بْنِ الْخَزْرَجِ قَبْلَ وَقْعَةِ بَدْرٍ ، فَسَارَا حَتَّى مَرَّا بِمَجْلِسٍ فِيهِ عَبْدُ اللهِ بْنُ أُبَىٍّ ابْنِ سَلُولَ وَذَالِكَ قَبْلَ أَنْ يُسْلِمَ عَبْدُ اللهِ بْنُ أُبَىٍّ ، فَإِذَا فِى الْمَجْلِسِ أَخْلاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ ، وَفِى الْمُسْلِمِينَ عَبْدُ اللهِ بْنُ رَوَاحَةَ فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ خَمَّرَ ابْنُ أُبَىٍّ أَنْفَهُ بِرِدَائِهِ وَقَالَ : لا تُغَبِّرُوا عَلَيْنَا. فَسَلَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَيْهِمْ ثُمَّ وَقَفَ فَنَزَلَ فَدَعَاهُمْ إِلَى اللهِ وَقَرَأَ عَلَيْهِمُ الْقُرْآنَ. فَقَالَ لَهُ عَبْدُ اللهِ بْنُ أُبَىٍّ ابْنِ سَلُولَ : أَيُّهَا الْمَرْءُ ،

Call on us in our gathering, for we love that." So the Muslims, the pagans and the Jews started abusing each other till they were about to fight with each other. Allāh's Apostle ﷺ kept on calming them down till all of them became quiet, and then Allāh's Apostle ﷺ rode his animal and proceeded till he entered upon Saʿd bin Ubada. Allāh's Apostle ﷺ said, "O Saʿd! Didn't you hear what Abū Habāb said?" (meaning ʿAbdullāh bin Ubai). "He said so-and-so." Saʿd bin Ubada said, "O Allāh's Apostle! Let my father be sacrificed for you! Excuse and forgive him for, by Him Who revealed to you the Book, Allāh sent the Truth which was revealed to you while the people of this town had decided to crown him (ʿAbdullāh bin Ubai) as their ruler. So when Allāh had prevented that with the Truth He had given you, he was choked by that, and that was why he behaved in such an impolite manner which you had noticed." So Allāh's Apostle ﷺ excused him. (It was the custom of) Allāh's Apostle ﷺ and his companions to excuse the pagans and the people of the scripture (Christians and Jews) as Allāh ordered them, and they used to be patient when annoyed (by them). Allāh ﷻ said :

> 'You shall certainly hear from
> those who received the Scripture

لا أَحْسَنَ مِمَّا تَقُولُ إِنْ كانَ حَقًا، فَلا تُؤْذِنا بِهِ فى مَجالِسِنا ، فَمَنْ جاءَكَ فاقْصُصْ عَلَيْهِ . قالَ عَبْدُ اللهِ بنُ رَوَاحَةَ : بَلى يا رَسُولَ اللهِ ، فاغْشَنا فى مَجالِسِنا فإنَّا نُحِبُّ ذَلكَ. فاسْتَبَّ المُسْلِمونَ والمُشْرِكونَ واليَهُودُ حتى كادُوا يَتَثاوَرُونَ ، فَلَمْ يَزَلْ رَسُولُ اللهِ صلى اللهُ عليهِ رسلَّمَ يُخَفِّضُهُمْ حتى سَكَتُوا . ثُمَّ رَكِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ دابَّتَهُ فَسارَ حتى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أىْ سَعْدُ ، ألمْ تَسْمَعْ ما قالَ أبوحُبابٍ ؟ يُرِيدُ عَبْدَاللهِ ابنِ أُبَىّ ، قالَ : كَذَا و كَذَا ، فَقالَ سَعْدُ بنُ عُبادَةَ : أىْ رَسُولَ اللهِ ، بأبِى أنْتَ اعْفُ عَنْهُ واصْفَحْ ، فَوَالَّذى أنْزَلَ عَلَيْكَ الكِتابَ لَقَدْ جاءَ اللهُ بالحَقِّ الَّذى أنْزَلَ عَلَيْكَ ، وَلَقَدِ اصْطَلَحَ أهْلُ هَذِهِ البَحْرَةِ عَلى أنْ يُتَوِّجُوهُ ، فَلَمَّا رَدَّ اللهُ ذَلكَ بالحَقِّ الَّذى أعْطاكَ شَرِقَ بذَلكَ، فَذَلكَ فَعَلَ بِهِ ما رأيْتَ. فَعَفا عَنْهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ. و كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و أصحابُهُ يَعْفُونَ عَنِ المُشْرِكِينَ و أهْلِ الكِتابِ كَمَا أمَرَهُمُ اللهُ و يَصْبِرُونَ عَلى الأذَى ، قالَ اللهُ تَعالى ـ ولَتَسْمَعُنَّ مِنَ الَّذينَ

before you........' (3:186)

He also said :

> 'Many of the people of the scripture wish that if they could turn you away. (2:109)

So Allāh's Apostle ﷺ used to apply what Allāh had ordered him by excusing them till he was allowed to fight against them. When Allāh's Apostle ﷺ had fought the battle of Badr and Allāh had killed whomever He had killed among the brave chiefs of the infidels and the nobles of Quraish, and Allāh's Apostle ﷺ and his companions had returned with victory and booty, bringing with them some of the brave chiefs of the infidels and the nobles of the Quraish as captives, ʿAbdullāh bin Ubai bin Salūl and the pagan idolators who were with him, said, "This matter (Islam) has now brought out its face (triumphed), so give Allāh's Apostle ﷺ the Solemn Pledge for embracing Islam." Then they became Muslims.

أُوتُوا الْكِتَابَ - الآيَةَ ، وَقَالَ - وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ - فَكَانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَتَأَوَّلُ فى الْعَفْوِ عَنْهُمْ مَا أَمَرَهُ اللهُ بِهِ حَتَّى أَذِنَ لَهُ فِيهِمْ . فَلَمَّا غَزَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بَدْرًا ، فَقَتَلَ اللهُ بِهَا مَنْ قَتَلَ مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ قُرَيْشٍ ، فَقَفَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَأَصْحَابُهُ مَنْصُورِينَ غَانِمِينَ ، مَعَهُمْ أُسَارَى مِنْ صَنَادِيدِ الْكُفَّارِ وَسَادَةِ قُرَيْشٍ ، قَالَ ابْنُ أُبَىٍّ ابْنِ سَلُولَ وَمَنْ مَعَهُ مِنَ الْمُشْرِكِينَ عَبَدَةُ الأَوْثَانِ : هَذَا أَمْرٌ قَدْ تَوَجَّهَ ، فَبَايِعُوا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلَى الإِسْلَامِ فَأَسْلَمُوا .

227. Narrated ʿAbdullāh bin Al-Ḥarith bin Naufal: ʿAbbās bin ʿAbdul Muṭṭalib said, "O Allāh's Apostle! Did you benefit Abū Ṭalib with anything as he used to protect and take care of you, and used to become very angry for you?" The Prophet ﷺ said, "Yes, he is in a shallow place of Fire. But for me he would have been in the lowest part of the Fire."

٢٢٧ - حَدَّثَنَا مُوسَى بنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبو عَوَانَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ ، عَنْ عَبْدِ اللهِ بنِ الحارِثِ بنِ نَوْفَلٍ ، عَنْ عَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ قَالَ : يَا رَسُولَ اللهِ ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَىْءٍ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ ؟ قَالَ : نَعَمْ ، هُوَ فى ضَحْضَاحٍ مِنْ نَارٍ ، لَوْلَا أَنَا لَكَانَ فى الدَّرْكِ

الأَسْفَلِ مِنَ النَّارِ.

(116) CHAPTER. Al-Ma'ārīd (indirect speech) is a safe way to avoid a lie.

Anas said, "One of the sons of Abū Ṭalḥa died and he asked (his wife), 'How is the boy?' Um Sulaim replied, 'His breath has become quiet, and I hope that he is at rest.' Abū Ṭalḥa thought that she was telling the truth."(1)

باب المَعَارِيضُ مَنْدُوحَةٌ عَنِ الكَذِبِ. وَقَالَ إِسْحَاقُ: سَمِعْتُ أَنَسًا: مَاتَ ابْنٌ لأَبِي طَلْحَةَ فَقَالَ: كَيْفَ الغُلامُ؟ قَالَتْ أُمُّ سُلَيْمٍ: هَدَأَ نَفَسُهُ، وَأَرْجُو أَنْ يَكُونَ قَدِ اسْتَرَاحَ وَظَنَّ أَنَّهَا صَادِقَةٌ.

228. Narrated Anas bin Mālik رضي الله عنه : Once the Prophet ﷺ was on one of his journeys, and the driver of the camels started chanting (to let the camels go fast). The Prophet ﷺ said to him, "Take care of the glass vessels, O Anjasha! Waihaka (May Allāh be Merciful to you)."

٢٢٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ البُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فِي مَسِيرٍ لَهُ فَحَدَا الحَادِي، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: ارْفُقْ يَا أَنْجَشَةُ وَيْحَكَ، بِالقَوَارِيرِ.

229. Narrated Anas رضي الله عنه : The Prophet ﷺ was on a journey and a slave named Anjasha was singing for the camels to hasten them (while driving). The Prophet ﷺ said, "O Anjasha, drive the camels with the glass

٢٢٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، وَأَيُّوبَ عَنْ أَبِي قِلابَةَ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كَانَ فِي سَفَرٍ، وَكَانَ غُلامٌ

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(1) He thought that his son was well, while she meant that he was dead.

vessels slowly!" Abū Qilāba said, "By 'the glass vessels' he meant the women (riding the camels)."

يَحْدُو بِهِنَّ يُقَالُ لَهُ أَنْجَشَةُ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ رُوَيْدَكَ يَا أَنْجَشَةُ سَوْقَكَ بِالْقَوَارِيرِ. قَالَ أَبُو قِلاَبَةَ: يَعْنِي النِّسَاءَ.

230. Narrated Anas bin Mālik ؓ: The Prophet ﷺ had a Hadi (who drove and sang for the camels) called Anjasha, and he had a nice voice. The Prophet ﷺ said to him, "(Drive) slowly, O Anjasha! Do not break the glass vessels!" And Qatāda said, "(By 'vessels') he meant the weak women."

٢٣٠ ـ حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ حَادٍ يُقَالُ لَهُ أَنْجَشَةُ، وَكَانَ حَسَنَ الصَّوْتِ، فَقَالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: رُوَيْدَكَ يَا أَنْجَشَةُ، لاَ تَكْسِرِ الْقَوَارِيرَ، قَالَ قَتَادَةُ: يَعْنِي ضَعَفَةَ النِّسَاءِ.

231. Narrated Anas bin Mālik ؓ: There was a state of fear in Medina. Allah's Apostle ﷺ rode a horse belonging to Abū Ṭalḥa (in order to see the matter). The Prophet ﷺ said, "We could not see anything, and we found that horse like a sea (fast in speed)."

٢٣١ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ بِالْمَدِينَةِ فَزَعٌ، فَرَكِبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَرَسًا لِأَبِي طَلْحَةَ، فَقَالَ: مَا رَأَيْنَا مِنْ شَيْءٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا.

(117) **CHAPTER.** The description of something by a man as 'nothing' while he means that it is not true (or is vain).

بَاب قَوْلِ الرَّجُلِ لِلشَّيْءِ لَيْسَ بِشَيْءٍ، وَهُوَ يَنْوِي أَنَّهُ لَيْسَ بِحَقٍّ.

232. Narrated 'Aisha رضي الله عنها : Some people asked Allah's Apostle ﷺ about the fore-tellers. Allah's Apostle ﷺ said to them, "They are nothing (i.e., liars)." The people said, "O Allah's Apostle! Sometimes they tell something which comes out to be true." Allah's Apostle ﷺ said, "That word which comes to be true is what a jinn snatches away by stealth and then pours it in the ear of his fore-teller with a sound similar to the cackle of a hen, and then they add to it one-hundred lies."

٢٣٢ ـ حدَّثَنا مُحَمَّدُ بنُ سَلامٍ : أخْبَرَنا مَخْلَدُ بنُ يَزِيدَ : أخْبَرَنا ابنُ جُرَيْجٍ : قالَ ابنُ شِهابٍ : أخْبَرَنِي يَحْيى بن عُرْوَةَ : أنَّهُ سَمِعَ عُرْوَةَ يَقُولُ : قالَتْ عائشةُ : سأَلَ أُناسٌ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنِ الكُهَّانِ . فَقالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لَيْسُوا بشَيْءٍ ، قالُوا : يارَسُولَ اللهِ فإنَّهُمْ يُحَدِّثُونَ أحْيانا بالشَّيْءِ يَكُونُ حَقًّا . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ تِلْكَ الكَلِمَةُ مِنَ الحَقِّ يَخْطَفُها الجِنِّيُّ فَيَقُرُّها في أُذُنِ وَلِيِّهِ قَرَّ الدَّجاجَةِ فَيَخْلِطُونَ فيها أكْثَرَ مِنْ مائةِ كَذْبَةٍ .

(118) CHAPTER. To raise the sight towards the sky. And the Statement of Allah تعالى :

'Do they not look at the camels
How they are created,
And at the heaven,
How it is raised?' (88—17—19)

And 'Aisha said, "The Prophet ﷺ raised his head towards the sky."

باب رَفْعِ البَصَرِ إلى السَّماءِ ، و قَوْلِهِ تَعالى ـ أفَلا يَنْظُرُونَ إلى الإبِلِ كَيْفَ خُلِقَتْ و إلى السَّماءِ كَيْفَ رُفِعَتْ ـ وَقالَ أيُّوبُ ، عَنِ ابنِ أبي مُلَيْكَةَ ، عَنْ عائشةَ : رَفَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ رأسَهُ إلى السَّماءِ .

233. Narrated Jabir bin 'Abdullah that he heard Allah's Apostle ﷺ saying. "Then the Divine Inspiration stopped coming to me for some time. Then

٢٣٣ ـ حدَّثَنا ابنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابنِ شِهابٍ قالَ : سَمِعْتُ أباسَلَمَةَ بنَ عَبْدِ الرَّحمنِ

while I was walking I heard a voice from the sky, and I raised my sight towards the sky to see the same angel as had come to me in the cave of Ḥirā', sitting on a chair between the sky and the earth."

يَقُولُ : أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللهِ : أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ : ثُمَّ فَتَرَ عَنِّي الوَحْيُ ، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ ، فَرَفَعْتُ بَصَرِي إلى السَّمَاءِ فَإِذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ قَاعِدٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ .

234. Narrated Ibn 'Abbās رضي الله عنه : Once I stayed overnight at the house of Maimūna, and the Prophet ﷺ was there with her. When it was the last third of the night, or some part of the night, the Prophet ﷺ got up looking at the sky and recited:

> 'Verily! In the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed signs for men of understanding.' (3:190)

٢٣٤ ـ حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : أَخْبَرَنِي شَرِيكٌ ، عَنْ كُرَيْبٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : بِتُّ فِي بَيْتِ مَيْمُونَةَ وَالنَّبِيُّ صلى اللهُ عليه وسلَّمَ عِنْدَهَا ، فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الآخِرُ أَوْ بَعْضُهُ قَعَدَ يَنْظُرُ إلى السَّمَاءِ فَقَرَأَ : إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الأَلْبَابِ .

(119) CHAPTER. Whoever dipped a stick in water and mud.

بَابُ مَنْ نَكَتَ العُودَ فِي المَاءِ وَالطِّينِ .

235. Narrated Abū Mūsā that he was in the company of the Prophet ﷺ in one of the gardens of Medina and in the hand of the Prophet ﷺ there was a stick with which he was

٢٣٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ : حَدَّثَنَا أَبُو عُثْمَانَ ، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فِي حَائِطٍ مِنْ

striking in the water and the mud. A man came (at the gate of the garden) and asked permission to enter. The Prophet ﷺ said, "Open the gate for him, and give him the good tidings of entering Paradise." I went, and behold! It was Abū Bakr. So I opened the gate for him and informed him of the good tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ said, "Open the gate for him and give him the good tidings of entering Paradise." Behold! It was ʿUmar. So I opened the gate for him and gave him the good tidings of entering Paradise. Then another man came and asked permission to enter. The Prophet ﷺ was sitting in a leaning posture, so he sat up and said, "Open the gate for him and give him the good tidings of entering Paradise with a calamity which will befall him or which will take place." I went, and behold! It was ʿUthmān. So I opened the gate for him and gave him the good tidings of entering Paradise and also informed him of what the Prophet ﷺ had said (about a calamity). ʿUthmān said, "Allāh is the Helper."

حِيطانِ المَدِينَةِ و فى يَدِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ عُودٌ يَضْرِبُ بِهِ بَيْنَ الماءِ والطِّينِ ، فَجاءَ رَجُلٌ يَسْتَفْتِحُ فَقالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : افْتَحْ و بَشِّرْهُ بالجَنَّةِ . فَذَهَبْتُ فإذَا أبوبَكْرٍ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ . ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ فَقالَ : افْتَحْ لَهُ وَبَشِّرْهُ بالجَنَّةِ . فإذَا عُمَرُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ . ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ و كانَ مُتَّكِئًا فَجَلَسَ فَقالَ : افْتَحْ وَبَشِّرْهُ بالجَنَّةِ عَلى بَلْوَى تُصِيبُهُ أوْ تَكُونُ ، فذَهَبتُ فإذَا عُثْمانُ فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بالجَنَّةِ ، فأخْبَرْتُهُ بالَّذى قالَ ، قالَ : اللهُ المُسْتَعانُ .

(120) CHAPTER. One may scrape up the ground with something in one's hand.

بابُ الرَّجُلِ يَنْكُتُ الشَّىْءَ بِيَدِهِ فى الأرْضِ .

236. Narrated ʿAli رضي الله عنه : We were with the Prophet ﷺ in a funeral procession, and he started scraping the ground with a stick and said, "There is none amongst you but has been assigned a place in Paradise and in the Hell Fire." The people said (to him), "Should we not depend upon it?" He said, "Do (good) deeds, for the path is made smooth for everybody to do the deeds (that are in harmony with his destiny)." He then recited:

> "As for him who gives (in charity) and keeps his duty to Allāh............' (92:5)

٢٣٦ ـ حدَّثنا مُحمَّدُ بنُ بَشَّارٍ : حدَّثنا ابنُ أبى عَدِىٍّ ، عَنْ شُعْبَةَ ، عَنْ سُلَيْمانَ و مَنْصُورٍ ، عَنْ سَعْدِ بنِ عُبَيْدَةَ ، عَنْ أبى عَبْدِ الرَّحمنِ السُّلَمِىِّ ، عَنْ عَلِىٍّ رَضِىَ اللهُ عَنْهُ قالَ : كُنَّا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فى جَنازَةٍ فجَعَلَ يَنْكُتُ الأرْضَ بعُودٍ فقالَ : لَيْسَ مِنْكُمْ مِنْ أحَدٍ إلاَّ وقَدْ فُرِغَ مِنْ مَقْعَدِهِ مِنَ الجَنَّةِ والنَّارِ . فقالُوا : أفَلا نَتَّكِلُ ؟ قالَ : اعمَلُوا فكُلٌّ مُيَسَّرٌ ـ فأمَّا مَنْ أعْطَى واتَّقَى ـ الآيَةَ .

(121) CHAPTER. The saying of Takbir (Allāh is greater) and Tasbiḥ (Glorified be Allāh) at the time of wonder.

باب التَّكْبِيرِ والتَّسْبِيحِ عِنْدَ التَّعَجُّبِ .

237. Narrated Um Salama رضي الله عنها : The Prophet ﷺ woke up and said, "Subḥān Allāh! What treasures of mercy have been sent down! And how many afflictions have been sent down! Who will let the women dwellers of these dwellings get up to say their prayers?" (He meant by this his wives.) The Prophet ﷺ added, "May be a well-dressed soul (person) in this world will be naked in the Hereafter," ʿUmar said, "I asked the

٢٣٧ ـ حدَّثنا أبو اليَمانِ : أخبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ : حدَّثَتْنِى هِنْدُ بِنْتُ الحارِثِ : أنَّ أُمَّ سَلَمَةَ رَضِىَ اللهُ عَنْها قالَتْ : اسْتَيْقَظَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فقالَ : سُبْحانَ اللهِ ، ماذا أُنْزِلَ مِنَ الخَزائِنِ ؟ و ماذا أُنْزِلَ مِنَ الفِتَنِ ؟ مَنْ يُوقِظُ صَواحِبَ الحُجَرِ ؟ يُرِيدُ بِهِ أزْواجَهُ حتى يُصَلِّينَ . رُبَّ كاسِيَةٍ فى الدُّنْيا عارِيَةٍ فى الآخِرَةِ .

Prophet, 'Have you divorced your wives ?' He said, 'No.' I said 'Allāhu Akbar!' "

وَقَالَ ابْنُ أَبِى ثَوْرٍ ، عَنِ ابْنِ عَبَّاسٍ عَنْ عُمَرَ قَالَ : قُلْتُ لِلنَّبِىِّ صلى اللهُ عليه وسلَّمَ طَلَّقْتَ نِسَاءَكَ ؟ قَالَ : لا ، قُلْتُ : اللهُ أَكْبَرُ .

238. Narrated Ṣafiya bint Ḥuyai, the wife of the Prophet ﷺ that she went to Allāh's Apostle ﷺ while he was in I tikaf (staying in seclusion in the mosque) during the last ten nights of the month of Ramaḍān. She spoke to him for an hour (a while) at night and then she got up to return home. The Prophet ﷺ got up to accompany her home, and when they reached the gate of the mosque opposite the dwelling place of Um Salama, the wife of the Prophet ﷺ , two Anṣāri men passed by, and greeting Allāh's Apostle ﷺ , they quickly went ahead. Allāh's Apostle ﷺ said to them, "Do not be in a hurry! She is Safiya, the daughter of Huyai." They said. "Subhān Allāh! O Allāh's Apostle (how dare we suspect you)." That was a great thing for both of them. The Prophet ﷺ then said, "Satan runs in the body of Adam's son (i.e., man) as does his blood; and I was afraid that he (Satan) might cast something in your hearts."

٢٣٨ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِىِّ وحَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِى أَخِى ، عَنْ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ أَبِى عَتِيقٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَلِىِّ بْنِ الْحُسَيْنِ : أَنَّ صَفِيَّةَ بِنْتَ حُيَىٍّ زَوْجَ النَّبِىِّ صلى اللهُ عليه وسلَّمَ أَخْبَرَتْهُ أَنَّهَا جَاءَتْ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ تَزُورُهُ وَهُوَ مُعْتَكِفٌ فى الْمَسْجِدِ فى الْعَشْرِ الْغَوَابِرِ مِنْ رَمَضَانَ فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً مِنَ الْعِشَاءِ ، ثُمَّ قَامَتْ تَنْقَلِبُ ، فَقَامَ مَعَهَا النَّبِىُّ صلى اللهُ عليه وسلَّمَ يَقْلِبُهَا حتى إِذَا بَلَغَتْ بَابَ الْمَسْجِدِ الَّذِى عِنْدَ مَسْكَنِ أُمِّ سَلَمَةَ زَوْجِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ مَرَّ بِهِمَا رَجُلَانِ مِنَ الأَنْصَارِ فَسَلَّمَا عَلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ ثُمَّ نَفَذَا ، فَقَالَ لَهُمَا رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : عَلَى رِسْلِكُمَا ، إِنَّمَا هِىَ صَفِيَّةُ بِنْتُ حُيَىٍّ ، قَالَا : سُبْحَانَ اللهِ يَا رَسُولَ اللهِ ، وَكَبُرَ عَلَيْهِمَا . قَالَ : إِنَّ الشَّيْطَانَ يَجْرِى مِنَ ابْنِ آدَمَ مَبْلَغَ

الدَّمِ ، و إنّى خَشِيتُ أنْ يَقْذِفَ فى قُلُوبِكما .

باب النَّهْى عَنِ الخَذْفِ .

(122) It is forbidden to throw stones (with the thumb and the index finger).

٢٣٩ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ قالَ : سَمِعْتُ عُقْبَةَ بنَ صُهْبانَ الأزْدِىَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ ابنِ مُغَفَّلٍ المُزَنِىِّ قالَ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ عَنِ الخَذْفِ وَقالَ : إنَّهُ لا يَقْتُلُ الصَّيْدَ ، وَلا يَنْكأُ العَدُوَّ ، وإنَّهُ يَفْقَأُ العَيْنَ وَيَكْسِرُ السِّنَّ .

239. Narrated 'Abdullāh bin Mughaffal Al-Muzanī: The Prophet ﷺ forbade the throwing of stones (with the thumb and the index finger), and said, "It neither kills the game nor hurts the enemy, but it knocks out the eyes or breaks the teeth."

باب الحَمْدِ للعاطِسِ .

(123) CHAPTER. To say 'Alhamdu-Lillāh' (Praise be to Allāh) on sneezing.

٢٤٠ ـ حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ : حدَّثنا سُفْيانُ : حدَّثنا سُلَيْمانُ عَنْ أنَسِ بنِ مالكٍ رَضِىَ اللهُ عَنْهُ قالَ : عَطَسَ رَجُلانِ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ، فَشَمَّتَ أحَدَهُما ولَمْ يُشَمِّتِ الآخَرَ ، فَقِيلَ لَهُ ، فَقالَ : هَذا حَمِدَ اللهَ ، و هَذا لَمْ يَحْمَدِ اللهَ .

240. Narrated Anas bin Malik رضي الله عنه : Two men sneezed before the Prophet ﷺ . The Prophet ﷺ said to one of them, "May Allāh bestow His Mercy on you," but he did not say that to the other. On being asked (why), the Prophet ﷺ said, "That one praised Allāh (at the time of sneezing), while the other did not praise Allāh."

(124) CHAPTER. Tashmīt (to say 'Yar-ḥamuka-l-lāh') (1) to the sneezer if he praises Allāh (i.e., if he says, 'Al-ḥamdu lil-lāh') (2)

بَاب تَشْمِيتِ العَاطِسِ إِذَا حَمِدَ اللهَ .

241. Narrated Al-Barā' ﷺ : The Prophet ﷺ ordered us to observe seven (things) and forbade us to do seven (other things): He ordered us to visit the sick, to follow the funeral processions, to say Tashmīt to a person who sneezes, to accept invitation (to a wedding banquet), to return greetings, to help the oppressed, and to do what somebody swears you by Allāh to do (provided it was not sinful). And he forbade us to do seven (things): to wear a gold ring, to wear silk (cloth), Dībāj, Sundus and Mayāthir.(3)

٢٤١ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ قَالَ : سَمِعْتُ مُعَاوِيَةَ ابْنَ سُوَيْدِ بْنِ مُقَرِّنٍ ، عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : أَمَرَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ : أَمَرَنَا بِعِيَادَةِ المَرِيضِ ، واتِّبَاعِ الجَنَازَةِ ، وَتَشْمِيتِ العَاطِسِ ، وَإِجَابَةِ الدَّاعِى ، وَرَدِّ السَّلَامِ ، وَنَصْرِ المَظْلُومِ ، وَإِبْرَارِ المُقْسِمِ ، وَنَهَانَا عَنْ سَبْعٍ : عَنْ خَاتَمِ الذَّهَبِ ، أَوْ قَالَ حَلْقَةِ الذَّهَبِ ، وَعَنْ لُبْسِ الحَرِيرِ والدِّيبَاجِ والسُّنْدُسِ والمَيَاثِرِ .

(125) CHAPTER. What is liked regarding sneezing, and what is disliked regarding yawning.

بَاب مَا يُسْتَحَبُّ مِنَ العُطَاسِ ، وَمَا يُكْرَهُ مِنَ التَّثَاؤُبِ .

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(1) 'May Allāh bestow His Mercy on you'

(2) 'Praise be to Allāh'

(3) Dībāj and Sundus are two kinds of silk cloth. Mayāthir are cushions made of silk cases stuffed with cotton and used on the saddle under the rider.

242. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Allāh likes sneezing and dislikes yawning, so if someone sneezes and then praises Allāh, then it is obligatory on every Muslim who hears him, to say Tashmīt to him (Yar-ḥamuka-l-lāh). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Hā' when yawning, Satan will laugh at him."

٢٤٢ ـ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ : حَدَّثَنَا سَعِيدٌ الْمَقْبُرِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ ، فَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَحَقٌّ عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يُشَمِّتَهُ . وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ فَلْيَرُدَّهُ مَا اسْتَطَاعَ ، فَإِذَا قَالَ : هَا ، ضَحِكَ مِنْهُ الشَّيْطَانُ .

(126) CHAPTER. When somebody sneezes, what should one say to him?

باب إِذَا عَطَسَ كَيْفَ يُشَمَّتُ ؟

243. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "If anyone of you sneezes, he should say 'Al-Ḥamdulillāh' (Praise be to Allāh), and his (Muslim) brother or companion should say to him 'Yar-ḥamuka-l-lāh' (May Allāh bestow his Mercy on you). When the latter says 'Yar-ḥamuka-l-lāh, the former should say 'Yaḥdikumul-lāh wa Yuṣliḥ bālakum' (May Allāh give you guidance and improve your condition)."

٢٤٣ ـ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ : إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ ، وَلْيَقُلْ لَهُ أَخُوهُ صَاحِبُهُ : يَرْحَمُكَ اللَّهُ . فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ ، فَلْيَقُلْ : يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ .

(127) CHAPTER. Tashmīt should not be said to a sneezer who does not

باب لَا يُشَمَّتُ الْعَاطِسُ إِذَا لَمْ يَحْمَدِ اللَّهَ .

say 'Al-Ḥamdu-lillāh' (Praise be to Allāh).

244. Narrated Anas رضي الله عنه : Two men sneezed before the Prophet ﷺ, and he said Tashmīt (1) to one of them, while he did not say Tashmīt to the other. So that man said, "O Allāh's Apostle! You said Tashmīt to that fellow but you did not say Tashmīt to me." The Prophet ﷺ said, "That man praised Allāh, but you did not praise Allāh."

٢٤٤ ـ حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ : سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ : عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فَشَمَّتَ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الآخَرَ ، فَقَالَ الرَّجُلُ : يَارَسُولَ اللهِ ، شَمَّتَّ هَذَا وَلَمْ تُشَمِّتْنِي ، قَالَ : إِنَّ هَذَا حَمِدَ اللهَ وَلَمْ تَحْمَدِ اللهَ .

(128) CHAPTER. If someone yawns, he should put his hand over his mouth (i.e., cover his mouth).

بَابٌ إِذَا تَثَاوَبَ فَلْيَضَعْ يَدَهُ عَلَى فِيهِ .

245. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said. "Allāh loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allāh, every Muslim who hears him (praising Allāh) has to say Tashmīt(1) to him. But as regards yawning, it is from Satan; so if one of you yawns, he should try his best to stop it, for

٢٤٥ ـ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِنَّ اللهَ يُحِبُّ الْعُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللهَ كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ يَرْحَمُكَ

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(1) May Allāh bestow His Mercy on you.

when anyone of you yawns, Satan laughs at him."

اللهُ . وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ ، فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXIV. The Book of asking permission (to enter somebody else's dwelling place) :—

كتاب الاستئذان

(1) CHAPTER. How the Salam (greeting) began.

باب بَدْءِ السَّلامِ .

246. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Allāh created Adam in His picture,(1) sixty cubits (about 30 metres) tall. When He created him, He said (to him), 'Go and greet that group of angels sitting there , and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said, 'As-Salāmu ʿalaikum (Peace

٢٤٦ ـ حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : خَلَقَ اللهُ آدَمَ عَلَى صُورَتِهِ ، طُولُهُ سِتُّونَ ذِرَاعًا ، فَلَمَّا خَلَقَهُ قالَ : اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ النَّفَرِ مِنَ المَلائِكَةِ جُلُوسٌ فَاسْتَمِعْ

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(1) ' His picture' means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, etc., but the features etc. of Adam are different from that of Allāh, only the names are the same, e.g., Allāh has life and knowledge and power of understanding, and Adam also has that, but there is no comparison between the Creator and the created thing. (Allāh does not eat or sleep, while Adam eats and sleeps) .

be with you),' They replied, 'As-Salāmu-‘alaika wa Raḥmatullāh (Peace and Allāh's Mercy be on you).' So they increased 'Wa Raḥmatullāh.''' The Prophet ﷺ added, "So, whoever will enter Paradise, will be of the shape of Adam, and since then the creation (i.e., Adam's creation: stature of human beings) has diminished continuously till the present time."

ما يُحَيُّونَكَ ، فإنَّها تَحِيَّتُكَ و تَحِيَّةُ ذُرِّيَّتِكَ ، فقالَ : السَّلامُ عَلَيْكُمْ ، فقالُوا : السَّلامُ عَلَيْكَ و رَحْمَةُ اللهِ ، فزادُوهُ : ورَحْمَةُ اللهِ . فكُلُّ مَنْ يَدْخُلُ الجَنَّةَ على صُورَةِ آدَمَ ، فلَمْ يَزَلِ الخَلْقُ يَنْقُصُ بَعْدُ حتى الآنَ .

(2) CHAPTER. The Statement of Allāh تعالى :

'O you who believe!
Enter not houses
Other than your own.........
(And Allāh has knowledge
Of what you reveal)
And what you conceal.' (24:27—29)

And Sa‘id bin Abi Ḥasan said to Al-Ḥasan, "The non-Arab women expose their chests and heads." Al-Ḥasan said (to Sa‘id), "Avert your eyes from them, for Allāh عزّ وجلّ says:

Tell the believing men, to
lower their gaze and protect their
private parts from sin.''' (24:30)

And Qatāda added (in the explanation of the above verse), "(Guard their modesty) against what is unlawful for them."

And Allāh also said:

'And tell the believing women to lower their gaze and protect their private parts from sin.' (24:31)

باب قَوْلِ اللهِ تَعالى - يا أيُّها الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتاً غَيْرَ بُيُوتِكُمْ - إلى قَوْلِهِ - وَما تَكْتُمُونَ - . وَقالَ سَعِيدُ ابنُ أبى الحَسَنِ : إنَّ نِساءَ العَجَمِ يَكْشِفْنَ صُدُورَهُنَّ وَرُؤُوسَهُنَّ ، قالَ اصْرِفْ بَصَرَكَ عَنْهُنَّ ، يَقُولُ اللهُ عَزَّ وَجَلَّ - قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصارِهِمْ ،و يَحْفَظُوا فُرُوجَهُمْ - قالَ قَتادَةُ : عَمّا لا يَحِلُّ لَهُمْ - وَقُلْ لِلْمُؤْمِناتِ يَغْضُضْنَ مِنْ أَبْصارِهِنَّ و يَحْفَظْنَ فُرُوجَهُنَّ - خائِنَةَ الأعْيُنِ : مِنَ النَّظَرِ إلى ما نُهِىَ عَنْهُ ، وَقالَ الزُّهْرِىُّ : فى النَّظَرِ إلى التى لَمْ تَحِضْ مِنَ النِّساءِ لا يَصْلُحُ النَّظَرُ إلى شَىْءٍ مِنْهُنَّ مِمَّنْ يُشْتَهَى النَّظَرُ إلَيْهِ و إنْ كانَتْ صَغِيرَةً . وكَرِهَ عَطاءٌ النَّظَرَ إلى الجَوارِى التى يُبَعْنَ بِمَكَّةَ إلاَّ أنْ يُرِيدَ أنْ يَشْتَرِىَ .

And the dishonesty of eyes means to gaze at a forbidden thing. And Az-Zuhrī said in regard to looking at a girl who has not yet reached the age of puberty, "It is not right to look at any of those girls at whom one has a desire to look, even if she is little. And ʿAṭā disliked to look at those slave girls who used to be sold in Mecca unless he wanted to buy.

247. Narrated ʿAbdullāh bin ʿAbbās ؓ : Al-Faḍl bin ʿAbbās rode behind the Prophet ﷺ as his companion rider on the back portion of his she-camel on the Day of Naḥr (slaughtering of sacrifice, 10th Dhul-Ḥijja) and Al-Faḍl was a handsome man. The Prophet ﷺ stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khathʿam came, asking the verdict of Allāh's Apostle ﷺ. Al-Faḍl started looking at her as her beauty attracted him. The Prophet ﷺ looked behind while Al-Faḍl was looking at her; so the Prophet ﷺ held out his hand backwards and caught the chin of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allāh's Apostle! The obligation of performing Ḥajj enjoined by Allāh on His worshippers, has become compulsory on my father who is an old man and who cannot sit firmly on the riding animal.

٢٤٧ ـ حَدَّثَنَا أبو اليَمانِ : أخْبَرَنا
شُعَيْبٌ ، عَنِ الزُّهْرِىِّ قالَ : أخْبَرَنِى
سُلَيْمانُ بنُ يَسارٍ : أخْبَرَنِى عَبْدُ اللهِ
ابنُ عَبَّاسٍ رَضِىَ اللهُ عَنْهُما قالَ :
أرْدَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ الفَضْلَ
ابنَ عَبَّاسٍ يَوْمَ النَّحْرِ خَلْفَهُ عَلى
عَجُزِ رَاحِلَتِهِ ، وكانَ الفَضْلُ رَجُلاً
وَضِيئًا، فَوَقَفَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ
لِلنَّاسِ يُفْتِيهِمْ ، و أقْبَلَتِ امْرَأةٌ مِنْ
خَثْعَمَ وَضِيئَةٌ تَسْتَفْتِى رَسُولَ اللهِ
صلى اللهُ عليهِ وسلَّمَ فطَفِقَ الفَضْلُ يَنْظُرُ
إلَيْها، وأعْجَبَهُ حُسْنُها، فالْتَفَتَ النَّبِىُّ
صلى اللهُ عليهِ وسلَّمَ والفَضْلُ يَنْظُرُ إلَيْها،
فأخْلَفَ بِيَدِهِ فأخَذَ بِذَقَنِ الفَضْلِ ،
فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إلَيْها، فقالَتْ :
يا رَسُولَ اللهِ ، إنَّ فَرِيضَةَ اللهِ فى الحَجِّ
عَلى عِبادِهِ أدْرَكَتْ أبى شَيْخًا كَبِيرًا
لا يَسْتَطِيعُ أنْ يَسْتَوِىَ عَلى الرَّاحِلَةِ ،

Will it be sufficient that I perform Ḥajj on his behalf?" He said, "Yes."

فَهَلْ يَقْضِى عَنْهُ أَنْ أَحُجَّ عَنْهُ ؟ قَالَ : نَعَمْ .

248. Narrated Abū Sa'id Al-Khudrī رضي الله عنه : The Prophet ﷺ said, "Beware of sitting on the roads." They (the people) said, "O Allāh's Apostle! We can't help sitting (on the roads) where we have talks." The Prophet ﷺ said, "If you refuse but to sit, then pay the road its right." They said, "What is the right of the road, O Allāh's Apostle?" He said, "Lowering your gaze, not harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : أَخْبَرَنَا أَبُو عَامِرٍ : حَدَّثَنَا زُهَيْرٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ ، فَقَالُوا : يَا رَسُولَ اللهِ ، مَالَنَا مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيهَا . فَقَالَ : فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ ، قَالُوا : وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللهِ ؟ قَالَ : غَضُّ الْبَصَرِ ، وَكَفُّ الأَذَى ، وَرَدُّ السَّلاَمِ ، وَالأَمْرُ بِالْمَعْرُوفِ ، وَالنَّهْيُ عَنِ الْمُنْكَرِ .

(3) CHAPTER. 'As-Salam' is one of the Names of Allāh تعالى . (Allāh's Statement):—

'When you are greeted with a greeting,
Greet in return with what is better than it or (at least) return it equally. (4 : 86)

باب السَّلاَمُ اسْمٌ مِنْ أَسْمَاءِ اللهِ تَعَالَى - وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا - .

249. Narrated 'Abdullāh رضي الله عنه : When we prayed with the Prophet ﷺ

٢٤٩ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الأَعْمَشُ قَالَ :

we used to say: As-Salām (Peace) be on Allāh before His worshippers, As-Salām be on Gabriel, As-Salām be on Michael, As-Salām be on so-and-so. When the Prophet ﷺ finished his prayer, he faced us and said, "Allāh Himself is As-Salām (Peace), so when one sits in the prayer, one should say, 'At-Ṭaḥiyātu-lillāhi Waṣ-Ṣalawātu, Wat-Ṭaiyibātu, As-Salāmu ʽalaika aiyuhan-Nabiyyu wa Raḥmatul-lāhi wa Barakatuhu. As-Salāmu ʽAlainā wa ʽa lā ʽIbādillāhi aṣṣalihīn,(1) for if he says so, his invocation reaches every pious slave of Allāh in the Heavens and the Earth. (Then he should say), 'Ash-hadu an lā ilāha illal-lāhu wa ash-hadu anna Muḥammadan ʽAbduhu wa rasūluhu,'(2) and then he can choose whatever speech (i.e., invocation) he wishes."

حدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللهِ قالَ: كُنَّا إذَا صَلَّيْنا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قُلْنا السَّلامُ عَلَى اللهِ قَبْلَ عِبادِهِ، السَّلامُ عَلَى جِبْرِيلَ، السَّلامُ عَلى مِيكائِيلَ، السَّلامُ عَلى فُلانٍ. فَلَمَّا انْصَرَفَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ أَقْبَلَ عَلَيْنا بِوَجْهِهِ فَقالَ: إنَّ اللهَ هُوَ السَّلامُ، فإذَا جَلَسَ أَحَدُكُمْ فِي الصَّلاةِ فَلْيَقُلْ: التَّحِيَّاتُ للهِ والصَّلَوَاتُ والطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّها النَّبِيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ، السَّلامُ عَلَيْنا وعَلى عِبادِ اللهِ الصَّالِحِينَ. فإنَّهُ إذَا قالَ ذَلِكَ أَصابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّماءِ والأَرْضِ. أَشْهَدُ أَنْ لا إلَهَ إلاَّ اللهُ وأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ ورَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الكَلامِ ماشاءَ.

(4) CHAPTER. The small number (of persons) should greet the large number (of persons).

باب تَسْلِيمِ القَلِيلِ عَلَى الكَثِيرِ.

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(1) All the compliments and the best regards are for Allāh, and all the prayers and the good things are for Allāh. Peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on Allāh's pious worshippers.

(2) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad is His slave and Apostle.

250. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "The young should greet the old, the passer by should greet the sitting one, and the small group of person should greet the large group of persons."

٢٥٠ ـ حدَّثنا مُحمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ : أخبرَنا عَبْدُ اللهِ : أخبرَنا مَعْمَرٌ ، عَنْ هَمَّامِ بنِ مُنَبِّهٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : يُسَلِّمُ الصَّغيرُ عَلى الكَبيرِ ، والمارُّ عَلى القاعِدِ ، والقَليلُ عَلى الكَثيرِ .

(5) **CHAPTER.** The riding person should greet the walking person.

باب يُسَلِّمُ الرَّاكِبُ عَلى الماشِي .

251. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٢٥١ ـ حدَّثني مُحمَّدُ بنُ سَلامٍ : أخبرَنا مَخْلَدٌ : أخبرَنا ابنُ جُرَيْجٍ قالَ : أخبرَني زِيادٌ أنَّهُ سَمِعَ ثابِتًا مَوْلى ابنِ يَزيدَ أنَّهُ سَمِعَ أبا هُرَيْرَةَ رَضيَ اللهُ عَنْهُ يَقُولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يُسَلِّمُ الرَّاكِبُ عَلى الماشِي ، والماشِي عَلى القاعِدِ ، والقَليلُ عَلى الكَثيرِ .

(6) **CHAPTER.** The walking person should greet the sitting one.

باب يُسَلِّمُ الماشِي عَلى القاعِدِ .

252. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The riding person should greet the walking one, and the walking one should greet the sitting

٢٥٢ ـ حدَّثنا إسْحاقُ بنُ إبْراهيمَ : أخبرَنا رَوْحُ بنُ عُبادَةَ : حدَّثنا ابنُ جُرَيْجٍ قالَ : أخبرَني زِيادٌ أنَّ ثابِتًا

one, and the small number of persons should greet the large number of persons."

أَخْبَرَهُ وَهُوَ مَوْلَى عَبْدِ الرَّحمَنِ بنِ زَيدٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ أنَّهُ قَالَ : يُسَلِّمُ الرَّاكِبُ عَلَى المَاشِي ، وَالْمَاشِي عَلَى القَاعِدِ ، والقَلِيلُ عَلَى الكَثِيرِ .

(7) CHAPTER. The younger person should greet the older one.

Abū Huraira said: Allāh's Apostle ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons."

باب يُسَلِّمُ الصَّغيرُ عَلَى الكَبِيرِ . وقالَ إبْرَاهِيمُ ، عَنْ مُوسَى بنِ عُقْبَةَ ، عَنْ صَفْوَانَ بنِ سُلَيمٍ ، عَنْ عَطَاءِ بنِ يَسَارٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يُسَلِّمُ الصَّغِيرُ عَلَى الكَبِيرِ ، والمَارُّ عَلَى القَاعِدِ ، و القَلِيلُ عَلَى الكَثِيرِ .

(8) CHAPTER. To propagate As-Salām (greeting) (among the people).

Narrated Al-Barā' bin ʿĀzib رضي الله عنه : Allāh's Apostle ﷺ ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmīt(1) to a sneezer, to help the weak, to help the oppressed, to propagate As-Salām (greeting), and to do what another person

باب إفْشاءِ السَّلامِ . حدَّثَنا قُتَيْبَةُ : حدَّثَنا جَرِيرٌ ، عَنِ الشَّيْبانيِّ ، عَنْ أشْعَثَ ابنِ أبي الشَّعْثاءِ ، عَنْ مُعاوِيَةَ بنِ سُوَيْدِ ابنِ مُقَرِّنٍ ، عَنِ البَرَاءِ بنِ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ : أمَرَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِسَبْعٍ ، بِعِيادَةِ المَرِيضِ ، و اتِّباعِ الجَنائِزِ ، و تَشْمِيتِ العاطِسِ ،

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(1) Tashmīt means to say 'May Allāh bestow His Mercy on you' to a sneezer who has already said, 'Praise be to Allāh.'

swear you by Allāh to do (if it is not sinful). He forbade us to drink out of silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dībāj (thick silk cloth), Qassiy and Istabraq (two kinds of silk).

وَ نَصْرِ الضَّعِيفِ ، وَ عَوْنِ الْمَظْلُومِ ، وَ إِفْشَاءِ السَّلامِ ، وَ إِبْرَارِ الْمُقْسِمِ . وَ نَهَى عَنِ الشُّرْبِ فى الْفِضَّةِ ، وَ نَهَى عَنْ تَخَتُّمِ الذَّهَبِ ، وَ عَنْ لُبْسِ الْحَرِيرِ وَالدِّيبَاجِ وَالْقَسِّىِّ وَالاسْتَبْرَقِ .

(9) CHAPTER. To greet those whom one knows and those whom one does not know.

بَاب السَّلامِ لِلْمَعْرِفَةِ وَ غَيْرِ الْمَعْرِفَةِ .

253. Narrated ʿAbdullāh bin ʿAmr: A man asked the Prophet ﷺ, "What Islamic traits are the best?" The Prophet ﷺ said, "To feed the people, and to greet those whom one knows and those whom one does not know."

٢٥٣ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنِى يَزِيدُ ، عَنْ أَبِى الْخَيْرِ ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو : أَنَّ رَجُلاً سَأَلَ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ : أَىُّ الإِسْلامِ خَيْرٌ ؟ قَالَ : تُطْعِمُ الطَّعَامَ وَ تَقْرَأُ السَّلامَ ، عَلَى مَنْ عَرَفْتَ وَ عَلَى مَنْ لَمْ تَعْرِفْ .

254. Narrated Abū Aiyūb ؓ: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days so that on meeting, one turns his face aside and the other turns his face aside. Lo! The better of the two is the one who starts greeting the other."

٢٥٤ ـ حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ ، عَنِ الزُّهْرِىِّ ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِىِّ ، عَنْ أَبِى أَيُّوبَ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : لا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاثٍ ، يَلْتَقِيَانِ فَيَصُدُّ هَذَا ، وَ يَصُدُّ هَذَا ، وَ خَيْرُهُمَا الَّذِى يَبْدَأُ بِالسَّلامِ . وَ ذَكَرَ سُفْيَانُ

أَنَّهُ سَمِعَهُ مِنْهُ ثَلاثَ مَرَّاتٍ .

(10) CHAPTER. The Divine verse of Al-Ḥijab (veiling of women).

باب آيَةِ الحِجابِ .

255. Narrated Anas bin Malik that he was a boy of ten at the time when the Prophet ﷺ migrated to Medina. He added: I served Allah's Apostle ﷺ for ten years (the rest of his life time) and I know more than the people about the occasion whereupon the order of Al-Ḥijab was revealed (to the Prophet ﷺ). Ubai bin Ka'b used to ask me about it. It was revealed for the first time during the marriage of Allah's Apostle ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bride-groom of her and he invited the people, who took their meals and went away, but a group of them remained with Allah's Apostle ﷺ and they prolonged their stay. Allah's Apostle ﷺ got up and went out, and I too, went out along with him till he came to the lintel of 'Aisha's dwelling place. Allah's Apostle ﷺ thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet ﷺ went out again, and so did I with him till

٢٥٥ ـ حَدَّثَنا يَحْيَى بنُ سُلَيْمانَ حَدَّثَنا ابنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ ، عَنِ ابنِ شِهابٍ قالَ : أَخْبَرَنِي أَنَسُ ابنُ مالِكٍ أَنَّهُ قالَ : كانَ ابنَ عَشْرِ سِنِينَ مَقْدَمَ النَّبِيِّ صلى اللهُ عليهِ وسلم المَدِينَةَ ، فَخَدَمْتُ رَسُولَ اللهِ صلى الله عليهِ وسلَّمَ عَشْرًا حَيَاتَهُ ، و كُنْتُ أَعْلَمَ النَّاسِ بِشَأنِ الحِجابِ حِينَ أُنْزِلَ ، وقَدْ كانَ أُبَيُّ بنُ كَعْبٍ يَسْأَلُنِي عَنْهُ . وكانَ أَوَّلَ ما نَزَلَ فِي مُبْتَنَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ بِزَيْنَبَ بِنْتِ جَحْشٍ ، أَصْبَحَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِهَا عَرُوسًا . فَدَعَا القَوْمَ فَأَصَابُوا مِنَ الطَّعامِ ، ثُمَّ خَرَجُوا و بَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فأطالُوا المُكْثَ ، فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَخَرَجَ و خَرَجْتُ مَعَهُ كَيْ يَخْرُجُوا ، فَمَشَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و مَشَيْتُ مَعَهُ حَتَّى جاءَ عَتَبَةَ حُجْرَةِ عائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أَنَّهُمْ

he reached the lintel of ʿAisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Ḥijāb was revealed, and the Prophet ﷺ put up a screen between me and him (his family).

خَرَجُوا ، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا . فَرَجَعَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ وَرَجَعْتُ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةِ عائِشَةَ فَظَنَّ أَنْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ ، فَإِذَا هُمْ قَدْ خَرَجُوا . فَأُنْزِلَ آيَةُ الحِجابِ فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا .

256. Narrated Anas رضي الله عنه . When the Prophet ﷺ married Zainab, the people came and were offered a meal, and then they sat talking. The Prophet ﷺ showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet ﷺ returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet ﷺ of their departure and he came and went in. I intended to go in but the Prophet ﷺ put up the screen between me and him, for Allah تعالى revealed :—

> 'O you who believe !
> Enter not the Prophet's houses......'
> (33 : 53)

٢٥٦ ـ حدَّثَنا أَبُو النُّعْمانِ : حدَّثَنا مُعْتَمِرٌ : قالَ أَبي : حدَّثَنا أَبو مِجْلَزٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : لَمَّا تَزَوَّجَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ زَيْنَبَ دَخَلَ القَوْمُ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيامِ فَلَمْ يَقُومُوا ، فَلَمَّا رَأَى ذَلِكَ قامَ ، فَلَمَّا قامَ قامَ مَنْ قامَ مِنَ القَوْمِ وقَعَدَ بَقِيَّةُ القَوْمِ . وإِنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ جاءَ لِيَدْخُلَ ، فَإِذَا القَوْمُ جُلُوسٌ ، ثُمَّ إِنَّهُمْ قامُوا فانْطَلَقُوا ، فَأَخْبَرْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ فَجاءَ حَتَّى دَخَلَ فَذَهَبْتُ أَدْخُلُ فَأَلْقَى الحِجابَ بَيْنِي وبَيْنَهُ وأَنْزَلَ اللهُ تَعالَى ـ يا أَيُّها الَّذِينَ آمَنُوا لا تَدْخُلوا بُيُوتَ النَّبِيِّ ـ الآيَةَ . قالَ أَبُوعَبْدِ اللهِ : فِيهِ مِنَ الفِقْهِ أَنَّهُ لَمْ يَسْتَأْذِنْهُمْ حِينَ قامَ وَخَرَجَ .

وفِيهِ أنَّهُ تَهَيَّأَ لِلْقِيامِ وهُوَ يُرِيدُ أنْ يَقُومُوا .

257. Narrated ʿAisha (رضي الله عنها) the wife of the Prophet ﷺ : ʿUmar bin Al-Khaṭṭāb used to say to Allāh's Apostle ﷺ , "Veil your wives." But he did not. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāṣiʿ. Once Sauda, the daughter of Zamʿa went out and she was a tall woman. ʿUmar bin Al-Khaṭṭāb saw her while he was in a gathering, and said, "We recognise you, O Sauda!" And ʿUmar was eager that Allāh might reveal the order for the veiling of women. So Allāh (عز وجل) revealed the Verse of veiling.

٢٥٧ - حَدَّثَنِي إسْحاقُ : أخْبَرَنا يَعْقُوبُ بنُ إبْراهِيمَ : حَدَّثَنا أبِي ، عَنْ صالِحٍ ، عَنِ ابنِ شِهابٍ قالَ : أخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ : أنَّ عائِشَةَ رَضِيَ اللهُ عَنْها زَوْجَ النَّبِيِّ صلى الله عليه وسلَّمَ قالَتْ : كانَ عُمَرُ بنُ الخَطَّابِ يَقُولُ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ : احْجُبْ نِساءَكَ . قالَتْ ، فَلَمْ يَفْعَلْ . وكانَ أزْواجُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يَخْرُجْنَ لَيْلاً إلى لَيْلٍ قِبَلَ المَناصِعِ ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وكانَتِ امْرَأةً طَوِيلَةً فَرَآها عُمَرُ بنُ الخَطَّابِ وهُوَ فِي المَجْلِسِ فَقالَ عَرَفْناكِ يا سَوْدَةُ ، حِرْصاً عَلى أنْ يُنْزَلَ الحِجابُ . قالَتْ : فَأنْزَلَ اللهُ عَزَّ وجَلَّ آيَةَ الحِجابِ .

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

بابٌ الاسْتِئْذانُ مِنْ أجْلِ البَصَرِ .

258. Narrated Sahl bin Sa'd ؓ : A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had an iron comb with which he was combing his hair. The Prophet ﷺ said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i. e., the comb)." Verily ! The order of taking permission to enter has been enjoined because of that sight, (that one should not look at the state of others).

٢٥٨ - حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ الزُّهْرِىُّ حَفِظْتُهُ كَمَا أَنَّكَ هَاهُنَا عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : اطَّلَعَ مِنْ جُحْرٍ رَجُلٌ فِى حُجَرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ و مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ ، فَقَالَ : لَوْ أَعْلَمُ أَنَّكَ تَنْظُرُ لَطَعَنْتُ بِهِ فِى عَيْنِكَ ، إِنَّمَا جُعِلَ الاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ .

259. Narrated Anas bin Malik ؓ : A man peeped into a room of the Prophet ﷺ . The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

٢٥٩ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِى بَكْرٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلاً اطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فَقَامَ إِلَيْهِ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بِمِشْقَصٍ أَوْ بِمَشَاقِصَ ، فَكَأَنِّى أَنْظُرُ إِلَيْهِ يَخْتِلُ الرَّجُلَ لِيَطْعُنَهُ .

(12) **CHAPTER.** (What is said regarding) the adultery of the body parts other than the private parts.

باب زِنَا الْجَوَارِحِ دُونَ الْفَرْجِ .

260. Narrated Ibn 'Abbas ؓ : I have not seen a thing resembling 'lamam' (minor sins) than what Abū Huraira narrated from the Prophet ﷺ who said

٢٦٠ - حَدَّثَنَا الْحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ ، عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا : لَمْ

"Allāh has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the innerself wishes and desires and the private parts testify all this or deny it."

أَرَ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ. وحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ: إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لا مَحَالَةَ، فَزِنَا العَيْنِ: النَّظَرُ، وزِنَا اللِّسَانِ: المَنْطِقُ. والنَّفْسُ تَتَمَنَّى وتَشْتَهِي، والفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ ويُكَذِّبُهُ.

(13) CHAPTER. To greet somebody and ask permission thrice only.

بَاب التَّسْلِيمِ والاسْتِئْذَانِ ثَلاثًا.

261. Narrated Anas رضي الله عنه : Whenever Allāh's Apostle ﷺ greeted somebody, he used to greet him three times,(1) and if he spoke a sentence, he used to repeat it thrice.

٢٦١ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ المُثَنَّى: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللهِ عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلاثًا.

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(1) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.

262. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : While I was present in one of the gatherings of the Anṣār, Abū Mūsā came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not admitted, so I returned," (When 'Umar came to know about it) he said to Abū Mūsā, "Why did you not enter?" Abū Mūsā replied, "I asked permission three times, and I was not given it, so I returned, for Allāh's Apostle ﷺ said, 'If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.'" 'Umar said, "By Allāh! We will ask Abū Mūsā to bring witnesses for it." (Abū Mūsā went to a gathering of the Anṣār and said), "Did anyone of you hear this from the Prophet ﷺ ?" Ubai bin Ka'b said, "By Allāh, none will go with you but the youngest of the people (as a witness)." I (Abū Sa'īd) was the youngest of them, so I went with Abū Mūsā and informed 'Umar that the Prophet ﷺ had said so.

٢٦٢ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ ، عَنْ بُسْرِ بْنِ سَعِيدٍ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ : كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ فَقَالَ اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلاثا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ ، قَالَ : مَا مَنَعَكَ ؟ قُلْتُ : اسْتَأْذَنْتُ ثَلاثا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ . وَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلاثا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ فَقَالَ : وَاللهِ لَتُقِيمَنَّ عَلَيْهِ بِبَيِّنَةٍ . أَمِنْكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ؟ فقالَ أُبَيُّ بْنُ كَعْبٍ : وَاللهِ لا يَقُومُ مَعَكَ إِلاَّ أَصْغَرُ القَوْمِ ، فَكُنْتُ أَصْغَرَ القَوْمِ فَقُمْتُ مَعَهُ فَأَخْبَرْتُ عُمَرَ أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قَالَ ذَلِكَ . وَ قَالَ ابْنُ المُبَارَكِ : أَخْبَرَنِي ابْنُ عُيَيْنَةَ : حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ ، عَنْ بُسْرٍ : سَمِعْتُ أَبَا سَعِيدٍ بِهَذَا .

(14) CHAPTER. If a man is invited, does he have to ask for permission to enter when he arrives?

Abū Huraira said that the Prophet ﷺ said, "(The invitation) in itself

بَاب إِذَا دُعِيَ الرَّجُلُ فَجَاءَ ، هَلْ يَسْتَأْذِنُ ؟

وَ قَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي رَافِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : هُوَ

is his permission."

إِذْنُهُ .

263. Narrated Abu Huraira رضي الله عنه : I entered with Allah's Apostle ﷺ who, finding a basin containing milk, said to me, "Abu Hirrin! Go to the people of Suffa and call them to me." I went to them and invited them. They came and asked permission to enter, and when it was given, then they entered.

٢٦٣ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ ، وحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا عُمَرُ ابْنُ ذَرٍّ : أَخْبَرَنَا مُجَاهِدٌ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : دَخَلْتُ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَوَجَدَ لَبَنًا فِي قَدَحٍ فقالَ : أَبَا هِرٍّ ، الحَقْ أَهْلَ الصُّفَّةِ فادْعُهُمْ إِلَيَّ ، قالَ : فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأُذِنَ لَهُمْ فَدَخَلُوا .

(15) CHAPTER. To greet the boys.

بَاب التَّسْلِيمِ عَلَى الصِّبْيَانِ .

264. Narrated Anas bin Malik رضي الله عنه that he passed by a group of boys and greeted them and said, "The Prophet ﷺ used to do so."

٢٦٤ ـ حَدَّثَنَا عَلِيُّ بْنُ الجَعْدِ : أَخْبَرَنَا شُعْبَةُ ، عَنْ سَيَّارٍ ، عَنْ ثَابِتٍ البُنَانِيِّ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّهُ مَرَّ عَلَى صِبْيَانٍ فَسَلَّمَ عَلَيْهِمْ وقالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَفْعَلُهُ .

(16) CHAPTER. The greetings of the men to the women and the women to the men.

بَاب تَسْلِيمِ الرِّجَالِ عَلَى النِّسَاءِ ، والنِّسَاءِ عَلَى الرِّجَالِ .

265. Narrated Abū Ḥazim: Sahl said, "We used to feel happy on Fridays." I asked Sahl, "Why?" He said, "There was an old woman of our acquaintance who used to send somebody to Budāʿa (Ibn Maslama said, "Budāʿa was a garden of date-palms at Medina). She would take some silq (best vegetables,) and put it in a cooking pot, adding some ground barley grains. After we completed the Friday prayer we used to (pass by her and) greet her, whereupon she would present us with that meal, so we used to feel happy because of that. We used to have neither a midday nap, nor meals, except after the Friday prayer."

٢٦٥ ـ حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ : حدَّثَنَا ابنُ أبي حَازِمٍ . عَنْ أبِيهِ . عَنْ سَهْلٍ قالَ : كُنَّا نَفْرَحُ يَوْمَ الجُمُعَةِ ، قُلْتُ لِسَهْلٍ : وَلِمَ ؟ قالَ : كانَتْ لَنَا عَجُوزٌ تُرْسِلُ إلَى بُضَاعَةَ . قالَ ابنُ مَسْلَمَةَ : نَخْلٍ بالمَدِينَةِ فتَأخُذُ مِنْ أُصُولِ السِّلْقِ فتَطْرَحُهُ فى قِدْرٍ و تُكَرْكِرُ حَبَّاتٍ مِنْ شَعِيرٍ ، فإذَا صَلَّيْنا الجُمُعَةَ انْصَرَفْنا و نُسَلِّمُ عَلَيها فتُقَدِّمُهُ إلَيْنا فنَفرَحُ مِنْ أجْلِه . وَمَا كُنَّا نَقِيلُ وَلا نَتَغَدَّى إلاَّ بَعْدَ الجُمُعَةِ .

266. Narrated ʿĀisha رضي الله عنها : Allāh's Apostle ﷺ said, "O ʿĀisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allāh's Mercy be on him (Gabriel). You see what we do not see."

٢٦٦ ـ حدَّثَنا ابنُ مُقَاتِلٍ : أخبَرَنا عَبْدُ اللهِ : أخْبَرَنا مَعْمَر ، عَنِ الزُّهْرِى ، عَنْ أبي سَلَمَةَ بنِ عَبْدِ الرَّحمَنِ ، عَنْ عائِشَةَ رضِيَ اللهُ عَنْها قالَتْ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يا عائِشَةُ ، هَذَا جِبْرِيلُ يَقْرَأ عَلَيْكِ السَّلامَ ، قالَتْ : قُلْتُ و عَلَيْهِ السَّلامُ و رَحْمَةُ اللهِ ، تَرَى مالا نَرَى . تُرِيدُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ . تَابَعَهُ شُعَيْبٌ . وقالَ يُونُسُ والنُّعْمانُ عَنِ الزُّهْرِى : وَبَرَكاتُهُ ،

(17) CHAPTER. If somebody says, "Who is that?" And another replies, "I."

بابٌ إذَا قالَ مَنْ ذَا؟ فقَالَ : أنَا .

267. Narrated Jābir رضي الله عنه : I came to the Prophet ﷺ to consult him regarding a debt my father owed. When I knocked on the door, he asked, "Who is that?" I replied, "I" He said, "I, I?" He repeated it as if he disliked it.

٢٦٧ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: أَتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فِي دَيْنٍ كَانَ عَلَى أَبِي فَدَقَقْتُ الْبَابَ، فَقَالَ: مَنْ ذَا؟ فَقُلْتُ: أَنَا، فَقَالَ: أَنَا أَنَا، كَأَنَّهُ كَرِهَهَا.

(18) CHAPTER. Whoever replied to a greeting by saying, "Alaika-s-Salām" (Peace be on you) (singular).

And ʿĀisha رضي الله عنها said in reply (to Gabriel's greeting ("Waʿalaihi-s-Salām, wa Raḥmatu-l-lāh, wa Barakatuhu" (Peace be upon him and Allāh's Mercy and Blessings (be on him).

And the Prophet ﷺ said, "The angels replied to Adam's greeting to them by saying, "As-Salāmu ʿalaika wa Raḥmatu-l-lāh." (Peace and Allāh's Mercy be upon you).

باب مَنْ رَدَّ فَقَالَ: عَلَيْكَ السَّلَامُ،

وَقَالَتْ عَائِشَةُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. وَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: رَدَّ الْمَلَائِكَةُ عَلَى آدَمَ: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ.

268. Narrated Abū Huraira رضي الله عنه : A man entered the mosque while Allāh's Apostle ﷺ was sitting in one side of the mosque. The man prayed and came, greeting the Prophet ﷺ. Allāh's Apostle ﷺ said to him, "Wa ʿAlaika-s-Salām. Go back and pray as you did not pray (properly)." The man returned and

٢٦٨ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ جَالِسٌ فِي نَاحِيَةِ

repeated his prayer and came again, greeting the Prophet ﷺ. The Prophet ﷺ said, "Wa alaika-s-Salam. Go back and pray as you did not pray (properly)." The man said at the second or third time, "O Allāh's Apostle! Teach me." The Prophet ﷺ said, "When you get up for prayer, perform ablution properly and then face the Qibla and say Takbīr (Allāhu-Akbar), and then recite what you can from the Qur'ān, and then bow till you feel at rest while in the state of bowing, and then stand up straight, and then prostrate (and remain in prostration) till you feel at rest, and then sit up till you feel at rest in the sitting position. Then prostrate (and remain in prostration) till you feel at rest, and then sit up till you feel at rest in the sitting position, and do likewise in all your prayers."

And Abū Usāma added, "Till you stand up straight."

الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ ، فَقَالَ لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : وَعَلَيْكَ السَّلامُ : ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ . فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ : وَعَلَيْكَ السَّلامُ فَارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ . فَقَالَ فِى الثَّانِيَةِ أَوْ فِى الَّتِى بَعْدَهَا : عَلِّمْنِى يَا رَسُولَ اللهِ . فَقَالَ : إِذَا قُمْتَ إِلَى الصَّلاةِ فَأَسْبِغِ الْوُضُوءَ ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ ارْفَعْ حَتَّى تَسْتَوِى قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا . ثُمَّ افْعَلْ ذَلِكَ فِى صَلاتِكَ كُلِّهَا . وَقَالَ أَبُو أُسَامَةَ فِى الأَخِيرِ : حَتَّى تَسْتَوِى قَائِمًا .

269. Narrated Abū Huraira ﵁: The Prophet ﷺ said (in the above narration no. 268), "And then raise up your head till you feel at rest while sitting."

٢٦٩ ـ حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنِى يَحْيَى ، عَنْ عُبَيْدِ اللهِ : حَدَّثَنِى سَعِيدٌ : عَنْ أَبِيهِ ، عَنْ أَبِى هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا .

(19) CHAPTER. If one says, "So-and-so sends Salam (greetings) to you."

بَابٌ إِذَا قَالَ فُلانٌ يُقْرِئُكَ السَّلامَ .

270. Narrated ʿAisha رضي الله عنها that the Prophet ﷺ said to her, "Gabriel sends Salam (greetings) to you." She replied, "Wa ʿalaihi-s-Salām Wa Raḥmatu-l-lāh."

٢٧٠ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا زَكَرِيَّا قَالَ : سَمِعْتُ عَامِرًا يَقُولُ : حَدَّثَنِى أَبُو سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ : أَنَّ عَائِشَةَ رَضِىَ اللهُ عَنْهَا حَدَّثَتْهُ : أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّمَ قَالَ لَهَا : إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكِ السَّلامَ ، قَالَتْ : وَعَلَيْهِ السَّلامُ وَرَحْمَةُ اللهِ .

(20) CHAPTER. How to greet a gathering in which there are Muslims and pagans.

بَاب التَّسْلِيمِ فِى مَجْلِسٍ فِيهِ أَخْلاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ .

271. Narrated ʿUrwa bin Az-Zubair رضي الله عنهما : Usāma bin Zaid said, "The Prophet ﷺ rode a donkey with a saddle underneath which there was a thick soft Fadakiya velvet sheet (Fadak is a town near Medina). Usāma bin Zaid was his companion rider, and he was going to pay a visit to Saʿd bin ʿUbāda (who was sick) at the dwelling place of Banī Al-Ḥārith bin Al-Khazraj, and this incident had taken place before the battle of Badr. The Prophet ﷺ passed by a gathering in which there were Muslims and pagan idolators and Jews, and among them there was ʿAbdullāh bin Ubai bin Salūl, and there was ʿAbdullāh bin Rawāḥa too. When the dust caused by the animal covered the gathering, ʿAbdullāh bin

٢٧١ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامٌ عَنْ مَعْمَرٍ ، عَنِ الزُّهْرِىِّ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ : أَخْبَرَنِى أُسَامَةُ بْنُ زَيْدٍ : أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّمَ رَكِبَ حِمَارًا عَلَيْهِ إِكَافٌ تَحْتَهُ قَطِيفَةٌ فَدَكِيَّةٌ ، وَأَرْدَفَ وَرَاءَهُ أُسَامَةَ بْنَ زَيْدٍ وَهُوَ يَعُودُ سَعْدَ بْنَ عُبَادَةَ فِى بَنِى الْحَارِثِ بْنِ الْخَزْرَجِ ، وَذَلِكَ قَبْلَ وَقْعَةِ بَدْرٍ ، حَتَّى مَرَّ فِى مَجْلِسٍ فِيهِ أَخْلاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ عَبَدَةِ الأَوْثَانِ وَالْيَهُودِ ، وَفِيهِمْ عَبْدُ اللهِ بْنُ أُبَىٍّ ابْنُ سَلُولَ . وَفِى الْمَجْلِسِ عَبْدُ اللهِ بْنُ رَوَاحَةَ ، فَلَمَّا غَشِيَتِ الْمَجْلِسَ عَجَاجَةُ الدَّابَّةِ

Ubai covered his nose with his Rida (sheet) and said (to the Prophet), "Don't soil us with dust." The Prophet ﷺ greeted them and then stopped and dismounted and invited them to Allāh (i.e., to embrace Islam) and also recited the Qurʾān to them. ʿAbdullāh bin Ubai bin Salul said, "O man! There is nothing better than what you say, if what you say is true. But do not trouble us in our gatherings. Go back to your house, and if anyone of us comes to you, then you can preach to him." ʿAbdullāh bin Rawāḥa said, "(O Allāh's Apostle!) Come to us in our gatherings, for we love that." So the Muslims, the pagans and the Jews started quarrelling till they were about to fight and clash with each other. The Prophet ﷺ kept on making them quiet (till they all became quiet). He then rode his animal, and when he reached the house of Saʿd bin ʿUbāda, he said, "O Saʿd, didn't you hear what Abū Ḥabbāb said? (He meant ʿAbdullāh bin Ubai) He said so-and-so." Saʿd bin ʿUbāda said, "O Allāh's Apostle! Excuse him and do not keep anything in your heart, for by Allāh, Allāh has given you what He has given you. The people of this town decided to crown him (as their chief) and make him their king. But when Allāh prevented that with the Truth which He had given you, it choked him, and that was what made him behave in the way you saw him behaving." So the

خَمَّرَ عَبْدُ اللهِ بنُ أُبَيٍّ أَنْفَهُ بِرِدائِهِ ثُمَّ قالَ: لا تُغَبِّرُوا عَلَيْنا. فَسَلَّمَ عَلَيْهِمُ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ وَقَفَ فَنَزَلَ فَدَعاهُمْ إلى اللهِ، وقَرَأَ عَلَيْهِمُ القُرْآنَ. فَقالَ عَبْدُ اللهِ بنُ أُبَيٍّ ابنِ سَلُولَ: أَيُّها المَرْءُ لا أَحْسَنَ مِنْ هَذا إِنْ كانَ ما تَقُولُ حَقًّا، فَلا تُؤْذِنا فى مَجالِسِنا وَارْجِعْ إلى رَحْلِكَ، فَمَنْ جاءَكَ مِنَّا فاقْصُصْ عَلَيْهِ. قالَ ابنُ رَواحَةَ: اغْشَنا فى مَجالِسِنا فإِنَّا نُحِبُّ ذَلِكَ. فاسْتَبَّ المُسْلِمُونَ والمُشْرِكُونَ وَاليَهُودُ حَتَّى هَمُّوا أَنْ يَتَواثَبُوا، فَلَمْ يَزَلِ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يُخَفِّضُهُمْ. ثُمَّ رَكِبَ دابَّتَهُ حَتَّى دَخَلَ عَلى سَعْدِ بنِ عُبادَةَ فَقالَ: أَىْ سَعْدُ، أَلَمْ تَسْمَعْ ما قالَ أَبُو حُبابٍ ؟ يُرِيدُ عَبْدَ اللهِ بنَ أُبَيٍّ، قالَ: كَذا وكَذا، قالَ: اعْفُ عَنْهُ يا رَسُولَ اللهِ وَاصْفَحْ، فَوَاللهِ لَقَدْ أَعْطاكَ اللهُ الَّذِى أَعْطاكَ، ولَقَدِ اصْطَلَحَ أَهْلُ هَذِهِ البَحْرَةِ عَلى أَنْ يُتَوِّجُوهُ فَيُعَصِّبُونَهُ بِالعِصابَةِ، فَلَمَّا رَدَّ اللهُ ذَلِكَ بالحَقِّ الَّذِى أَعْطاكَ شَرِقَ بِذَلِكَ، فَذَلِكَ فَعَلَ بِهِ ما رَأَيْتَ، فَعَفا عَنْهُ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ.

Prophet ﷺ forgave him.

(21) CHAPTER. He who does not greet a person who has committed a sin, and the one who does not reply to his greetings till the evidence of his repentance becomes obvious. And how it will take to be sure of the repentance of a sinner. ʿAbdullāh bin ʿAmr said, "Do not greet the drunkards."

باب مَنْ لَمْ يُسَلِّمْ عَلى مَنِ اقْتَرَفَ ذَنبًا، و مَنْ لَمْ يَرُدَّ سَلامَهُ حَتَّى تَتَبَيَّنَ تَوْبَتُهُ، وإلى مَتى تَتَبَيَّنُ تَوْبَةُ المعاصِي ؟ و قالَ عَبْدُ اللهِ بنُ عَمْرٍو: لا تُسَلِّمُوا عَلى شَرَبَةِ الْخمرِ.

272. Narrated ʿAbdullāh bin Kaʿb: I heard Kaʿb bin Mālik narrating (when he did not join the battle of Tabūk): Allāh's Apostle ﷺ forbade the people to speak to us. I used to go to Allāh's Apostle ﷺ and greet him, and I asked myself, "Did he move his lips to return my greeting or not?" till fifty nights passed, and the Prophet ﷺ made known (to the people) Allāh's acceptance of our repentance at the time when he offered the Fajr (morning) prayer.

٢٧٢ ـ حدَّثَنا ابنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ عَنِ ابنِ شِهابٍ ، عَنْ عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللهِ بنِ كَعْبٍ : أن عَبْدَ اللهِ بنَ كَعْبٍ قالَ : سَمِعْتُ كَعْبَ بنَ مالِكٍ يُحَدِّثُ حينَ تَخَلَّفَ عَنْ تَبُوكَ ، و نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ كَلامِنا وَ آتى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فأُسَلِّمُ عليْهِ فأقُولُ فى نَفْسِي : هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ أمْ لا؟ حتَّى كَمَلَتْ خَمْسُونَ لَيْلَةً، و آذَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِتَوْبَةِ اللهِ عَلَيْنا حِينَ صَلَّى الفَجْرَ .

(22) CHAPTER. How to return the greetings of the Dhimmis (non-Muslims under the protection of a Muslim state).

باب كَيْفَ الرَّدُّ عَلى أهْلِ الذِّمَّةِ بِالسَّلامِ ؟ .

273. Narrated ʿĀisha ؓ : A group of Jews came to Allāh's Apostle ﷺ and said, "As-sāmu ʿalaika," (Death be on you), and I understood it and said to them, "ʿAlaikum As-Sāmu wa-l-laʿna (Death and curse be on you)."(1) Allāh's Apostle ﷺ said, "Take it easy, O ʿĀisha, for Allāh likes gentleness in all matters." I said, "O Allāh's Apostle! Didn't you hear what they said?" Allāh's Apostle ﷺ said, "And I said to them, ʿAlaikum (on you).'"

٢٧٣ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالُوا : السَّامُ عَلَيْكَ ، فَفَهِمْتُهَا فَقُلْتُ : عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلم مَهْلاً يَا عَائِشَةُ ، فَإِنَّ اللهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ . فَقُلْتُ : يَا رَسُولَ اللهِ ، أَوَلَمْ تَسْمَعْ مَا قَالُوا ؟ قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : فَقَدْ قُلْتُ : عَلَيْكُمْ .

274. Narrated ʿAbdullāh bin ʿUmar ؓ : Allāh's Apostle ﷺ said, "When the Jews greet you, they usually say, 'As-Sāmu ʿalaikum (Death be on you),' so you should say (in reply to them), 'Wa-ʿalaikum (And on you).'"

٢٧٤ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ فَإِنَّمَا يَقُولُ أَحَدُهُمْ : السَّامُ عَلَيْكَ ، فَقُلْ : وَعَلَيْكَ .

275. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "If

٢٧٥ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا هُشَيْمٌ : أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ

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(1) Note the similarity between 'As-Sāmu' (death) and 'As-Salāmu' (peace).

the people of the Scripture greet you, then you should say (in reply), 'Wa-ʿalaikum (And on you).'"

أبِي بَكْرِ بنِ أنَسٍ : حدَّثَنَا أنَسُ بنُ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : إذَا سَلَّمَ عَلَيْكُمْ أهْلُ الكِتابِ فَقُولُوا : وَعَلَيْكُمْ .

(23) CHAPTER. Whoever looked at a letter written by someone who is suspected to be an enemy to the Muslims in order to know his aims.

باب مَنْ نَظَرَ فى كِتابِ مَنْ يُحْذَرُ عَلَى المُسْلِمِينَ لِيَسْتَبِينَ أمْرُهُ .

276. Narrated ʿAlī ؓ : Allāh's Apostle ﷺ sent me, Az-Zubair bin Al-Awwām and Abū Marthad Al-Ghanawi, and all of us were horsemen, and he said, "Proceed till you reach Rawḍat Khākh and where there is a woman from the pagans carrying a paper (letter) sent by Ḥāṭib bin Abī Baltaʿa to the pagans (of Mecca)." So we overtook her while she was proceeding on her camel at the same place as Allāh's Apostle ﷺ told us. We said (to her), "Where is the letter which is with you?" She said, "I have no letter with me." So we made her camel kneel down and searched her Rahl (baggage) but did not find anything. My two companions said, "We do not see any letter." I said, "I know that Allāh's Apostle ﷺ did

٢٧٦ ـ حدَّثَنا يُوسُفُ بنُ بَهْلولٍ : حدَّثَنَا ابنُ إدْرِيسَ : حدَّثَنِى حُصَيْنُ ابنُ عَبْدِ الرَّحْمَنِ ، عَنْ سَعْدِ بنِ عُبَيْدَةَ ، عَنْ أبِى عَبْدِ الرَّحمَنِ السُّلَمِيِّ ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قالَ : بَعَثَنِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ والزُّبَيْرَ ابنَ العَوَّامِ و أبا مَرْثَدٍ الغَنَوِيَّ و كُلُّنَا فارِسٌ فَقالَ : انْطَلِقُوا حَتَّى تأتُوا رَوْضَةَ خاخٍ فإنَّ بِها امْرَأةً مِنَ المُشْرِكِينَ مَعَها صَحِيفَةٌ مِنْ حاطِبِ ابنِ أبِى بَلْتَعَةَ إلى المُشْرِكِينَ ، قالَ : فأدْرَكْناها تَسِيرُ عَلَى جَمَلٍ لَها حَيْثُ قالَ لَنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ، قالَ : قُلْنا : أيْنَ الكِتابُ الذى مَعَكِ ؟ قالَتْ : ما مَعِى كِتابٌ ، فأنَخْنا بِها فابْتَغَيْنا

not tell a lie. By Allāh, if you (the lady) do not bring out the letter, I will strip you of your clothes." When she noticed that I was serious, she put her hand into the knot of her waist sheet, for she was tying a sheet round herself, and brought out the letter. So we proceeded to Allāh's Apostle ﷺ with the letter. The Prophet ﷺ said (to Ḥāṭib), "What made you do what you have done, O Hatib?" Ḥāṭib replied, "I have nothing except that I believe in Allāh and His Apostle, and I have not changed or altered (my religion). But I wanted to do the favour to the people (pagans of Mecca) through which Allāh might protect my family and my property, as there is none among your companions but has someone in Mecca through whom Allāh protects his property (against harm). The Prophet ﷺ said, "Ḥāṭib has said the truth, so do not say to him except good." ʿUmar bin Al-Khaṭṭāb said, "But he has betrayed Allāh, His Apostle, and the believers! Allow me to chop his neck off!" The Prophet ﷺ said, "O ʿUmar! What makes you know; perhaps Allāh has looked upon the Badr warriors and said, 'Do whatever you like, for I have ordained that you will be in Paradise.' " On that ʿUmar wept and said, "Allāh and His Apostle know best."

فِى رَحْلِهَا فَمَا وَجَدْنَا شَيْئًا. قَالَ صَاحِبَاىَ: مَا نَرَى كِتَابًا، قَالَ: قُلْتُ: لَقَدْ عَلِمْتُ مَا كَذَبَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ، والذى يُحْلَفُ بِهِ لَتُخْرِجِنَّ الكِتَابَ أَوْ لَأُجَرِّدَنَّكِ. قَالَ: فَلَمَّا رَأَتِ الجِدَّ مِنِّى أَهْوَتْ بِيَدِهَا إِلَى حُجْزَتِهَا وَهِىَ مُحْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتِ الكِتَابَ، قَالَ: فَانْطَلَقْنَا بِهِ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ: مَا حَمَلَكَ يَا حَاطِبُ عَلَى مَا صَنَعْتَ؟ قَالَ: مَا بِى إِلَّا أَنْ أَكُونَ مُؤْمِنًا بِاللهِ وَرَسُولِهِ، وَمَا غَيَّرْتُ وَلَا بَدَّلْتُ. أَرَدْتُ أَنْ تَكُونَ لِى عِنْدَ القَوْمِ يَدٌ يَدْفَعُ اللهُ بِهَا عَنْ أَهْلِى وَمَالِى، وَلَيْسَ مِنْ أَصْحَابِكَ هُنَاكَ إِلَّا وَلَهُ مَنْ يَدْفَعُ اللهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: صَدَقَ، فَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا. قَالَ: فَقَالَ: عُمَرُ ابْنُ الخَطَّابِ: إِنَّهُ قَدْ خَانَ اللهَ وَرَسُولَهُ والمُؤْمِنِينَ، فَدَعْنِى فَأَضْرِبْ عُنُقَهُ. قَالَ: فَقَالَ يَا عُمَرُ: وَمَا يُدْرِيكَ لَعَلَّ اللهَ قَدِ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: إِعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الجَنَّةُ. قَالَ: فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ.

(24) CHAPTER. How to write a

باب كَيْفَ يُكْتَبُ إِلَى أَهْلِ

letter to the people of the Scripture.

الْكِتَابِ ؟ .

277. Narrated Abū Sufyān bin Ḥarb that Heraclius had sent for him to come along with a group of the Quraish who were trading in Sha'm, and they came to him. Then Abū Sufyān mentioned the whole narration and said, "Heraclius asked for the letter of Allāh's Apostle ﷺ. When the letter was read, it ran thus: 'In the name of Allāh, the Beneficient, the Merciful. From Muḥammad, Allāh's slave and His Apostle, to Heraclius, the Chief of the Byzantines: Salām (Peace) be upon him who follows guidance! Ammaba'du (to proceed)......'

٢٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عُتْبَةَ : أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ : أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي نَفَرٍ مِنْ قُرَيْشٍ وَكَانُوا تِجَارًا بِالشَّأْمِ فَأَتَوْهُ فَذَكَرَ الْحَدِيثَ ، قَالَ : ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللهِ صلى الله عليه وسلَّمَ فَقُرِئَ فَإِذَا فِيهِ : بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ، مِنْ مُحَمَّدٍ عَبْدِ اللهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ ، السَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى ، أَمَّا بَعْدُ .

(25) CHAPTER. Whose name is to be written first in a letter, i.e., the sender or the addressee?

Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ mentioned a person from Bani Israel who took a piece of wood, made a hole in it, and put therein one-thousand Dinars and a letter from him to his friend. The Prophet ﷺ said, "(That man) cut a piece of wood and put the money inside it and wrote a letter from

باب بِمَنْ يُبْدَأُ فِي الْكِتَابِ ، وَقَالَ اللَّيْثُ ، حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنْ رَسُولِ اللهِ صلى الله عليه وسلَّمَ : أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ أَخَذَ خَشَبَةً فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ . وَقَالَ عُمَرُ بْنُ أَبِي سَلَمَةَ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ : قَالَ : النَّبِيُّ

such-and-such a person to such-and-such a person."

صلى اللهُ عليهِ وسلَّمَ : نَجَرَ خَشَبَةً فَجَعَلَ المَالَ فى جَوْفِها و كَتَبَ إلَيْهِ صحيفَةً مِنْ فُلانٍ إلى فُلانٍ .

(26) CHAPTER. The statement of the Prophet ﷺ : "Get up for your chief!"

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : قُومُوا إلى سَيِّدِكُمْ .

278. Narrated Abū Saʿīd : The people of (the tribe of) Quraiẓa agreed upon the verdict of Saʿd. The Prophet ﷺ sent for him (Saʿd) and he came. The Prophet ﷺ said (to those people), "Get up for the best of you!" Saʿd sat beside the Prophet ﷺ and the Prophet ﷺ said (to him), "These people have agreed to accept your verdict." Saʿd said, "So I give my verdict that their warriors be killed and their women and children be taken captive." The Prophet ﷺ said, "You have given the same decision as Allāh has done."

٢٧٨ ـ حدَّثَنا أبُو الوَلِيدِ : حدَّثَنا شُعْبَةُ ، عَنْ سَعْدِ بنِ إبْرَاهِيمَ ، عَنْ أبي أمامَةَ بنِ سَهْلِ بنِ حُنَيْفٍ ، عَنْ أبي سَعِيدٍ : أنَّ أهْلَ قُرَيْظَةَ نَزَلُوا عَلى حُكْمِ سَعْدٍ ، فأرْسَلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إلَيْهِ فَجَاءَ ، فقَالَ : قُومُوا إلى سَيِّدِكُمْ أوْ قالَ خيْرِكُمْ ، فقَعَدَ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فقَالَ : هَؤُلاءِ نَزَلُوا عَلى حُكْمِكَ قالَ : فإنِّى أحْكُمُ أنْ تُقْتَلَ مُقاتِلَتُهُمْ و تُسْبَى ذَرارِيُّهُمْ ، فقَالَ : لَقَدْ حَكَمْتَ بِما حَكَمَ بِهِ المَلِكُ . قالَ أبُو عَبْدِ اللهِ : أفْهَمَنِي بَعْضُ أصحابى عَنْ أبِي الوَلِيدِ مِنْ قَوْلِ أبي سَعِيدٍ إلى حُكْمِكَ .

(27) CHAPTER. Shaking hands.

Ibn Masʿūd said, "The Prophet ﷺ

بابُ المُصافَحَةِ ، وقالَ ابنُ مَسْعُودٍ : عَلَّمَنى النَّبِيُّ صلى اللهُ عليهِ

taught me the Ta-shah-hud (i.e., compliments for Allāh while sitting in prayer) while my hand was between his hands." And Ka'b bin Mālik said, "I entered the mosque and found Allāh's Apostle ﷺ sitting there. Ṭalḥa bin 'Ubaidullāh got up and came (to me) hurriedly till he shook hands with me and congratulated me."

وسلَّمَ التَّشهّدَ وكفّي بينَ كفّيْهِ. وقالَ كعبُ بنُ مالكٍ: دخلتُ المسجدَ فإذا برسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقامَ إليَّ طلحةُ بنُ عبيدِ اللهِ يُهرولُ حتّى صافحني وهنّأني.

279. Narrated Qatāda : I asked Anas, "Was it a custom of the companions of the Prophet ﷺ to shake hands with one an-other ?" He said, "Yes."

٢٧٩ - حدّثنا عمْرُو بنُ عاصمٍ: حدّثنا همّامٌ، عنْ قتادةَ قالَ: قُلْتُ لأنسٍ: أكانتِ المُصافحةُ في أصحابِ النّبيِّ صلى اللهُ عليهِ وسلَّمَ؟ قالَ: نعمْ.

280. Narrated 'Abdullāh bin Hishām: We were in the company of the Prophet ﷺ who was holding the hand of 'Umar bin Al-Khaṭṭāb.

٢٨٠ - حدّثنا يحْيى بنُ سُليْمانَ قالَ: حدّثني ابنُ وهْبٍ قالَ: أخبرَني حيْوةُ: قالَ: حدّثني أبو عُقيْلٍ زُهرةُ ابنُ معْبدٍ: سمعَ جدَّهُ عبدَ اللهِ بنَ هِشامٍ قالَ: كُنّا معَ النّبيِّ صلى اللهُ عليهِ وسلَّمَ وهُوَ آخذٌ بيدِ عُمرَ بنِ الخطّابِ.

(28) CHAPTER. The shaking of hands with both hands.

And Ḥammād bin Zaid shook hands with Ibn Al-Mubārak, using both his

باب الأخْذِ باليَدَيْنِ.

وصافحَ حمّادُ بنُ زيْدٍ ابنَ المُباركِ بيديْهِ.

hands.

281. Narrated Ibn Mas'ud (رضي الله عنه) : Allah's Apostle ﷺ taught me the Ta-shah-hud as he taught me a Sura from the Qur'an, while my hand was between both his hands. (Ta-shah-hud was) all the best compliments and the prayers and the good things are for Allah. Peace and Allah's Mercy and Blessings be on you, O Prophet! Peace be on us and on Allah's pious slaves. I testify that none has the right to be worshipped but Allah, and I also testify that Muhammad is Allah's slave and His Prophet. (We used to recite this in the prayer) during the lifetime of the Prophet ﷺ , but when he had died, we used to say, "Peace be on the Prophet ﷺ ."

٢٨١ ـ حدَّثَنا ابنُ نُعَيْمٍ : حدَّثَنا سَيْفٌ قالَ : سَمِعْتُ مُجاهِدًا يَقُولُ : حدَّثَني عَبْدُ اللهِ بنُ سَخْبَرَةَ أبُو مَعْمَرٍ قالَ : سَمِعْتُ ابنَ مَسْعُودٍ يَقُولُ : عَلَّمَني رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و كَفِّي بَيْنَ كَفَّيْهِ : التَّشَهُّدَ كَما يُعَلِّمُني السُّورَةَ منَ القُرْآنِ : التَّحِيَّاتُ للهِ ، والصَّلَوَاتُ والطَّيِّباتُ ، السَّلامُ عَلَيْكَ أيُّها النَّبِيُّ ورَحْمَةُ اللهِ وبَرَكاتُهُ ، السَّلامُ عَلَيْنا و عَلى عِبادِ اللهِ الصَّالِحينَ ، أشْهَدُ أنْ لا إلَهَ إلاَّ اللهُ ، و أشْهَدُ أنَّ مُحَمَّدًا عَبْدُهُ و رَسُولُهُ ، وَهُوَ بَيْنَ ظَهْرَانينا ، فلَمَّا قُبِضَ قُلْنا : السَّلامُ يَعْني عَلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(29) CHAPTER. Al-Mu'anaqa (to embrace each other by putting arms round the neck on meeting). And the saying of one man to another : "How are you this morning ?"

بابُ المُعانَقَةِ ، و قَوْلِ الرَّجُلِ كَيْفَ أصْبَحْتَ ؟ .

282. Narrated 'Abdullah bin 'Abbas (رضي الله عنهما) : 'Ali bin Abu Talib came out of the room of the Prophet ﷺ during his fatal

٢٨٢ ـ حدَّثَنا إسحاقُ : أخْبَرَنا بِشْرُ بنُ شُعَيْبٍ : حدَّثَني أبي ، عَنِ الزُّهْرِيِّ قالَ : أخْبَرَني عَبْدُ اللهِ بنُ

ailment. The people asked (ʿAlī), "O Abū Ḥasan! How is Allāh's Apostle this morning?" ʿAlī said, "This morning he is better, with the grace of Allāh." Al-ʿAbbās held the hand of ʿAlī, saying, "Don't you see him (about to die)? By Allāh, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allāh, I think that Allāh's Apostle ﷺ will die because of his present ailment, for I know the signs of death on the faces of the offspring of ʿAbdul Muṭṭalib. Let us go together to Allāh's Apostle ﷺ to ask him as to who will be the Caliph. If authority is given to us, we will know it, and if it is given to others, then we will request him to recommend us to him." ʿAlī said, "By Allāh! If we ask Allāh's Apostle ﷺ for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allāh's Apostle ﷺ for it."

كَعْبٍ : أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيًّا يَعْنِى ابْنَ أَبِى طَالِبٍ خَرَجَ مِنْ عِنْدِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ح . وحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا عَنْبَسَةُ : حَدَّثَنَا يُونُسُ ، عَنِ ابْنِ شِهَابٍ قَالَ : أَخْبَرَنِى عَبْدُ اللهِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ عَلِىَّ بْنَ أَبِى طَالِبٍ رَضِىَ اللهُ عَنْهُ خَرَجَ مِنْ عِنْدِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فِى وَجَعِهِ الَّذِى تُوُفِّىَ فِيهِ ، فَقَالَ النَّاسُ : يَا أَبَا حَسَنٍ ، كَيْفَ أَصْبَحَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ قَالَ : أَصْبَحَ بِحَمْدِ اللهِ بَارِئًا. فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ : أَلَا تَرَاهُ أَنْتَ وَاللهِ بَعْدَ الثَّلَاثِ عَبْدُ الْعَصَا ؟ وَاللهِ إِنِّى لَأَرَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ سَيُتَوَفَّى فِى وَجَعِهِ ، وَإِنِّى لَأَعْرِفُ فِى وُجُوهِ بَنِى عَبْدِ الْمُطَّلِبِ الْمَوْتَ ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَنَسْأَلُهُ فِيمَنْ يَكُونُ الْأَمْرُ ، فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ ، وَإِنْ كَانَ فِى غَيْرِنَا آمَرْنَاهُ فَأَوْصَى بِنَا. قَالَ عَلِىٌّ : وَاللهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَمَنَعَنَاهَا لَا يُعْطِينَاهَا النَّاسُ أَبَدًا ، وَإِنِّى لَا أَسْأَلُهَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ أَبَدًا.

(30) CHAPTER. Whoever replies (on being called), saying, "Labbaik wa Saʿdaik (I am ready for your order, and I am ready to please you)."

بَابٌ مَنْ أَجَابَ بِلَبَّيْكَ وَسَعْدَيْكَ .

283. Narrated Muʿādh : While I was a companion rider with the Prophet ﷺ , he said, "O Muʿādh !" I replied, "Labbaik wa Saʿdaik (I am ready for your order, and I am ready to please you)." He repeated this three times and then said, "Do you know what Allāh's Right on His slaves is ?" I said, "No." He said, Allāh's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He walked for a while and then said, "O Muʿādh !" I replied, "Labbaik wa Saʿdaik." He said, "Do you know what the right of Allāh's slaves on Allāh is if they do that (worship Him Alone) ? It is that He will not punish them."

٢٨٣ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامٌ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، عَنْ مُعَاذٍ قَالَ : أَنَا رَدِيفُ النَّبِيِّ صلى الله عليه وسلم ، فَقَالَ : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ وَسَعْدَيْكَ . ثُمَّ قَالَ مِثْلَهُ ثَلَاثًا هَلْ تَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ ، قُلْتُ : لَا ، قَالَ : حَقُّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا . ثُمَّ سَارَ سَاعَةً فَقَالَ : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ وَسَعْدَيْكَ ، قَالَ : هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوا ذَلِكَ ؟ أَنْ لَا يُعَذِّبَهُمْ .

284. Narrated Muʿādh as above, No. 283.

٢٨٤ ـ حَدَّثَنَا هُدْبَةُ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسٍ عَنْ مُعَاذٍ بِهَذَا .

285. Narrated Abū Dhar : While I was walking with the Prophet ﷺ at the Harra of Medina in the evening, the

٢٨٥ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا زَيْدُ بْنُ وَهْبٍ : حَدَّثَنَا وَاللهِ أَبُو ذَرٍّ

mountain of Uḥud appeared before us. The Prophet ﷺ said, "O Abū Dhar! I do not wish to own gold equal to Uḥud whereupon one day or three days have elapsed and I still have a single Dinar thereof, unless I keep it to repay a debt and distribute the whole amount among Allāh's slaves thus and thus and thus." The Prophet ﷺ pointed out with his hand to illustrate, and added, "O Abū Dhar!" I replied, "Labbaik wa Sa'daik (I am ready for your order, and I am ready to please you), O Allāh's Apostle!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do thus and thus (i.e., spend their money in charity)." Then he said to me, "Remain at your place and do not leave it, O Abū Dhar, till I come back." He went away till he disappeared from me. Then I heard a voice and feared that something might have happened to Allāh's Apostle, and I intended to go (to find out) but I remembered the statement of Allāh's Apostle ﷺ that I should not leave my place, so I kept on waiting (and after a while the Prophet ﷺ came), and I said to him, "O Allāh's Apostle, I heard a voice and I was afraid that something might have happened to you, but then I remembered your statement and had to stay." The Prophet ﷺ said, "That was Gabriel who came to me and informed me that whoever among my followers died without

بِالرَّبَذَةِ قَالَ: كُنْتُ أَمْشِى مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ فى حَرَّةِ المَدِينَةِ عِشَاءً، اسْتَقْبَلَنَا أُحُدٌ، فَقَالَ: ياأبا ذَرٍّ، ما أُحِبُّ أَنَّ أُحُدًا لى ذَهَبًا، تَأْتِى عَلَىَّ لَيْلَةٌ أَوْ ثَلَاثٌ عِنْدِى مِنْهُ دِينَارٌ إِلَّا أَرْصُدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فى عِبَادِ اللهِ هَكَذَا وهَكَذَا وهَكَذَا، وأَرَانَا بِيَدِهِ ثُمَّ قَالَ: يا أبا ذَرٍّ، قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يارَسُولَ اللهِ، قَالَ: الأَكْثَرُونَ هُمُ الأَقَلُّونَ إِلَّا مَنْ قَالَ هَكَذَا وهَكَذَا، ثُمَّ قَالَ لى: مَكَانَكَ لا تَبْرَحْ يا أبا ذَرٍّ حَتَّى أَرْجِعَ، فَانْطَلَقَ حَتَّى غَابَ عَنِّى فَسَمِعْتُ صَوْتًا فَتَخَوَّفْتُ أَنْ يَكُونَ عُرِضَ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأَرَدْتُ أَنْ أَذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ لا تَبْرَحْ، فَمَكَثْتُ، قُلْتُ: يارَسُولَ اللهِ، سَمِعْتُ صَوْتًا خَشِيتُ أَنْ يَكُونَ عُرِضَ لَكَ ثُمَّ ذَكَرْتُ قَوْلَكَ فَقُمْتُ، فَقَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: ذَاكَ جِبْرِيلُ أَتَانِى فَأَخْبَرَنِى أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِى لا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الجَنَّةَ، قُلْتُ: يا رَسُولَ اللهِ، و إِنْ زَنَى و إِنْ سَرَقَ، قَالَ: وإِنْ زَنَى وإِنْ سَرَقَ. قُلْتُ لِزَيْدٍ: إِنَّهُ بَلَغَنِى أَنَّهُ أَبُو الدَّرْدَاءِ فَقَالَ: أَشْهَدُ لَحَدَّثَنِيهِ أَبُو ذَرٍّ بِالرَّبَذَةِ. قَالَ الأَعْمَشُ: وَحَدَّثَنِى أَبُو صَالِحٍ

worshipping anything besides Allāh, would enter Paradise." I said, "O Allāh's Apostle! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft."

عَنْ أَبِي الدَّرْدَاءِ نَحْوَهُ . وَقَالَ أَبُو شِهَابٍ ، عَنِ الأَعْمَشِ : يَمْكُثُ عِنْدِي فَوْقَ ثَلاثٍ .

(31) CHAPTER. A man should not make another man get up from his seat.

بَاب لا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ .

286. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "A man should not make another man get up from his seat (in a gathering) in order to sit on it himself."

٢٨٦ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ: لا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ .

(32) CHAPTER. (The Statement of Allāh ﷻ):—

> '(O you who believe!),
> When you are told to make room
> in the assemblies,
> (Spread out and) make room.'
> (58 : 11)

بَاب إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي المَجْلِسِ فَافْسَحُوا .

287. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ forbade that a man

٢٨٧ - حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى : حَدَّثَنَا سُفْيَانُ ، عَنْ عُبَيْدِ اللهِ ، عَنْ

should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn Umar disliked that a man should get up from his seat and then somebody else sit at his place.

نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلم أَنَّهُ نَهَى أَنْ يُقَامَ الرَّجُلُ مِنْ مَجْلِسِهِ وَيَجْلِسُ فِيهِ آخَرُ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا. وَكَانَ ابْنُ عُمَرَ يَكْرَهُ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ مَكَانَهُ.

(33) CHAPTER. Whoever got up from his gathering or his house without taking the permission of his companions, or seemed to be ready to get up that the people might get up (and leave).

بَابُ مَنْ قَامَ مِنْ مَجْلِسِهِ أَوْ بَيْتِهِ وَلَمْ يَسْتَأْذِنْ أَصْحَابَهُ، أَوْ تَهَيَّأَ لِلْقِيَامِ لِيَقُومَ النَّاسُ.

288. Narrated Anas bin Mālik رضي الله عنه : When Allāh's Apostle ﷺ married Zainab bint Jahsh, he invited the people who took their meals and then sat down and had a talk. The Prophet ﷺ pretended to be getting up, but the people did not get up. When he noticed that, he got up, and when he had got up, some of those people got up along with him and there remained three (who kept on sitting). Then the Prophet ﷺ came back and found those people still sitting. Later on those people got up and went away. So I went to the Prophet ﷺ and informed him that they had left.

٢٨٨ - حَدَّثَنَا الحَسَنُ بْنُ عُمَرَ: حَدَّثَنَا مُعْتَمِرٌ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ رَسُولُ اللهِ صلى اللهُ عليه وسلم زَيْنَبَ بِنْتَ جَحْشٍ دَعَا النَّاسَ طَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ، قَالَ: فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمْ يَقُومُوا، فَلَمَّا رَأَى ذَلِكَ قَامَ فَلَمَّا قَامَ قَامَ مَنْ قَامَ مَعَهُ مِنَ النَّاسِ وَبَقِيَ ثَلَاثَةٌ، وَأَنَّ النَّبِيَّ صلى اللهُ عليه وسلم جَاءَ لِيَدْخُلَ فَإِذَا القَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا، قَالَ: فَجِئْتُ فَأَخْبَرْتُ النَّبِيَّ صلى اللهُ

The Prophet ﷺ came, and when he had gone in (the house), I proceeded to enter, but he dropped a curtain between me and him. Allah تعالى then revealed :

> 'O you who believe! Do not enter the Prophet's Houses until leave is given......
> (to His statement)..................
> Verily! that in Allah's sight would be an enormity.' (33:53)

عَلَيْهِ وسَلَّم أَنَّهُمْ قَدِ انْطَلَقُوا فَجَاءَ حَتَّى دَخَلَ فَذَهَبْتُ أَدْخُلُ فَأَرْخَى الحِجَابَ بَيْنِي وَبَيْنَهُ، وأَنْزَلَ اللهُ تَعَالَى ـ يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ ـ إِلَى قَوْلِهِ ـ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللهِ عَظِيماً ـ.

(34) CHAPTER. The Iḥtibā' with the hand, i.e., Al-Qurfuṣā' (a sitting posture wherein one sits with one's legs drawn up and wrapped in one's garment or surrounded with one's arms.)

باب الاحْتِبَاءِ بِاليَدِ، وهُوَ القُرْفُصَاءُ.

289. Narrated Ibn 'Umar رضي الله عنهما : I saw Allah's Apostle ﷺ in the courtyard of the Ka'ba in the Iḥtibā' posture putting his hand round his legs like this.

٢٨٩ ـ حَدَّثَنَا مُحَمَّدُ بنُ أَبِي غَالِبٍ: أَخْبَرَنَا إِبْرَاهِيمُ بنُ المُنْذِرِ الحِزَامِيُّ: حَدَّثَنَا مُحَمَّدُ بنُ فُلَيْحٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: رَأَيْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وسَلَّم بِفِنَاءِ الكَعْبَةِ مُحْتَبِياً بِيَدِهِ هَكَذَا.

(35) CHAPTER. Whoever sat in a reclining posture in the company of

باب مَنِ اتَّكَأَ بَيْنَ يَدَيْ أَصْحَابِهِ، وقَالَ خَبَّابٌ: أَتَيْتُ النَّبِيَّ

his companions.
Khabbāb said, "I came to the Prophet ﷺ and found him reclining over his Burd (sheet) taking it as a pillow, and said to him, 'Will you invoke Allāh?' (On that) he sat up."

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بِبُرْدِهِ؛ قُلْتُ: أَلاَ تَدْعُو اللهَ؟ فَقَعَدَ.

290. Narrated Abū Bakra: Allāh's Apostle ﷺ said, "Shall I inform you of the biggest of the major sins?" They said, "Yes, O Allāh's Apostle!" He said, "Worshipping other than Allāh, and to be undutiful to one's parents."

٢٩٠ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجُرَيْرِىُّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِى بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: أَلاَ أُخْبِرُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قَالُوا: بَلَى يَارَسُولَ اللهِ، قَالَ: الإِشْرَاكُ بِاللهِ، وَعُقُوقُ الْوَالِدَيْنِ.

291. Narrated Bishr as above (No. 290) adding: The Prophet ﷺ was leaning and then he sat up saying, "And beware making a false statement." And he kept on repeating it so much that we said, "Would that he had stopped."

٢٩١ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ مِثْلَهُ وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: أَلاَ وَقَوْلُ الزُّورِ، فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ.

(36) CHAPTER. (Regarding) the one who walks quickly for some necessity or an aim.

بَاب مَنْ أَسْرَعَ فِى مَشْيِهِ لِحَاجَةٍ أَوْ قَصْدٍ.

292. Narrated ʻUqba bin Al-Ḥārith: Once the Prophet ﷺ offered the ʻAṣr

٢٩٢ ـ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ ابْنِ أَبِى مُلَيْكَةَ:

prayer and then quickly entered his house.

أنَّ عُقْبَةَ بْنَ الحارِثِ حدَّثَهُ : قالَ : صلى النَّبِيُّ صلى اللهُ عليهِ وسلَّم العَصْرَ فأسْرَعَ ثُمَّ دَخَلَ البَيْتَ .

(37) CHAPTER. The bed.

باب السَّرِيرِ .

293. Narrated Aisha رضي الله عنها : Allah's Apostle ﷺ used to offer his prayer (while standing) in the midst of the bed, and I used to lie in front of him between him and the Qibla. If I had any necessity for getting up, then I hated to get up and face him (while he was in prayer), but I would gradually slip away from the bed.

٢٩٣ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا جَرِيرٌ ، عن الأعْمَشِ ، عن أبي الضُّحَى ، عَنْ مَسْرُوقٍ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يُصَلِّي وَسْطَ السَّرِيرِ وأنا مُضْطَجِعَةٌ بَيْنَهُ وَبَيْنَ القِبْلَةِ ، تَكُونُ لي الحاجَةُ فأكْرَهُ أنْ أقُومَ فأسْتَقْبِلَهُ فأنْسَلُّ انسِلالاً .

(38) CHAPTER. Anyone for whom a pillow was put.

باب مَنْ أُلْقِيَ لَهُ وِسادَةٌ .

294. Narrated Abdullah bin Amr رضي الله عنهما : (The news of) my fasting was mentioned to the Prophet ﷺ . So he entered upon me and I put for him a leather pillow stuffed with palm-fibres. The Prophet ﷺ sat on the floor and the pillow was between me and him. He said to me, "Isn't it sufficient for

٢٩٤ ـ حدَّثَنا إسحاقُ : حدَّثَنا خالِدٌ ح . وحَدَّثَنِي عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثَنا عَمْرُو بنُ عَوْنٍ : حدَّثَنا خالِدٌ ، عَنْ خالِدٍ ، عَنْ أبي قِلابَةَ قالَ : أخْبَرَنِي أبُو المَلِيحِ قالَ : دَخَلْتُ مَعَ أبِيكَ زَيْدٍ عَلى عَبْدِ اللهِ ابنِ عَمْرٍو فَحَدَّثَنا أنَّ النَّبِيَّ صلى اللهُ

you (that you fast) three days a month?" I said, "O Allāh's Apostle! (I can fast more than this)." He said, "(You may fast) five days a month." I said, "O Allāh's Apostle! (I can fast more than this)." He said, "(You may fast) seven days." I said, "O Allāh's Apostle!" He said, "Nine." I said "O Allāh's Apostle!" He said, "Eleven." I said, "O Allāh's Apostle!" He said, "No fast is superior to the fast of (the Prophet) David which was for half the year, one day of fasting and one day of not fasting."

عليه وسلَّم ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا لِيفٌ فَجَلَسَ عَلَى الأَرْضِ وَصَارَتِ الوِسَادَةُ بَيْنِي وَبَيْنَهُ، فَقَالَ لِي: أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلاثَةُ أَيَّامٍ؟ قُلْتُ: يَا رَسُولَ اللهِ، قَالَ: خَمْسًا، قُلْتُ: يَا رَسُولَ اللهِ، قَالَ: سَبْعًا، قُلْتُ: يَا رَسُولَ اللهِ، قَالَ: تِسْعًا، قُلْتُ: يَا رَسُولَ اللهِ، قَالَ: إِحْدَى عَشْرَةَ، قُلْتُ: يَا رَسُولَ اللهِ، قَالَ: لا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرَ الدَّهْرِ: صِيَامُ يَوْمٍ، وَإِفْطَارُ يَوْمٍ.

295. Narrated Ibrāhīm: 'Alaqama went to Shā'm and came to the mosque and offered a two-Rak'at prayer, and invoked Allāh: "O Allāh, give me a (pious) companion." He sat beside Abū Ad-Dardā' who asked. "From where are you?" He said, "From the people of Kūfa." Abū Dardā' said, "Wasn't there among you the person to whom were confided the secrets (of the Prophet ﷺ) which no other person knew? (i.e., Hudhaifa (bin Al-Yamān). And isn't (or wasn't) there among you the person whom Allāh saved from Satan through the tongue of Allāh's Apostle? (i.e., 'Ammār) Isn't there among you the one who was in charge of the Siwāk and the pillow (of

٢٩٥ - حَدَّثَنَا يَحْيَى بنُ جَعْفَرٍ: حَدَّثَنَا يَزِيدُ، عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّهُ قَدِمَ الشَّأْمَ ح. وحَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلْقَمَةُ إِلَى الشَّأْمِ، فَأَتَى المَسْجِدَ فَصَلَّى رَكْعَتَيْنِ فَقَالَ: اللَّهُمَّ ارْزُقْنِي جَلِيسًا، فَقَعَدَ إِلَى أَبِي الدَّرْدَاءِ، فَقَالَ: مِمَّنْ أَنْتَ؟ قَالَ مِنْ أَهْلِ الكُوفَةِ قَالَ: أَلَيْسَ فِيكُمْ صَاحِبُ السِّرِّ الَّذِي كَانَ لا يَعْلَمُهُ غَيْرُهُ؟ يَعْنِي حُذَيْفَةَ، أَلَيْسَ فِيكُمْ أَوْ كَانَ فِيكُمُ الَّذِي أَجَارَهُ اللهُ عَلَى لِسَانِ رَسُولِهِ صلى اللهُ

the Prophet ﷺ)? (i.e., Ibn Mas'ūd) How did Ibn Mas'ūd use to recite 'By the night as it conceals (the light)?' " (Sura 92) 'Alqama said, " 'Wadh-dhakari wal Untha' (And by male and female)." Abū Ad-Dardā' added, "These people continued to argue with me regarding it till they were about to cause me to have doubts although I heard it from Allāh's Apostle ﷺ."

عَلَيْهِ وَسَلَّمَ مِنَ الشَّيْطَانِ ؟ يَعْنِي عَمَّارًا. أَوَ لَيْسَ فِيكُمْ صَاحِبُ السِّوَاكِ وَالوِسَادِ؟ يَعْنِي ابْنَ مَسْعُودٍ ، كَيْفَ كَانَ عَبْدُ اللهِ يَقْرَأُ - وَاللَّيْلِ إِذَا يَغْشَى - ؟ قَالَ - وَالذَّكَرِ وَالأُنْثَى - فَقَالَ : مَا زَالَ هٰؤُلَاءِ حَتَّى كَادُوا يُشَكِّكُونِي وَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللهِ صلى الله عليه وسلم.

(39) CHAPTER. (Midday nap) after the Jumu'a (Friday prayer).

باب القَائِلَةِ بَعْدَ الجُمُعَةِ .

296. Narrated Sahl bin Sa'd: We used to have a midday nap and take our meals after the Jumu'a (prayer).

٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ : كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الجُمُعَةِ .

(40) CHAPTER. Midday nap in the mosque.

باب القَائِلَةِ فِي المَسْجِدِ .

297. Narrated Sahl bin Sa'd: There was no name dearer to 'Alī than his nickname Abū Turāb (the father of dust). He used fo feel happy whenever he was called by it. Once Allāh's Apostle ﷺ came to the house of Fāṭima عليها السلام and

٢٩٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ أَبِي حَازِمٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ : مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي تُرَابٍ ، وَإِنْ كَانَ لَيَفْرَحُ بِهِ إِذَا دُعِيَ

did not find ʿAlī in the house. He said, "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry and went out without having a midday nap in my house." Allāh's Apostle ﷺ said to some person, "See where he is" The person came, saying, "O Allāh's Apostle! He is sleeping in the mosque." So Allāh's Apostle ﷺ came and found him lying down with his covering sheet falling off his side and so he was covered with dust. Allāh's Apostle ﷺ started rubbing the dust off his body and saying, "Get up, O Abū Turāb! Get up, Abū Turāb!"

بِها. جاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بَيْتَ فاطِمَةَ عَلَيْها السَّلامُ، فلَمْ يَجِدْ عَلِيًّا فى البَيْتِ، فقالَ: أينَ ابْنُ عَمِّكِ؟ فقالَتْ: كانَ بَيْنِي وَبَيْنَهُ شَىءٌ فَغاضَبَنِي فَخَرَجَ فلَمْ يَقِلْ عِنْدى. فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لإِنْسانٍ: أنْظُرْ أيْنَ هُوَ؟ فَجاءَ فقالَ: يا رَسُولَ اللهِ، هُوَ فى المَسْجِدِ راقِدٌ، فَجاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم وهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِداؤُهُ عَنْ شِقِّهِ فَأصابَهُ تُرابٌ فَجَعَلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم يَمْسَحُهُ عَنْهُ وَهُوَ يَقُولُ: قُمْ أبا تُرابٍ، قُمْ أبا تُرابٍ.

(41) CHAPTER. Whoever visited some people and then had a midday nap at their home.

باب مَنْ زارَ قَوما فَقالَ عِنْدَهُمْ.

298. Narrated Thumāma: Anas said, "Um Sulaim used to spread a leather sheet for the Prophet ﷺ and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet ﷺ had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping." When the death of

٢٩٨ - حدَّثَنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثَنا الأنْصارِيُّ قالَ: حدَّثَنِي أبى، عَنْ تُمامَةَ، عَنْ أنَسٍ أنَّ أمَّ سُلَيْمٍ كانَتْ تَبْسُطُ للنَّبِيِّ صلى اللهُ عليهِ وسلَّم نِطَعا فَيَقِيلُ عِنْدَها عَلى ذَلكَ النِّطَعِ. قالَ: فإذَا نامَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم أخَذَتْ مِنْ عَرَقِهِ وشَعَرِهِ فَجَمَعَتْهُ فى قارُورَةٍ، ثُمَّ جَمَعَتْهُ فى سُلْكٍ وَهُوَ

Anas bin Mālik approached, he advised that some of that suk be mixed with his Ḥanūt (perfume for embalming the dead body), and it was mixed with his Ḥanūt.

نائمٌ. قالَ: فَلَمَّا حَضَرَ أَنَسَ بنَ مالكٍ الوَفاةُ أَوْصَى إلَيَّ أنْ يُجْعَلَ فى حَنوطِهِ مِنْ ذلكَ السُّكِّ، قالَ: فَجُعِلَ فى حَنوطِهِ.

299. Narrated Anas bin Mālik رضي الله عنه : Whenever Allāh's Apostle ﷺ went to Quba, he used to visit Um Ḥarām bint Milḥān who would offer him meals ; and she was the wife of 'Ubāda bin Aṣ-Ṣāmit. One day he went to her house and she offered him a meal, and after that he slept, and then woke up smiling. She (Um Ḥarām) said, "I asked him, 'What makes you laugh, O Allāh's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allāh's Cause and sailing over this sea, kings on thrones,' or said, 'like kings on thrones.' (The narrator, Ishaq is in doubt about it.) I (Um Ḥarām) said, 'O Allāh's Apostle! Invoke Allāh that He may make me one of them.' He invoked (Allāh) and then lay his head and slept again and then woke up smiling. I asked, 'What makes you laugh, O Allāh's Apostle?' He said, 'Some people of my followers were displayed before me as warriors fighting for Allāh's Cause and sailing over this sea, kings on the thrones,' or said, 'like kings on the thrones.' I (Um Ḥarām) said, 'O Allāh's Apostle! Invoke Allāh that He may make me one of them.' He said, 'You will be one of the first ones.' "

٢٩٩ - حدَّثنا إسْماعيلُ قالَ: حدَّثني مالكٌ، عنْ إسحاقَ بنِ عبدِ اللهِ ابنِ أبي طَلْحَةَ، عنْ أنَسِ ابنِ مالكٍ رَضِيَ اللهُ عَنْهُ: أنَّهُ سَمِعَهُ يَقُولُ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إذا ذَهَبَ إلى قُباءٍ يَدْخُلُ على أمِّ حَرامٍ بِنْتِ مِلْحانَ فَتُطْعِمُهُ، وكانَتْ تَحْتَ عُبادَةَ بنِ الصّامِتِ، فَدَخَلَ يَوْماً فَأطْعَمَتْهُ فَنامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ، قالَتْ: فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ فَقالَ: ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً فى سَبيلِ اللهِ، يَرْكَبُونَ ثَبَجَ هذا البَحْرِ، مُلوكاً على الأسِرَّةِ، أوْ قالَ: مِثْلَ المُلُوكِ عَلى الأسِرَّةِ، يَشُكُّ إسحاقُ. قُلْتُ: ادْعُ اللهَ أنْ يَجْعَلَنِي مِنْهُمْ، فَدَعا. ثُمَّ وَضَعَ رَأْسَهُ فَنامَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ فَقُلْتُ: ما يُضْحِكُكَ يا رَسُولَ اللهِ؟ قالَ: ناسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزاةً فى سَبيلِ اللهِ يَرْكَبُونَ ثَبَجَ هذا البَحْرِ ملوكا عَلى الأسِرَّةِ، أوْ مثل المُلوكِ على الأسِرَّةِ

It is said that Um Harām sailed the sea at the time of Muʿāwaiya, and on coming out of the sea, she fell down from her riding animal and died.

فَقُلْتُ : ادْعُ اللهَ أنْ يَجْعَلَنى مِنهُمْ ، قالَ : أنْتِ مِنَ الأوَّلينَ . فَرَكِبَتِ البَحْرَ زَمانَ مُعاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِها حينَ خَرَجَتْ مِنَ البَحْرِ فَهَلَكَتْ .

(42) CHAPTER. Sitting in any convenient way.

باب الجُلوسِ كَيْفَمَا تَيَسَّرَ .

300. Narrated Abū Saʿīd Al-Khudrī ؓ : The Prophet ﷺ forbade two kinds of dresses and two kinds of bargains; Ishtimāl As-Samma(1) and Al-Iḥtiba(2) in one garment with no part of it covering one's private parts. (The two kinds of bargains were:) Al-Mulāmasa(3) and Al-Munābadha(4).

٣٠٠ ـ حدَّثَنا عَلىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ ، عَنْ الزُّهْرِىّ ، عَنْ عَطاءِ بنِ يَزيدَ اللَّيْثِىّ ، عَنْ أبى سَعيدٍ الخُدْرِىّ رَضِىَ اللهُ عَنْهُ قالَ : نَهَى النَّبِىُّ صلى اللهُ عليهِ وسلَّم عَنْ لِبْسَتَيْنِ ، وَعَنْ بَيْعَتَيْنِ : اشْتِمالِ الصَّمَّاءِ والاحْتِباءِ فى ثَوْبٍ واحِدٍ لَيْسَ عَلى فَرْجِ الإِنْسانِ مِنْهُ شَىْءٌ ، والمُلامَسَةِ والمُنابَذَةِ . تابَعَهُ مَعْمَرٌ وَمُحَمَّدُ بنُ أبى حَفْصٍ وعَبْدُ اللهِ بنُ بُدَيْلٍ عن الزُّهْرِىّ .

(43) CHAPTER. Whoever has a confidential talk with somebody in front of the people and the latter does not disclose

باب مَنْ ناجَى بَيْنَ يَدَىِ النَّاسِ وَلَمْ يُخْبِرْ بِسِرِّ صاحِبِهِ فإذا ماتَ أخْبَرَ بِهِ .

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(1) (2) (3) (4) See the glossary.

his companion's secret, but when his companion dies, he discloses it.

301. Narrated 'Aisha رضي الله عنها, the mother of the Believers: We, the wives of the Prophet ﷺ were all sitting with the Prophet ﷺ and none of us had left when Faṭima عليها السلام came walking, and by Allāh, her gait was very similar to that of Allāh's Apostle ﷺ. When he saw her, he welcomed her, saying, "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her, "(O Faṭima) Allāh's Apostle ﷺ selected you from among us for the secret talk and still you weep?" When Allāh's Apostle ﷺ got up (and went away), I asked her, "What did he confide to you?" She said, "I wouldn't disclose the secrets of Allāh's Apostle ﷺ." But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet ﷺ had with you." She said, "As you ask me now, yes, (I will tell you)." She informed me, saying, "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'ān with him once every year. He

٣٠١ - حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، حَدَّثَنَا فِرَاسٌ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ: حَدَّثَتْنِي عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَتْ: إِنَّا كُنَّا أَزْوَاجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم عِنْدَهُ جَمِيعًا لَمْ تُغَادِرْ مِنَّا وَاحِدَةٌ، فَأَقْبَلَتْ فَاطِمَةُ عَلَيْهَا السَّلامُ تَمْشِي وَلا وَاللهِ مَا تَخْفَى مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَلَمَّا رَآهَا رَحَّبَ وَقَالَ: مَرْحَبًا بِابْنَتِي. ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى حُزْنَهَا سَارَّهَا الثَّانِيَةَ فَإِذَا هِيَ تَضْحَكُ. فَقُلْتُ لَهَا أَنَا مِنْ بَيْنِ نِسَائِهِ خَصَّكِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم بِالسِّرِّ مِنْ بَيْنِنَا، ثُمَّ أَنْتِ تَبْكِينَ، فَلَمَّا قَامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم سَأَلْتُهَا عَمَّا سَارَّكِ، قَالَتْ: مَا كُنْتُ لأُفْشِيَ عَلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم سِرَّهُ. فَلَمَّا تُوُفِّيَ. قُلْتُ لَهَا: عَزَمْتُ عَلَيْكِ بِمَا لِي عَلَيْكِ مِنَ الْحَقِّ لَمَّا أَخْبَرْتِنِي، قَالَتْ: أَمَّا الآنَ فَنَعَمْ، فَأَخْبَرَتْنِي، قَالَتْ: أَمَّا حِينَ سَارَّنِي فِي الأَمْرِ الأَوَّلِ فَإِنَّهُ أَخْبَرَنِي أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ

added, ‘ But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allah, and be patient, for I am the best predecessor for you (in the Hereafter).’ ” Faṭima added, “ So I wept as you (ʿAisha) witnessed. And when the Prophet ﷺ saw me in this sorrowful state, he confided the second secret to me, saying, ‘ O Faṭima ! Will you not be pleased that you will be the chief of all the believing women (or the chief of the women of this nation i.e. my followers)?’”

سَنَةٍ مَرَّةً ، وإنَّهُ قَدْ عارَضَنى بِهِ العامَ مَرَّتَيْنِ ، وَلا أرَى الأجَلَ إلاَّ قَدِ اقْتَرَبَ ، فاتَّقِ اللهَ واصْبِرِى ، فإنى نِعْمَ السَّلَفُ أنا لكِ . قالَتْ : فَبَكَيْتُ بُكائى الذِى رَأيْتِ فلَمَّا رَأى جَزَعِى سارَّنِى الثَّانِيَةَ ، قالَ : يا فاطِمَةُ ، ألا تَرْضَيْنَ أنْ تَكُونى سَيِّدَةَ نِساءِ المُؤمِنِينَ أوْ سَيِّدَةَ نِساءِ هَذِهِ الأُمَّةِ ؟

(44) CHAPTER. Al-Istilqaʾ (lying flat on the back).

باب الاسْتِلْقاءِ .

302. Narrated the uncle of ʿAbbad bin Tamim : I saw Allah's Apostle ﷺ lying on his back in the mosque and putting one leg over the other.

٣٠٢ ـ حدَّثَنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثَنا سُفْيانُ : حدَّثَنا الزُّهْرِىُّ قالَ : أخْبَرَنى عَبَّادُ بنُ تَمِيمٍ عَنْ عَمِّهِ قالَ : رَأيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فى المَسْجِدِ مُسْتَلْقِيا وَاضِعا إحْدى رِجْلَيْهِ عَلى الأُخْرَى .

(45) CHAPTER. No two persons should talk secretly excluding a third person (who is present).

And the Statement of Allah ﷻ :—

‘ O you who believe !
When you hold secret counsel,

باب لاَ يَتَناجَى اثْنانِ دُونَ الثَّالِثِ

، قالَ عَزَّ وجَلَّ ـ يا أيُّها الذِينَ آمَنُوا إذَا تَناجَيْتُمْ فَلا تَتَناجَوْا ـ إلى قَوْلِهِ ـ المُؤْمِنُونَ ـ وقَوْلُهُ ـ ياأيُّها الذِينَ آمَنُوا إذَا ناجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ

Do it not for sin and wrong-doing...
...(Up to His Statement)...
And in Allāh, let the believers
Put their trust.' (58 : 9—10)
And also the Statement of Allāh :—
' O you who believe !
When you (want to) consult the Apostle in private,
spend something in charity
before your private consultation...
...(Up to His Statement)...
And Allāh is Aware of what you do.' (58 : 12—13)

يَدَىْ نَجْواكُمْ صَدَقةً - إلى قوْلِهِ - بِما تَعْمَلُونَ - .

303. Narrated ʿAbdullāh رضي الله عنه : The Prophet ﷺ said, " When three persons are together, then no two of them should hold secret counsel excluding the third person."

٣٠٣ - حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: أخبرَنا مالكٌ ح . وحدَّثنا إسْماعيلُ : حدَّثني مالكٌ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : إذَا كانُوا ثَلاثَةً فَلا يَتَناجَى اثْنانِ دُونَ الثَّالِثِ .

(46) CHAPTER. Keeping secrets.

باب حِفْظِ السِّرِّ .

304. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ confided to me a secret which I did not disclose to anybody after him. And Um Sulaim asked me (about that secret) but I did not tell her.

٣٠٤ - حدَّثنا عَبْدُ اللهِ بنُ صَبَّاحٍ ، حدَّثنا مُعْتَمِرُ بنُ سُلَيْمانَ قالَ : سَمِعْتُ أبي قالَ : سَمِعْتُ أنَسَ بْنَ مالِكٍ : أسَرَّ إلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ سِرًّا فَما أخْبَرْتُ بِهِ أحَدًا بَعْدَهُ ولَقَدْ

سَأَلَتْنِي أُمُّ سُلَيْمٍ فَمَا أَخْبَرْتُهَا بِهِ .

(47) CHAPTER. If in a gathering there are more than three persons, then there is no harm if two of them have a secret talk.

باب إِذَا أَكْثَرَ مِنْ ثَلاَثَةٍ فَلاَ يَأْسَ بِالْمُسَارَّةِ وَالْمُنَاجَاةِ .

305. Narrated ʿAbdullāh ؓ : The Prophet ﷺ said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

٣٠٥ حَدَّثَنِي عُثْمَانُ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى الله عليه وسلَّمَ : إِذَا كُنْتُمْ ثَلاَثَةً فَلاَ يَتَنَاجَى رَجُلاَنِ دُونَ الآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ ، أَجْلَ أَنَّ ذَلِكَ يُحْزِنُهُ .

306. Narrated ʿAbdullāh ؓ : One day the Prophet ﷺ divided and distributed something amongst the people whereupon an Anṣārī man said, "In this division Allāh's countenance has not been sought."(1) I said, "By Allāh ! I will go (and inform) the Prophet ﷺ ." So I went to him while he was with a group of people, and I secretly informed him of that, whereupon he became so angry that his face became red, and he

٣٠٦ ـ حَدَّثَنَا عَبْدَانُ ، عَنْ أَبِي حَمْزَةَ ، عَنِ الأَعْمَشِ ، عَنْ شَقِيقٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَسَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَوْمًا قِسْمَةً فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ : إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ ، قُلْتُ : أَمَا وَاللهِ لآتِيَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ ، فَأَتَيْتُهُ وَهُوَ فِي مَلإٍ ، فَسَارَرْتُهُ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ ، ثُمَّ قَالَ : رَحْمَةُ اللهِ عَلَى مُوسَى ،

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(1) i.e., The distribution was not fair.

then said, " May Allāh bestow His Mercy on Moses, (for) he was hurt more than that, yet he remained patient."

أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ ،

(48) CHAPTER. Holding secret counsel for a long while.

باب طُولِ النَّجْوَى - وَإِذْ هُمْ نَجْوَى - مَصْدَرٌ مِنْ نَاجَيْتُ ، فَوَصَفَهُمْ بِهَا وَالمَعْنَى يَتَنَاجَوْنَ .

307. Narrated Anas ؓ : The Iqāma for the prayer was announced while a man was talking to Allāh's Apostle ﷺ privately. He continued talking in that way till the Prophet's companions slept, and afterwards the Prophet ﷺ got up and offered the prayer with them.(1)

٣٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ العَزِيزِ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : أُقِيمَتِ الصَّلَاةُ وَرَجُلٌ يُنَاجِي رَسُولَ اللهِ صلى الله عليه وسلم فَمَا زَالَ يُنَاجِيهِ حَتَّى نَامَ أَصْحَابُهُ ثُمَّ قَامَ فَصَلَّى .

(49) CHAPTER. Fire (lanterns, etc.) should not be kept lit in the house at bedtime.

باب لا تُتْرَكُ النَّارُ فِي البَيْتِ عِنْدَ النَّوْمِ .

308. Narrated Sālim's father: The

٣٠٨ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا ابْنُ

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(1) The companions got up too, and the Prophet ﷺ led them in the 'Ishā' prayer then.

Prophet ﷺ said, "Do not keep the fire burning in your houses when you go to bed."

عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلَّم قَالَ: لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ.

309. Narrated Abū Mūsā رضي الله عنه : One night a house in Medina was burnt with its occupants. The Prophet ﷺ spoke about them, saying, "This fire is indeed your enemy, so whenever you go to bed, put it out to protect yourselves."

٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ فَحُدِّثَ بِشَأْنِهِمُ النَّبِيُّ صلى الله عليه وسلَّم قَالَ: إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوٌّ لَكُمْ فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ.

310. Narrated Jabir bin 'Abdullah رضي الله عنهما : Allah's Apostle ﷺ said, "(At bedtime) cover the utensils, close the doors, and put out the lights, lest the evil creature (the rat) should pull away the wick and thus burn the people of the house."

٣١٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ، عَنْ كَثِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلَّم: خَمِّرُوا الْآنِيَةَ، وَأَجِيفُوا الْأَبْوَابَ، وَأَطْفِئُوا الْمَصَابِيحَ، فَإِنَّ الْفُوَيْسِقَةَ رُبَّمَا جَرَّتِ الْفَتِيلَةَ فَأَحْرَقَتْ أَهْلَ الْبَيْتِ.

(50) CHAPTER. To close the doors at night.

بَاب غَلْقِ الْأَبْوَابِ بِاللَّيْلِ.

311. Narrated Jābir ؓ: Allah's Apostle ﷺ said, "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the waterskins, and cover your food and drinks." Hammām said, "I think he (the other narrator) added, '...even with a piece of wood put across the utensil.'"

٣١١ - حدَّثنا حسَّانُ بنُ أبي عبَّادٍ: حدَّثنا همَّامٌ، عنْ عطاءٍ، عنْ جابرٍ قالَ: قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: اطْفِئُوا المصابيحَ بالليلِ إذا رقدتُمْ، وأغلقوا الأبوابَ، وأوكُوا الأسقيةَ، وخمِّروا الطعامَ والشرابَ. قالَ همَّامٌ: وأحسبُهُ قالَ: ولوْ بعودٍ يعرُضُهُ.

(51) CHAPTER. Circumcision at an old age, and pulling out one's armpit hair.

باب الختانِ بعدَ الكِبَرِ، ونتفِ الإبْطِ.

312. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Five things are in accordance with Al-Fiṭra (i.e., the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to cut short the moustaches, and to clip the nails."

٣١٢ - حدَّثنا يحيى بنُ قزَعةَ: حدَّثنا إبراهيمُ بنُ سعدٍ، عنِ ابنِ شهابٍ، عنْ سعيدِ بنِ المسيَّبِ، عنْ أبي هريرةَ رضيَ اللهُ عنهُ، عنِ النبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: الفِطْرةُ خمسٌ: الختانُ، والاستحدادُ، ونتفُ الإبْطِ، وقصُّ الشاربِ، وتقليمُ الأظفارِ.

313. Narrated Abū Huraira ؓ: Allah's Apostle ﷺ said, "(The Prophet) Abraham ؑ circumcised himself when he was eighty years old and he circumcised himself with an adze."

٣١٣ - حدَّثنا أبو اليمانِ: أخبرَنا شعيبُ بنُ أبي حمزةَ: حدَّثنا أبو الزِّنادِ، عنِ الأعرجِ، عنْ أبي هريرةَ: أنَّ رسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ:

اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ بَعْدَ ثَمانِينَ سَنَةً ، واخْتَتَنَ بِالْقَدُومِ ، مُخَفَّفَةً ، قالَ أبُو عَبْدِ اللهِ : حَدَّثَنا قُتَيْبَةُ : حَدَّثَنا المغِيرَةُ ، عنْ أبي الزِّنادِ وقالَ : بالقَدُّومِ وهُوَ مَوْضِعٌ مُشَدَّدٌ .

Narrated Saʿīd bin Jubair: Ibn ʿAbbās was asked, "How old were you when the Prophet ﷺ died?" He replied, "At that time I had been circumcised." At that time, people did not circumcise the boys till they attained the age of puberty. Saʿīd bin Jubair said, "Ibn ʿAbbās said, 'When the Prophet ﷺ died, I had already been circumcised.'"

حَدَّثَنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ : أخْبَرَنا عَبَّادُ بنُ مُوسَى : حَدَّثَنا إسْماعِيلُ بنُ جَعْفَرٍ ، عَنْ إسْرَائِيلَ ، عَنْ أبي إسحَاقَ ، عَنْ سَعِيدِ بنِ جُبَيرٍ قالَ : سُئِلَ ابنُ عَبَّاسٍ مِثْلَ مَنْ أنْتَ حِينَ قُبِضَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ؟ قالَ : أنا يَوْمَئِذٍ مَخْتُونٌ ، قالَ : وكانُوا لا يَخْتِنُونَ الرَّجُلَ حَتَّى يُدْرِكَ . وقالَ ابنُ إدْرِيسَ ، عَنْ أبِيهِ ، عَنْ أبي إسحَاقَ ، عَنْ سَعِيدِ ابنِ جُبَيرٍ ، عَنِ ابنِ عَبَّاسٍ : قُبِضَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وَأنا خَتِينٌ .

(52) CHAPTER. Every deed that diverts one from fulfilling one's duties towards Allāh, is vain.

And (what about him) who says to his companion, "Come along, let us gamble!"

And the Statement of Allāh تعالى :

> 'And of mankind is he who purchase idle talks (Music, songs etc.) to mislead men.........'
> (31:6)

باب كُلُّ لَهْوٍ باطِلٌ إذَا شَغَلَهُ عَنْ طاعَةِ اللهِ . ومَنْ قالَ لِصاحِبِهِ : تَعالَ أُقامِرْكَ ، وَقَوْلُهُ تَعالى - ومِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الحَدِيثِ - الآيَةَ .

314. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "Whoever among you takes an oath wherein he says, 'By Al-Lat and Al-'Uzza,' he should say, 'None has the right to be worshipped but Allah; And whoever says to his friend, 'Come, along, let us gamble!' he should give something in charity."(1)

٣١٤ ـ حدَّثَنا يَحيَى بنُ بُكَير : حدَّثَنا اللَّيثُ ، عَنْ عُقَيلٍ ، عَنِ ابنِ شِهابٍ قالَ : أخبرَنِى حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ : أنَّ أبا هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَنْ حلَفَ مِنكُمْ فقالَ فى حَلفِهِ باللاتِ والعُزَّى فليَقُلْ لا إلَهَ إلاَّ اللهُ . و مَنْ قالَ لِصاحِبِهِ : تَعالَ أُقامِرْكَ فليَتَصَدَّقْ .

(53) CHAPTER. What has been mentioned regarding the buildings. And Abu Huraira said, "The Prophet ﷺ said, 'One of the portends of the Hour will be when the shepherds of lambs boast of constructing high buildings.'"

باب ما جاءَ فى البِناءِ . قالَ أبُو هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : من أشْراطِ السَّاعةِ إذا تَطاوَلَ رُعاةُ البَهْمِ فى البُنْيانِ .

315. Narrated Ibn 'Umar ؓ : During the life-time of the Prophet ﷺ I built a house with my own hands so that it might protect me from the rain and shade me from the sun; and none of Allah's creatures assisted me in building it.

٣١٥ ـ حدَّثَنا أبُو نُعَيمٍ : حدَّثَنا إسحاقُ هُوَ ابنُ سَعيد ، عَنْ سَعيد ، عَنِ ابنِ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ : رَأيْتُنِى مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بَنَيْتُ بِيَدى بَيْتا يُكِنُّنِى مِنَ المَطَرِ ،

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(1) The expiation for swearing by other than Allah heedlessly, is to say: 'La ilaha illa-l-lah'; and the expiation for inviting somebody to gamble even if jokingly, is to give something in charity.

وَ يُظِلُّنِي مِنَ الشَّمْسِ ، مَا أَعَانَنِي عَلَيْهِ أَحَدٌ مِنْ خَلْقِ اللهِ .

316. Narrated ʿAlī bin ʿAbdullāh from Sufyān from ʿAmr: Ibn ʿUmar said, "By Allāh, I have not put a brick over a brick (i.e., constructed a building) or planted any date-palm tree since the death of the Prophet ﷺ." Sufyān said, "I told this narration to one of his (Ibn ʿUmar's) relatives, and he said, 'By Allāh, he did build (something).'" Sufyān added, "I said, 'He must have said (the above narration) before he built.'"

٣١٦ـ حَدَّثَنَا عَلِيُّ بنُ عَبْدِ اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرٌو : قَالَ ابنُ عُمَرَ : وَاللهِ مَا وَضَعْتُ لَبِنَةً عَلَى لَبِنَةٍ ، وَلَا غَرَسْتُ نَخْلَةً مُنْذُ قُبِضَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ. قَالَ سُفْيَانُ : فَذَكَرْتُهُ لِبَعْضِ أَهْلِهِ قَالَ : وَاللهِ لَقَدْ بَنَى ، قَالَ سُفْيَانُ قُلْتُ : فَلَعَلَّهُ قَالَ قَبْلَ أَنْ يَبْنِيَ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXV. THE BOOK OF INVOCATIONS:

كتاب الدعوات

And the Statement of Allāh ﷻ :

> And your Lord said, ' Invoke Me,
> And I will respond to your (invocation).
> Verily those who scorn
> My worship they
> Will surely enter Hell in humiliation ! . ' (40:60)

وَقَوْلِ اللهِ تَعَالَى - ادْعُونِى أَسْتَجِبْ لَكُمْ - الآيَةَ

(1) CHAPTER. For every prophet there is one (special) invocation which is surely fulfilled by Allāh.

بَابٌ لِكُلِّ نَبِىٍّ دَعْوَةٌ مُسْتَجَابَةٌ.

317. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ said, " For every prophet there is one (special) invocation with which he appeals (to Allāh) , and I want to keep such an invocation for interceding for my followers in the Hereafter. " And Anas said that the Prophet ﷺ said, " Every prophet asked for a favour," (or said), " For every prophet there was an invocation with which he appealed to Allāh, and his invocation was accepted (in his lifetime) , but I kept my invocation to intercede for my followers on the Day of

٣١٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِى مَالِكٌ، عَنْ أَبِى الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِى هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: لِكُلِّ نَبِىٍّ دَعْوَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِىءَ دَعْوَتِى شَفَاعَةً لِأُمَّتِى فِى الآخِرَةِ. وَقَالَ مُعْتَمِرٌ: سَمِعْتُ أَبِى، عَنْ أَنَسٍ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لِكُلِّ نَبِىٍّ سَأَلَ سُؤْلاً، أَوْ قَالَ لِكُلِّ نَبِىٍّ دَعْوَةٌ قَدْ دَعَا بِهَا فَاسْتُجِيبَ، فَجَعَلْتُ

Resurrection."

دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ.

(2) CHAPTER. The best way of asking Allāh's forgiveness.

And the Statement of Allāh تعالى :

'Ask forgiveness from your Lord,
Verily! He is Oft-forgiving.........'
(71:10)

(And also the Statement of Allāh تعالى):

"'And those who, when they do
something evil
Or wrong themselves, remember
Allāh and ask for forgiveness.....,
(3:135)

بَابُ أَفْضَلِ الاسْتِغْفَارِ، وَقَوْلِهِ تَعَالَى - وَاسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - الآيَةَ - وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ - الآيَةَ

318. Narrated Shaddād bin 'Aus رضي الله عنه : The Prophet ﷺ said, "The most superior appeal for Allāh's forgiveness is: 'Allahumma anta Rabbi la ilāha illa anta. Anta Khalaqtanī wa ana abduka, wa ana ala ahdika wa wa dika mastata tu. A udhu bikā min sharri ma sanā'tu, abu'u lakā bini'matika alaiya, wa abu u laka bidhanbi faghfirlī innahu la yaghfiru adhdhunūba illa anta.' "(1) The Prophet ﷺ added, "If somebody recites it

٣١٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ: حَدَّثَنِي بُشَيْرُ ابْنُ كَعْبٍ الْعَدَوِيُّ قَالَ: حَدَّثَنِي شَدَّادُ ابْنُ أَوْسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ: سَيِّدُ الاسْتِغْفَارِ أَنْ يَقُولَ اللَّهُمَّ أَنْتَ رَبِّي لا إِلَهَ إِلاَّ أَنْتَ، أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ،

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(1) O Allāh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my

See Foot Note Contd. Page No. 213

during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise."

أعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ؛ أبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ؛ وَأبُوءُ لَكَ بِذَنْبِي فَاغْفِرْ لِي إنَّهُ لا يَغْفِرُ الذُّنُوبَ إلاَّ أنْتَ. قَالَ: وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أنْ يُمْسِيَ؛ فَهُوَ مِنْ أهْلِ الجَنَّةِ؛ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا؛ فَمَاتَ قَبْلَ أنْ يُصْبِحَ؛ فَهُوَ مِنْ أهْلِ الجَنَّةِ.

(3) CHAPTER. The invocation of the Prophet ﷺ for Allāh's forgiveness by daytime and at night.

باب اسْتِغْفَارِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ في الْيَوْمِ وَاللَّيْلَةِ.

319. Narrated Abū Huraira ؓ: I heard Allāh's Apostle ﷺ saying, "By Allāh! I ask for Allāh's forgiveness and turn to Him in repentance more than seventy times a day."

٣١٩ - حَدَّثَنَا أبُو الْيَمَانِ: أخْبَرَنَا شُعَيْبٌ؛ عَنِ الزُّهْرِيِّ: أخْبَرَنِي أبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلَّمَ يَقُولُ: وَاللهِ إنِّي لأسْتَغْفِرُ اللهَ وَأتُوبُ إلَيْهِ في الْيَوْمِ أكْثَرَ مِنْ سَبْعِينَ مَرَّةً.

covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

(4) CHAPTER. Tauba (turning to Allah in repentance).

Qatāda said, "'Sincere repentance' (66: 8) means true and constructive repentance."

320. Narrated Al-Ḥārith bin Suwaid: ʿAbdullāh bin Masʿūd related to us two narrations: One from the Prophet ﷺ and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abū Shihāb (the sub-narrator) moved his hand over his nose in illustration. (Ibn Masʿūd added): Allāh's Apostle ﷺ then said, "Allāh is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allāh wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."

باب التَّوْبَةِ ، وقالَ قَتَادَةُ : تَوْبَةً نَصُوحًا : الصَّادِقَةُ النَّاصِحَةُ .

٣٢٠ ـ حدَّثَنا أحْمَدُ بْنُ يُونُسَ : حدَّثَنَا أبُو شِهَابٍ ، عَنِ الأعْمَشِ ، عَنْ عُمَارَةَ بنِ عُمَيْرٍ عَنِ الحَارِثِ بنِ سُوَيْدٍ : حدَّثَنَا عَبْدُ اللهِ بْنُ مَسْعُودٍ حَدِيثَيْنِ ، أحَدُهُما : عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ والآخَرُ عَنْ نَفْسِهِ ، قالَ : إنَّ المُؤْمِنَ يَرَى ذُنُوبَهُ كَأنَّهُ قاعِدٌ تَحْتَ جَبَلٍ يَخَافُ أنْ يَقَعَ عَلَيْهِ . وإنَّ الفَاجِرَ يَرَى ذُنُوبَهُ كَذُبابٍ مَرَّ عَلَى أنْفِهِ ، فَقَالَ بِهِ هَكَذا . قالَ أبُو شِهابٍ بِيَدِهِ فَوْقَ أنْفِهِ ، ثُمَّ قالَ اللهُ أفْرَحُ بِتَوْبَةِ العَبْدِ مِنْ رَجُلٍ نَزَلَ مَنْزِلاً وبِهِ مَهْلَكَةٌ ومَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وشَرَابُهُ ، فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فاسْتَيْقَظَ وقَدْ ذَهَبَتْ رَاحِلَتُهُ حتَّى اشْتَدَّ عَلَيْهِ الحَرُّ والعَطَشُ أوْ ماشاءَ اللهُ ، قالَ : أرْجِعُ إلى مَكَانِي ، فَرَجَعَ فَنَامَ نَوْمَةً ، ثُمَّ رَفَعَ رَأْسَهُ فإذَا رَاحِلَتُهُ عِنْدَهُ . تَابَعَهُ أبُو عَوَانَةَ ، وجَرِيرٌ عَنِ الأعْمَشِ . وقالَ أبُو أُسَامَةَ : حدَّثنا

الأَعْمَشُ : حَدَّثَنَا عُمَارَةُ : سَمِعْتُ الحَارِثَ بْنَ سُوَيْدٍ ، وَقَالَ شُعْبَةُ وَ أَبُومُسْلِمٍ عَنِ الأَعْمَشِ ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ . وَقَالَ أَبُو مُعَاوِيَةَ . حَدَّثَنَا الأَعْمَشُ ، عَنْ عُمَارَةَ ، عَنِ الأَسْوَدِ ، عَنْ عَبْدِ اللهِ ، وَعَنْ إِبْرَاهِيمَ التَّيْمِيِّ ، عَنِ الحَارِثِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ .

٣٢١ ـ حَدَّثَنِي إِسْحَاقُ : أَخْبَرَنَا حَبَّانُ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ح. و حَدَّثَنَا هُدْبَةُ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : اللهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فى أَرْضِ فَلَاةٍ .

321. Narrated Anas bin Mālik رضي الله عنه : Allah's Apostle ﷺ said, "Allāh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert."

باب الضَّجْعِ عَلَى الشِّقِّ الأَيْمَنِ .

(5) CHAPTER. Lying on one's right side.

٣٢٢ ـ حَدَّثَنَا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حَدَّثَنَا هِشَامُ بنُ يُوسُفَ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قالَتْ :

322. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ used to pray eleven Rakʿat in the late part of the night, and when the dawn appeared, he would offer two Rakʿat and then lie on his right side till

the Mu'adhdhin came to inform him (that the morning prayer was due).

كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، فإذَا طَلَعَ الفَجْرُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَجِيءَ المُؤَذِّنُ فَيُؤْذِنَهُ .

(6) CHAPTER. (The superiority of a person) who sleeps with ablution.

باب إذَا باتَ طاهِرًا .

323. Narrated Al-Bara' bin 'Azib ؓ: Allah's Apostle ﷺ said to me, "When you want to go to bed, perform ablution as you do for prayer, then lie down on your right side and say: 'Allahumma aslamtu wajhi ilaika, wa fauwadtu amri ilaika wa alja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta wa binabiyyikal-ladhi arsalta.'(1) If you should die then (after reciting this) you will die on the religion of Islam (i.e., as a Muslim); so let these words be the last

٣٢٣ ـ حدَّثَنَا مُسَدَّدٌ : حدَّثَنَا مُعْتَمِرٌ قالَ : سَمِعْتُ مَنْصُورًا ، عَنْ سَعْدِ بنِ عُبَيْدَةَ : حدَّثَنِي البَرَاءُ بْنُ عازِبٍ رَضِيَ اللهُ عَنْهُما قالَ : قالَ لي رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلاةِ ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ ، وَقُلْ : اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ، وأَلْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لا مَلْجَأَ وَلا مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ ،

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(1) O Allah! I have surrendered my face (i.e., myself) to You, and I am under Your command (i.e., depend upon You in all my affairs) and put my trust in You expecting Your reward and fearing Your punishment. There is no fleeing from You and no refuge but to You. I believe in the Book (i.e., Qur'an) You have revealed and in Your Prophet (Muhammad) You have sent.

you say (before going to bed)." While I was memorizing it, I said, " Wa birasulikal-ladhi arsalta (in Your Apostle whom You have sent)." The Prophet ﷺ said," No, but say : Wa binabiyyikal-ladhi arsalta (in Your Prophet whom You have sent)."

آمَنْتُ بِكِتَابِكَ الَّذِى أَنْزَلْتَ ، وَبِنَبِيِّكَ الَّذِى أَرْسَلْتَ . فَإِنْ مُتَّ مُتَّ عَلَى الفِطْرَةِ ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ . فَقُلْتُ : أَسْتَذْكِرُهُنَّ ، وَبِرَسُولِكَ الَّذِى أَرْسَلْتَ ؟ قَالَ : لا ، وَنَبِيِّكَ الَّذِى أَرْسَلْتَ .

(7) CHAPTER. What to say on going to bed.

بَاب مَا يَقُولُ إِذَا نَامَ .

324. Narrated Hudhaifa : When the Prophet ﷺ went to bed, he would say : " Bismika amutu wa ahya." (1) and when he got up he would say: " Al-hamdu lillahil-ladhi ahyana ba'da ma amatana wa ilaihin-nushur."(2)

٣٢٤ ـ حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَبْدِ المَلِكِ ، عَنْ رِبْعِىِّ ابْنِ حِرَاشٍ ، عَنْ حُذَيْفَةَ قَالَ : كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ : بِاسْمِكَ أَمُوتُ وَأَحْيَا . وَإِذَا قَامَ قَالَ الحَمْدُ لِلهِ الَّذِى أَحْيَانَا بَعْدَ مَا أَمَاتَنَا . وَإِلَيْهِ النُّشُورُ . تُنْشِرُهَا : تُخْرِجُهَا .

325. Narrated Al-Bara' bin 'Azib that the Prophet ﷺ advised a man,

٣٢٥ ـ حَدَّثَنَا سَعْدُ بْنُ الرَّبِيعِ وَمُحَمَّدُ بْنُ عَرْعَرَةَ قَالا : حَدَّثَنَا شُعْبَةُ ،

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(1) With Your name I die and live.

(2) All thanks and Praises be to Allah Who has given us life after causing us to die (i.e., sleep) ; and unto Him is the Resurrection.

saying, "If you intend to lie down (i.e., go to bed), say, 'Allāhumma aslamtu nafsī ilaika wa fauwaḍtu amrī ilaika, wa wajjaḥtu wajhi ilaika wa aljaʼtu ẓahri ilaika, reghbatan wa rahbatan ilaika. La maljaʼa wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiyyikal-ladhi arsalta.' And if you should die then (after reciting this before going to bed) you will die on the religion of Islam."

عَنْ أَبِى إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ: أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم أَمَرَ رَجُلاً ح. وحَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمَدَانِىُّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم أَوْصَى رَجُلاً فَقَالَ: إِذَا ارَدْتَ مَضْجَعَكَ فَقُلِ: اللَّهُمَّ أَسْلَمْتُ نَفْسِى إِلَيْكَ، وَفَوَّضْتُ أَمْرِى إِلَيْكَ، وَوَجَّهْتُ وَجْهِى إِلَيْكَ، وَأَلجَأْتُ ظَهْرِى إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِى أَنْزَلْتَ، وَنَبِيِّكَ الَّذِى أَرْسَلْتَ. فَإِنْ مُتَّ مُتَّ عَلَى الْفِطْرَةِ.

(8) CHAPTER. Putting one's right hand under one's right cheek on sleeping.

باب وَضْعِ الْيَدِ تَحْتَ الْخَدِّ الْيُمْنَى.

326. Narrated Hudhaifa رضي الله عنه : When the Prophet ﷺ went to bed at night, he would put his hand under his cheek and then say: "Allāhumma bismika amūtu wa aḥyā,"(1) and when he got up, he would say, "Al-Ḥamdu lil-lahi al-ladhi aḥyānā baʼda ma amatanā, wa ilaihi an-nushūr."(2)

٣٢٦ ـ حَدَّثَنِى مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ رِبْعِىٍّ، عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّم إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ: اللَّهُمَّ

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(1) (2) See Foot-note on Page No. 217

بِاسْمِكَ أَمُوتُ وَأَحْيَا . وَإِذَا اسْتَيْقَظَ قَالَ : الحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ .

(9) CHAPTER. Sleeping on the right side.

بَاب النَّوْمِ عَلَى الشِّقِّ الأَيْمَنِ .

327. Narrated **Al-Barā'** bin **'Azib** رضي الله عنهما : When **Allāh's** Apostle ﷺ went to bed, he used to sleep on his right side and then say, " Allāhumma aslamtu nafsī ilaika, wa wajjahtu wajhi ilaika, wa fauwaḍtu amrī ilaika. wa alja'tu ẓahrī ilaika, raghbatan wa rahbatan ilaika. La malja a wa la manjā minka illa ilaika. Āmantu bikitābika al-ladhī anzalta wa nabiyyika al-ladhī arsalta!(1) Allāh's Apostle ﷺ said, " Whoever recites these words (before going to bed) and dies the same night, he will die on the Islamic religion (as a Muslim) ."

٣٢٧ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا عَبْدُ الوَاحِدِ بنُ زِيَادٍ : حَدَّثَنَا العَلَاءُ ابنُ المُسَيَّبِ قَالَ : حَدَّثَنِي أَبِي ، عَنِ البَرَاءِ بنِ عَازِبٍ قَالَ : كَانَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَوَى إِلَى فِرَاشِهِ نَامَ عَلَى شِقِّهِ الأَيْمَنِ ثُمَّ قَالَ : اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ ، رَغْبَةً وَرَهْبَةً إِلَيْكَ ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ . وَقَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَالَهُنَّ ثُمَّ مَاتَ تَحْتَ لَيْلَتِهِ مَاتَ عَلَى الفِطْرَةِ .

(10) CHAPTER. The invocation

بَاب الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ .

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(1) See Foot Note of Ḥadīth No. 323. except: I have surrendered myself to You and faced my face to You........... as Ḥadīth Nos. 323 & 325

which may be said by one who wakes up at night.

328. Narrated Ibn 'Abbās رضي الله عنهما : One night I slept at the house of Maimuna. The Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a waterskin, opened the mouth thereof and performed medium ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen Rak'at in all and then lay down and slept till he started blowing out his breath as he used to when he slept. In the meantime Bilal informed the Prophet ﷺ of the approaching time for the (Fajr) prayer, and the Prophet ﷺ offered the Fajr (Morning) prayer without performing new ablution. He used to say in his invocation, Allāhumma ij'al fī qalbī nūran wa fī baṣarī nūran, wa fī sam'ī nūran, wa 'an yamīnī nūran, wa 'an yasārī nūran, wa fawqī nūran, wa taḥtī nūran, wa amāmī nūran, wa

٣٢٨ ـ حدَّثنا علىُّ بنُ عبدِ اللهِ : حدَّثنا ابنُ مهدىّ ، عنْ سفيانَ ، عنْ سلمةَ عنْ كُريبٍ ، عنِ ابنِ عبّاسٍ رضىَ اللهُ عنهما قالَ : بِتُّ عندَ ميمونةَ فقامَ النبىُّ صلى اللهُ عليه وسلّم فأتى حاجتَهُ فغسلَ وجهَهُ ويديهِ ثمَّ قامَ فأتى القربةَ فأطلقَ شِناقَها ثمَّ توضّأَ وُضوءًا بينَ وُضوءينِ لمْ يُكثِرْ ، وقدْ أبلغَ فصلّى . فقمتُ فتمطّيتُ كراهيةَ أنْ يرى أنّى كنتُ أتّقيهِ فتوضّأتُ فقامَ يُصلّى فقمتُ عنْ يسارهِ ، فأخذَ بأُذُنى فأدارنى عنْ يمينهِ ، فتتامّتْ صلاتُهُ ثلاثَ عشرةَ ركعةً ، ثمَّ اضطجعَ فنامَ حتّى نفخَ ، وكانَ إذا نامَ نفخَ . فآذنَهُ بلالٌ بالصّلاةِ فصلّى ولمْ يتوضّأْ وكانَ يقولُ فى دُعائهِ : اللّهمَّ اجعلْ فى قلبى نورًا ، وفى بصرى نورًا ، وفى سمعى نورًا ، وعنْ يمينى نورًا ، وعنْ يسارى نورًا ، وفوقى نورًا ، وتحتى نورًا وأمامى نوراً ، وخلفى نورًا ، واجعلْ لى نورًا . قالَ كُريبٌ : وسبعٌ فى التّابوتِ ، فلقيتُ رجلاً منْ ولدِ العبّاسِ فحدّثنى بهنّ ، فذكرَ : عصبى

khalfī nūran, wajʿal li nūran." (1) Kuraib (a sub-narrator) said, "I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a man from the offspring of Al-ʿAbbās and he narrated those seven things to me, mentioning, '(Let there be light in) my nerves, my flesh, my blood, my hair and my body,' and he also mentioned two other things."(2)

وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشَرِي ، وَذَكَرَ خَصْلَتَيْنِ .

329. Narrated Ibn ʿAbbās رضي الله عنهما : When the Prophet ﷺ got up at night to offer the night prayer, he used to say: "Allāhumma laka-l-ḥamdu; Anta nūr-as-samāwāti walʿarḍi wa man fihinna. Wa laka-l-ḥamdu ; Anta qaiyim as-samawati wal-ardi wa man fihinna. Wa laka-l-ḥamdu ; Anta-l-ḥaqqun, wa waʿdaka ḥaqqun, wa qauluka haqqun, wa liqauka ḥaqqun, wal-jannatu haqqun, wannaru haqqun, was-sa atu haqqun, wan-nabiyyuna huqqun, wa Muḥammadun haqqun· Allāhumma laka aslamtu, wa alaika tawakkaltu, wa bika amantu, wa ilaika anabtu, wa bika Khāṣamtu, wa ilaika ḥākamtu, faghfirlī ma

٣٢٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا سُفْيَانُ قَالَ : سَمِعْتُ سُلَيْمَانَ ابْنَ أَبِي مُسْلِمٍ ، عَنْ طَاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ : كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ : اللَّهُمَّ لكَ الحَمْدُ ، أَنْتَ نُورُ السَّمٰوَاتِ والأَرْضِ وَمَنْ فِيهِنَّ ، ولكَ الحَمْدُ ، أَنْتَ قَيِّمُ السَّمٰوَاتِ والأَرْضِ وَمَنْ فِيهِنَّ . ولكَ الحَمْدُ ، أَنْتَ الحَقُّ ووَعْدُكَ حَقٌّ ، وقَوْلُكَ حَقٌّ ، وَلِقَاؤُكَ حَقٌّ ، والجَنَّةُ حَقٌّ ، والنَّارُ حَقٌّ ، والسَّاعَةُ حَقٌّ والنَّبِيُّونَ حَقٌّ ، ومُحَمَّدٌ حَقٌّ .

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(1) O Allāh ! Let my heart have light, and my sight have light, and my hearing (sense) have light ; and let me have light on my right, and have light on my left, and have light above me, and have light under me, and have light in front of me, and have light behind me; and let me have light.

(2) The brain and the bones.

qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a lantu. Anta al-muqaddimu, wa anta al-mu’akhiru. Lā ilāha il-lā anta (or Lā ilaha ghairuka) " (1)

اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَبِكَ آمَنْتُ ، وَإِلَيْكَ أَنَبْتُ ، وَبِكَ خَاصَمْتُ ، وَإِلَيْكَ حَاكَمْتُ ، فَاغْفِرْ لِى مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ . أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ، لَا إِلٰهَ إِلَّا أَنْتَ ، أَوْ لَا إِلٰهَ غَيْرُكَ .

(11) CHAPTER. Takbīr (Allāhu Akbar) and Tasbih (Subḥān Allāh) said on going to bed.

بَابُ التَّكْبِيرِ وَالتَّسْبِيحِ عِنْدَ الْمَنَامِ .

330. Narrated ʿAlī ؓ : Faṭima ؑ complained about the blisters on her hand because of using a mill-stone. She went to ask the Prophet ﷺ for a servant, but she did not find him

٣٣٠ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنِ الْحَكَمِ ، عَنِ ابْنِ أَبِى لَيْلَى ، عَنْ عَلِىٍّ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلْقَى فِى يَدِهَا مِنَ

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(1) O Allāh ! All Praises are for You ; You are the Light of the heavens and the earth and whatever is in them, and all Praises are for You. You are the One Who looks after the heavens and the earth and whatever is in them, and all Praises are for You ; You are the Truth, and Your Promise is true, and Your sayings are true, and Hell is true, and the Hour is true, and the prophets are true, and Muḥammad (Allāh's Apostle ﷺ) is true. O Allāh ! I surrender myself to You, and I depend on You, and I believe in You, and I turn in repentance to You, and in Your Cause I fight, and with Your orders I rule, so please forgive my past and my future sins and whatever I have done in secret, and whatever I have done in public. You are the One Who makes the things go before and you are the One Who delays them. None has the right to be worshipped but You (or : None has the right to be worshipped other than You).

(at home) and had to inform ʿĀisha of her need. When he came, ʿĀisha informed him about it. The Prophet ﷺ came to us when we had gone to our beds. When I was going to get up, he said, " Stay in your places," and sat between us, till I felt the coolness of his feet on my chest. The Prophet ﷺ then said, " Shall I not tell you of a thing which is better for you than a servant ? When you (both) go to your beds, say 'Allāhu Akbar' thirty-four times, and ' Subḥān Allāh ' thirty-three times, ' Alḥamdu lillah ' thirty-three times, for that is better for you than a servant." [Ibn Sīrīn said, " 'Subḥān Allāh' (is to be said for) thirty-four times."]

الرَّحَى فأتتِ النَّبِيَّ صلى اللهُ عليه وسلَّم تَسْأَلُهُ خادِمًا فلَمْ تَجِدْهُ فذَكَرَتْ ذلك لعائشةَ، فلمَّا جاءَ أخْبَرَتْهُ، قالَ: فجاءَنا وقَدْ أخَذْنا مَضاجِعنا، فذَهَبْتُ أقومُ، فقالَ: مَكانَكِ، فجَلَسَ بيْنَنا حتَّى وجَدْتُ بَرْدَ قَدَمَيْهِ على صَدْرِي، فقالَ: ألا أدُلُّكُما على ما هُوَ خَيْرٌ لكُما مِنْ خادِمٍ؟ إذا أوَيْتُما إلى فِراشِكُما، أوْ أخَذْتُما مَضاجِعَكُما. فكَبِّرا أرْبَعًا وثَلاثينَ، وسَبِّحا ثَلاثًا وثَلاثينَ، واحمدا ثلاثا وثَلاثينَ. فهَذا خَيْرٌ لكُما مِنْ خادِمٍ. وعنْ شُعْبَةَ، عَنْ خالِدٍ عَنِ ابْنِ سِيرينَ قالَ: التَّسْبيحُ أرْبَعٌ وثَلاثونَ.

(12) CHAPTER. Taking refuge with Allāh (from evil), and the recitation (of Qur'ān) before going to bed.

باب التَّعَوُّذِ والقِراءَةِ عِنْدَ النَّوْمِ.

331. Narrated ʿĀisha رضي الله عنها : Whenever Allāh's Apostle ﷺ went to bed, he used to blow on his hands while reciting the Muʿauwidhāt (i. e., Sūrat-al-Falaq and Sūrat-an-Nās, 113 and 114) and then pass his hands over his body.

٣٣١ ـ حدَّثنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثنا اللَّيْثُ: حدَّثني عُقَيْلٌ، عَنِ ابنِ شِهابٍ قالَ: أخْبرَني عُرْوَةُ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها: أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ كانَ إذا أخَذَ مَضْجَعَهُ نَفَثَ في يَدِهِ وقَرَأَ بالمُعَوِّذاتِ ومَسَحَ

بِهِمَا جَسَدَهُ .

(13) CHAPTER :—

بَاب :ـ

332. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "When anyone of you go to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him, and then he should say: 'Bismika Rabbi waḍaʿtu Janbī wa bika arfaʿuhu. In amsaktā nafsī farḥamhā wa in arsaltahā faḥfaẓhā bima taḥfaẓu bihi ibādakaṣ-ṣalihīn."(1)

٣٣٢ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ ، ثُمَّ يَقُولُ : بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي ، وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا ، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ . تَابَعَهُ أَبُو ضَمْرَةَ ، وَإِسْمَاعِيلُ ابْنُ زَكَرِيَّا ، عَنْ عُبَيْدِ اللهِ . وَقَالَ يَحْيَى بْنُ سَعِيدٍ ، وَبِشْرٌ ، عَنْ عُبَيْدِ اللهِ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . وَرَوَاهُ مَالِكٌ وَابْنُ عَجْلَانَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ .

(14) CHAPTER. Invocation in the middle of the night.

بَاب الدُّعَاءِ نِصْفَ اللَّيْلِ .

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(1) O my Lord! In Your Name I put my side over this bed and with Your Name I will lift it up therefrom. If You take my soul, bestow mercy on it, and if You release it, protect it as You protect Your righteous slaves.

333. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ said, "When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, 'Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks me for something that I may give (it to) him; Is there anyone who asks My forgiveness that I may forgive him?'"

٣٣٣ ـ حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حَدَّثَنَا مالِكٌ ، عَنْ ابْنِ شِهابٍ ، عَنْ أَبِي عَبْدِ اللهِ الأَغَرِّ وَ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : يَتَنَزَّلُ رَبُّنا تَبارَكَ و تَعالى كُلَّ لَيْلَةٍ إِلى سَماءِ الدُّنْيا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ فَيَقُولُ : مَنْ يَدْعُونِي فَأَسْتَجِيبُ لَهُ ، مَنْ يَسْأَلُنِي فَأُعْطِيهِ ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرُ لَهُ .

(15) CHAPTER. What to say when going to the lavatory.

بابُ الدُّعاءِ عِنْدَ الخَلاءِ .

334. Narrated Anas bin Mālik ؓ : Whenever the Prophet ﷺ went to the lavatory, he used to say: "Allahumma Innī a'ūdhu bikā mina-l-khubthi wal khabā'ith.'"(1)

٣٣٤ ـ حَدَّثَنا مُحَمَّدُ بنُ عَرْعَرَةَ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ العَزِيزِ بْنِ صُهَيْبٍ ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إِذا دَخَلَ الخَلاءَ قالَ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الخُبُثِ والخَبائِثِ .

(16) CHAPTER. What to say when one gets up in the morning.

بابُ ما يَقُولُ إِذا أَصْبَحَ .

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(1) O Allāh! I seek refuge with You from the bad and evil things.

335. Narrated Shaddād bin ʿAus: The Prophet ﷺ said, "The chief (most superior) invocation for asking Allāh's forgiveness is: 'Allāhumma anta Rabbī lā ilāha illa anta. Khalaqtanī wa anā ʿabduka, wa anā ʿalā ʿahdika wa Waʿdika mastaṭaʿtu abūʾu laka bi niʿmatika wa abūʾu laka bidhanbī; faghfirlī faʾinnahu lā yaghfiru-dh-dhunūba illa anta. Aʿūdhu bika min sharrī ma ṣanaʿtu.'(1) If somebody recites this invocation during the night, and if he should die then, he will go to Paradise (or he will be from the people of Paradise). And if he recites it in the morning, and if he should die on the same day, he will have the same fate."

٣٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: سَيِّدُ الاسْتِغْفَارِ: اللَّهُمَّ أَنْتَ رَبِّي، لا إِلَهَ إِلاَّ أَنْتَ، خَلَقْتَنِي و أنا عَبْدُكَ، و أنا عَلَى عَهْدِكَ ووَعْدِكَ ما اسْتَطَعْتُ. أبوءُ لكَ بِنِعْمَتِكَ، و أبوءُ لكَ بِذَنْبِي فاغْفِرْ لي، فإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. أعوذُ بِكَ مِنْ شَرِّ ما صَنَعْتُ. إذا قالَ حِينَ يُمْسِي فَماتَ دَخَلَ الجَنَّةَ أَوْ كانَ مِنْ أَهْلِ الجَنَّةِ، و إذا قالَ حِينَ يُصْبِحُ فَماتَ مِنْ يَوْمِهِ مِثْلَهُ.

336. Narrated Hudhaifa: Whenever the Prophet ﷺ intended to go to bed, he would recite: "Bismika Allāhumma amūtu wa aḥyā (With Your name, O Allāh, I die and I live)." And when

٣٣٦ - حَدَّثَنَا أبو نُعَيْمٍ: حَدَّثَنَا سُفْيانُ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ خِراشٍ، عَنْ حُذَيْفَةَ قالَ: كانَ النَّبِيُّ صلى اللهُ عايهِ وسلَّمَ إذا

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(1) O Allāh! You are my Lord. None has the right to be worshipped but You. You created me, and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I acknowledge before You, all the blessings You have bestowed upon me, and confess to You all my sins, so please forgive them, as no-one can forgive sins except You. And I seek refuge in You from all the evil I have done.

he woke up from his sleep, he would say: "Al-ḥamdu lil-lāhil-ladhī aḥyānā ba'da mā amātanā; wa ilaihī an-nushūr (All the Praises are for Allāh Who has made us alive after He made us die (sleep), and unto Him will Resurrection be)."

أرادَ أنْ يَنامَ قالَ: بِاسْمِكَ اللّهُمَّ أموتُ وَأحْيا. وإذا اسْتَيْقَظَ مِنْ مَنامِهِ قالَ: الحَمْدُ للهِ الّذى أحْيانا بَعْدَ ما أماتَنا وإلَيْهِ النُّشورُ.

337. Narrated Abū Dhar: Whenever the Prophet ﷺ lay on his bed, he used to say: "Allāhumma bismika amūtu wa aḥyā," and when he woke up he would say: "Al-ḥamdu lil-lāhil-ladhī aḥyānā ba'da mā amātanā, wa ilaihī an-nushūr."(1)

٣٣٧ - حدَّثَنا عَبْدانُ، عَنْ أبى حَمْزَةَ، عَنْ مَنْصورٍ، عَنْ رِبْعِيِّ بْنِ حِراشٍ، عَنْ خَرَشَةَ بْنِ الحُرِّ، عَنْ أبى ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إذا أخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قالَ: اللّهُمَّ بِاسْمِكَ أموتُ وأحْيا، فإذا اسْتَيْقَظَ قالَ: الحَمْدُ للهِ الّذى أحْيانا بَعْدَ ما أماتَنا وإلَيْهِ النُّشورُ.

(17) CHAPTER. Invocation during the prayer.

بابُ الدُّعاءِ فى الصَّلاةِ.

338. Narrated 'Abdullāh bin 'Amr رضي الله عنهما: Abū Bakr As-Ṣiddiq رضي الله عنه said to the Prophet ﷺ, "Teach me an invocation with which I may invoke (Allāh

٣٣٨ - حدَّثَنا عَبْدُ اللهِ بنُ يُوسُفَ: حدَّثَنا اللَّيْثُ: حدَّثَنى يَزيدُ، عَنْ أبى الخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عن أبى بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ:

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(1) See Ḥadith 336.

in my prayer." The Prophet ﷺ said, "Say: Allāhumma innī ẕalamtu nafsī ẕulman kat͟hīran wala yag͟hfirud͟h-d͟hunūba illa anta. Fag͟hfirlī mag͟hfiratan min 'Indika war-ḥamnī, innaka antal-g͟hafūrur-raḥīm." (1)

أَنَّهُ قَالَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : عَلِّمْنِى دُعَاءً أَدْعُو بِهِ فِى صَلاتِى ، قَالَ : قُلِ اللَّهُمَّ إِنِّى ظَلَمْتُ نَفْسِى ظُلْمًا كَثِيرًا وَلا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ ، فَاغْفِرْ لِى مَغْفِرَةً مِنْ عِنْدِكَ ، وَارْحَمْنِى إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. وَقَالَ عَمْرٌو ، عَنْ يَزِيدَ ، عَنْ أَبِى الْخَيْرِ : أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو: قَالَ أَبُو بَكْرٍ رَضِىَ اللهُ عَنْهُ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

339. Narrated 'Aisha رضي الله عنها : The Verse :

> 'Neither say your prayer aloud, nor say it in a low tone,' (17:110)

was revealed as regards invocation.

٣٣٩ ـ حَدَّثَنَا عَلِىٌّ : حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ : حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ـ وَلا تَجْهَرْ بِصَلاتِكَ وَلا تُخَافِتْ بِهَا ـ أُنْزِلَتْ فِى الدُّعَاءِ .

340. Narrated 'Abdullāh رضي الله عنه : We used to say in the prayer: 'As-Salām (i.e., Peace) be on Allāh, As-Salām be on so-and-so.' So oneday the Prophet ﷺ said to us, "Allāh Himself is As-Salām (Peace); when anyone of you sits during his prayer, he

٣٤٠ ـ حَدَّثَنَا عُثْمَانُ بْنُ أَبِى شَيْبَةَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبِى وَائِلٍ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قَالَ : كُنَّا نَقُولُ فِى الصَّلاةِ : السَّلامُ عَلَى اللهِ ، السَّلامُ عَلَى فُلانٍ ، فَقَالَ لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ذَاتَ يَوْمٍ :

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(1) O Allāh! I have done great injustice to myself, and there is nobody who forgives sins except You, so please forgive me with forgiveness from You, and be merciful to me, as You are The oft-forgiving, The Merciful.

should say: 'At-taḥiyyātu-lillāhi,' up to 'As-Ṣaliḥin,' (All the compliments are for Allah............righteous people) for when he recites this then he says his Salām to all the righteous people present in the heavens and on the earth. Then he should say, 'I testify that none has the right to be worshipped except Allah, and that Muḥammad is His slave and Apostle.' and then he can select whatever he likes to celebrate (Allah's) Praises."

إنَّ اللهَ هُوَ السَّلامُ ، فإذا قَعَدَ أحَدُكُمْ فى الصَّلاةِ فَلْيَقُلْ : التَّحِيَّاتُ لِلهِ إلى قَوْلِهِ الصَّالحِينَ ، فإذا قالها أصابَ كُلَّ عَبْدٍ للهِ فى السَّماءِ والأرْضِ صالِحٍ ، أشْهَدُ أنْ لا إلَهَ إلاَّ اللهُ و أشْهَدُ أنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، ثُمَّ يَتَخَيَّرُ مِنَ الثَّناءِ ما شاءَ.

(18) CHAPTER. The invocation after the prayer.

باب الدُّعاءِ بَعْدَ الصَّلاةِ .

341. Narrated Abū Huraira ﵁ : The people said, "O Allah's Apostle! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supercede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same

٣٤١ ـ حدَّثَنِى إسحَاقُ : أخبرَنا يَزِيدُ : أخبرَنا وَرْقاءُ ، عَنْ سُمَىٍّ ، عَنْ أبى صَالِحٍ ، عَنْ أبى هُرَيْرَةَ قالوا : يـا رَسُولَ اللهِ ، ذَهَبَ أهْلُ الدُّثورِ بِالدَّرَجاتِ والنَّعيمِ المُقيمِ ، قالَ : كَيْفَ ذَاكَ ؟ قالَ : صَلُّوا كَما صَلَّيْنا ، وجاهَدوا كَما جاهَدْنا ، و أنْفَقوا مِنْ فُضولِ أمْوالهِمْ و لَيْسَتْ لَنا أمْوالٌ ، قالَ : أفَلا أخبِرُكُمْ بِأمْرٍ تُدْرِكونَ مَنْ كانَ قَبْلَكُمْ ، وَتَسْبِقونَ مَنْ جاءَ بَعْدَكُمْ ، وَلا يَأتى أحَدٌ بِمِثْلِ ما جِئْتُم بِهِ إلاَّ مَنْ جاءَ بِمِثْلِهِ ؟ تُسَبِّحونَ فى دُبُرِ كُلِّ صَلاةٍ عَشْرًا ، و تَحْمَدونَ عَشْرًا ، و

(deed as you do). That deed is to recite 'Subḥān Allāh' ten times, and 'Al-Ḥamdulillāh' ten times, and 'Allāhu-Akbar' ten times after every prayer."

تُكَبِّرُونَ عَشْرًا . تابَعَهُ عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ سُمَىٍّ . وَرَوَاهُ ابنُ عَجْلانَ، عَنْ سُمَىٍّ وَرَجاءِ بنِ حَيْوَةَ . وَرَوَاهُ جَرِيرٌ، عَنْ عَبْدِ العَزِيزِ بنِ رَفِيعٍ، عَنْ أبى صَالِحٍ ، عَنْ أبى الدَّرْداءِ . وَرَوَاهُ سُهَيْلٌ ، عَنْ أبِيهِ ، عَنْ أبى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ .

342. Narrated Warrād, the freed slave of Al-Mughīra bin Shuʿba: Al-Mughīra wrote to Muʿāwiya bin Abū Sufyān that Allah's Apostle ﷺ used to say at the end of every prayer after the Taslīm, "Lā ilāha illa-l-lāhu wahdahu lā sharīka lahu; lahu-l-mulk wa lahu-l-ḥamd, wahuwa ʿalā kulli shai'in qadīr. Allāhumma lā māniʿa limā aʿtaita, wa lā muʿta limā manaʿta, wa lā yanfaʿu dhal-jaddu minkal-jadd. (1)

٣٤٢ ـ حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنِ المُسَيَّبِ بْنِ رافِعٍ ، عَنْ وَرَّادٍ مَوْلى المُغِيرَةِ بنِ شُعْبَةَ قالَ : كَتَبَ المُغِيرَةُ إلى مُعاوِيَةَ بنِ أبى سُفْيانَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كَانَ يَقُولُ فى دُبُرِ كُلِّ صَلاةٍ إذا سَلَّمَ : لا إلَهَ إلاَّ اللهُ وَحْدَهُ ، لا شَرِيكَ لَهُ ، لَهُ المُلْكُ ، وَلَهُ الحَمْدُ ، وَهُوَ عَلى كُلِّ شَىْءٍ قَدِيرٌ . اللَّهُمَّ لا مانِعَ لِما أعْطَيْتَ ، وَلا مُعْطى لِما مَنَعْتَ ، وَلا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ . و قالَ شُعْبَةُ ، عَنْ مَنْصُورٍ قالَ : سَمِعْتُ المُسَيَّبَ .

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(1) None has the right to be worshipped but Allāh, the One Who has no partner. All the Kingdom is for Him, and all the Praises are for Him, and He is Omnipotent. O Allāh! There is no-one who can withhold what You give, and there is no-one who can give what You withhold, and no lucky person can gain anything good or avoid bad through his luck, against Your Will and Dicisions.

(19) CHAPTER. The Statement of Allah تبارك و تعالى :—

> 'And invoke for them. Verily! your invocation is a source of Security for them.' (9 : 103)

And whoever prefers his brother (Muslim) to himself in his invocation.

Abū Mūsā said: The Prophet ﷺ said, "O Allāh! Forgive 'Ubaid Abū 'Amir. O Allāh! Forgive 'Abdullāh bin Qais his sins."

باب قَوْلِ اللهِ تَبَارَكَ وَتَعَالَى - وَصَلِّ عَلَيْهِمْ - وَمَنْ خَصَّ أَخَاهُ بِالدُّعَاءِ دُونَ نَفْسِهِ وَقَالَ أَبُو مُوسَى : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : اللَّهُمَّ اغْفِرْ لِعُبَيْدٍ أَبِي عَامِرٍ ، اللهُمَّ اغْفِرْ لِعَبْدِ اللهِ ابْنِ قَيْسٍ ذَنْبَهُ .

343. Narrated Salama bin Al-Akwa': We went out with the Prophet ﷺ to Khaibar. A man among the people said, "O 'Amir! Will you please recite to us some of your poetic verses?" So 'Amir got down and started chanting among them, saying, "By Allāh! Had it not been for Allāh, we would not have been guided." 'Amir also said other poetic verses which I do not remember. Allāh's Apostle ﷺ said, "Who is this (camel) driver?" The people said, "He is 'Amir bin Al-Akwa'." He said, "May Allāh bestow His Mercy on him." A man from the people said, "O Allāh's Apostle! Would that you let us enjoy his company

٣٤٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ مَوْلَى سَلَمَةَ : حَدَّثَنَا سَلَمَةُ بْنُ الأَكْوَعِ قَالَ : خَرَجْنَا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم إلى خَيْبَرَ فَقَالَ رَجُلٌ مِنَ القَوْمِ : أَيَا عَامِرُ لَوْ أَسْمَعْتَنَا مِنْ هُنَيْهَاتِكَ . فَنَزَلَ يَحْدُو بِهِمْ يُذَكِّرُ * تَاللهِ لَوْلا اللهُ مَا اهْتَدَيْنَا ، وَذَكَرَ شِعْرًا غَيْرَ هَذَا ، وَلَكِنِّي لَمْ أَحْفَظْهُ . قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : مَنْ هَذَا السَّائِقُ ؟ قَالُوا : عَامِرُ بْنُ الأَكْوَعِ ، قَالَ : يَرْحَمُهُ اللهُ ، فَقَالَ رَجُلٌ مِنَ القَوْمِ : يَا رَسُولَ

longer."(1) When the people (Muslims) lined up, the battle started, and ʿAmir was struck with his own sword (by chance) by himself, and died. In the evening, the people made a large number of fires (for cooking meals)." Allah's Apostle ﷺ said, " What is this fire. What are you making the fire for ? " They said, " For cooking the meat of donkeys." He said, " Throw away what is in the pots and break the pots ! " A man said, " O Allah's Prophet ! May we throw away what is in them and wash them ? " He said, " Never mind, you may do so."

اللهِ ، لَوْلا مَتَّعْتَنا بِهِ ، فَلَمَّا صافَّ القَوْمَ قاتَلُوهُمْ ، فَأُصِيبَ عامِرٌ بِقائِمَةِ سَيْفِ نَفْسِهِ فَماتَ . فَلَمَّا أَمْسَوْا أَوْقَدُوا نارًا كَثِيرَةً ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : ما هَذِهِ النَّارُ ؟ عَلَى أَىِّ شَىْءٍ تُوقِدُونَ ؟ قالُوا : عَلَى حُمُرٍ إِنْسِيَّةٍ ، فَقالَ : أَهْرِيقُوا ما فِيها وَاكْسِرُوها . قالَ رَجُلٌ : يا نَبِىَّ اللهِ ، أَلا نُهْرِيقُ ما فِيها وَنَغْسِلُها ؟ قالَ : أَوْ ذاكَ .

344. Narrated Ibn Abī Aufā رضي الله عنهما : Whenever a man brought his Zakāt to the Prophet ﷺ , the Prophet ﷺ would say, " O Allāh ! Bestow Your Blessing upon the family of so-and-so." When my father came to him, he said, " O Allāh ! Bestow Your Blessings upon the family of Abī Aufā."

٣٤٤ ـ حَدَّثَنا مُسْلِمٌ قالَ : حَدَّثَنا شُعْبَةُ ، عَنْ عَمْرٍو قالَ : سَمِعْتُ ابْنَ أَبِى أَوْفَى رَضِىَ اللهُ عَنْهُما قالَ : كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ إذا أَتاهُ رَجُلٌ بِصَدَقَتِهِ قالَ : اللَّهُمَّ صَلِّ عَلَى آلِ فُلانٍ ، فَأَتاهُ أَبِى فَقالَ : اللَّهُمَّ صَلِّ عَلَى آلِ أَبِى أَوْفَى .

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(1) If the Prophet ﷺ made such an invocation for somebody, it was an indication that that person would be martyred. i.e. (May Allāh bestow His Mercy on him).

345. Narrated Jarīr: Allah's Apostle ﷺ said to me, "Will you relieve me from Dhi-al-Khalasa?" Dhi-al-Khalasa was an idol which the people used to worship and it was called Al-Ka'ba al-Yamāniyya. I said, "O Allah's Apostle! I am a man who can't sit firm on horses." So he stroke my chest (with his hand) and said, "O Allāh! Make him firm and make him a guiding and well-guided man." So I went out with fifty (men) from my tribe of Aḥmas. (The sub-narrator, Sufyān, quoting Jarīr, perhaps said, "I went out with a group of men from my nation.") and came to Dhi-al-Khalasa and burnt it, and then came to the Prophet ﷺ and said, "O Allāh's Apostle! I have not come to you till I left it like a camel with a skin disease." The Prophet ﷺ then invoked good upon Aḥmas and their cavalry (fighters).

٣٤٥ ـ حدَّثنا عَلِىُّ بنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ ، عنْ إسْماعيلَ ، عنْ قَيْسٍ قال : سَمِعْتُ جَرِيرًا قالَ : قالَ لِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : ألا تُرِيحُنِى مِنْ ذِى الخَلَصَةِ ؟ وَهُوَ نُصُبٌ كانُوا يَعْبُدُونَهُ يُسَمَّى الكَعْبَةَ اليَمانِيَةَ ، قُلْتُ : يا رَسُولَ اللهِ ، إنِّى رَجُلٌ لا أثْبُتُ عَلَى الخَيْلِ ، فَصَكَّ فِى صَدْرِى ، وَقالَ : اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هادِيًا مَهْدِيًّا . قالَ : فَخَرَجْتُ فِى خَمسينَ مِنْ أحْمَسَ مِنْ قَوْمِى وَرُبما قالَ سُفْيانُ : فانْطَلَقْتُ فِى عُصْبَةٍ مِنْ قَوْمِى ، فَأتَيْتُها فَأحْرَقْتُها ، ثُمَّ أتَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ : يا رَسُولَ اللهِ ، وَاللهِ ما أتَيْتُكَ حَتَّى تَرَكْتُها مِثْلَ الجَمَلِ الأجْرَبِ ، فَدَعا لأحْمَسَ وَخَيْلِها .

346. Narrated Anas ؓ: Um Sulaim said to the Prophet ﷺ, "Anas is your servant." The Prophet ﷺ said, "O Allāh! Increase his wealth and offspring, and bless (for him) whatever you give him."

٣٤٦ ـ حدَّثنا سَعِيدُ بْنُ الرَّبِيعِ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ قالَ : سَمِعْتُ أنَسًا قالَ : قالَتْ أمُّ سُلَيْمٍ لِلنَّبِى صلى اللهُ عليهِ وسلَّمَ : أنَسٌ خادِمُكَ ، قالَ : اللَّهُمَّ أكْثِرْ مالَهُ وَوَلَدَهُ ، وَبارِكْ لَهُ فِيما أعْطَيْتَهُ .

347. Narrated 'Āisha ؓ: The

٣٤٧ ـ حدَّثَنِى عُثْمانُ بْنُ أبِى شَيْبَةَ :

Prophet ﷺ heard a man reciting (the Qur'ān) in the mosque. He said, "May Allāh bestow His Mercy on him, as he made me remember such-and-such Verse which I had forgotten in such-and-such Sūra."

حَدَّثَنَا عَبْدَةُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : سَمِعَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ رَجُلاً يَقْرَأُ فى الْمَسْجِدِ فَقَالَ : رَحِمَهُ اللهُ ، لَقَدْ أَذْكَرَنِى كَذَا وَكَذَا آيَةً أَسْقَطْتُهَا فى سُورَةِ كَذَا وَكَذَا .

348. Narrated ʿAbdullāh: The Prophet ﷺ divided something (among the Muslims) and distributed the shares (of the booty). A man said, "This division has not been made to please Allāh." When I informed the Prophet ﷺ about it, he became so furious that I noticed the signs of anger on his face, and he then said, "May Allāh bestow His Mercy on Moses, for he was hurt with more than this, yet he remained patient."

٣٤٨ ـ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ : أَخْبَرَنِى سُلَيْمَانُ ، عَنْ أَبِى وَائِلٍ ، عَنْ عَبْدِ اللهِ قَالَ : قَسَمَ النَّبِيُّ صلى اللهُ عليه وسلَّم قَسْمًا فَقَالَ رَجُلٌ : إِنَّ هَذِهِ لَقِسْمَةٌ مَا أُرِيدَ بِهَا وَجْهُ اللهِ ، فَأَخْبَرْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم فَغَضِبَ حَتَّى رَأَيْتُ الْغَضَبَ فى وَجْهِهِ قَالَ : يَرْحَمُ اللهُ مُوسَى لَقَدْ أُوذِيَ بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ .

(20) CHAPTER. What rhymed prose is disapproved of in invocations.

باب مَا يُكْرَهُ مِنَ السَّجْعِ فى الدُّعَاءِ .

349. Narrated ʿIkrima: Ibn ʿAbbās said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this

٣٤٩ ـ حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ ابْنِ السَّكَنِ : حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَبُو حَبِيبٍ : حَدَّثَنَا هَارُونُ الْمُقْرِئُ : حَدَّثَنَا الزُّبَيْرُ بْنُ الْخِرِّيتِ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : حَدِّثِ النَّاسَ كُلَّ جُمُعَةٍ

Qur'ān. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allāh's Apostle ﷺ and his companions always avoided it."

مَرَّةً ، فَإِنْ أَبَيْتَ فَمَرَّتَيْنِ ، فَإِنْ أَكْثَرْتَ فَثَلاثَ مَرَّاتٍ . وَلا تُمِلَّ النَّاسَ هَذَا القُرْآنَ فَلا أُلْفِيَنَّكَ تَأْتِى القَوْمَ وَهُمْ فِى حَدِيثٍ مِنْ حَدِيثِهِمْ فَتَقُصُّ عَلَيْهِمْ فَتَقْطَعُ عَلَيْهِمْ حَدِيثَهُمْ فَتُمِلُّهُمْ ، وَلَكِنْ أَنْصِتْ فَإِذَا أَمَرُوكَ فَحَدِّثْهُمْ وَهُمْ يَشْتَهُونَهُ . وانظُرِ السَّجْعَ مِنَ الدُّعاءِ فاجتَنِبْهُ ، فإنى عَهِدْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم وأصحابَهُ لا يَفعَلُونَ إلا ذلكَ الاجتِنابَ .

(21) CHAPTER. One should appeal to Allāh with determination, for nobody can force Him against His Will.

باب لِيَعْزِمِ المَسْأَلَةَ فَإِنَّهُ لا مُكْرِهَ لَهُ .

350. Narrated Anas ؓ : Allāh's Apostle ﷺ said, "When anyone of you appeal to Allāh for something, he should ask with determination and should not say: 'O Allāh, if You wish, give me,' for nobody can force Allāh to do something against His Will."

٣٥٠ ـ حَدَّثَنا مُسَدَّدٌ : حَدَّثَنا إِسْمَاعِيلُ : أَخْبَرَنَا عَبْدُ العَزِيزِ ، عَنْ أَنَسٍ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : إذا دَعَا أَحَدُكُمْ فَلْيَعْزِمِ المَسْأَلَةَ وَلا يَقُولَنَّ اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِى ، فإنَّهُ لا مُسْتَكْرِهَ لهُ .

351. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "None of you should say: 'O Allāh, forgive me if You wish; O Allāh, be merciful to me

٣٥١ ـ حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مالِكٍ ، عَنْ أبى الزِّنادِ ، عَنِ الأعرَجِ ، عَنْ أبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : أَنَّ

if You wish,' but he should always appeal to Allāh with determination, for nobody can force Allāh to do something against His Will."

رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : لا يَقُولَنَّ أَحَدُكُمُ اللَّهُمَّ اغْفِرْ لى إنْ شِئْتَ ، اللَّهُمَّ ارْحَمْنى إنْ شِئْتَ ، لِيَعْزِمِ المَسْأَلَةَ فإنَّهُ لا مُسْتَكْرِهَ لَه .

(22) CHAPTER. One's invocation is fulfilled if one does not get impatient of delay.

بَاب يُسْتَجَابُ للعَبْدِ ما لَمْ يَعْجَلْ .

352. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The invocation of anyone of you is fulfilled (by Allāh) if he does not get so impatient as to say, 'I invoked and my request has not been fulfilled.'"

٣٥٢ ـ حدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: أَخْبَرَنَا مالكٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ أَبى عُبَيْدٍ مَوْلَى بْنِ أَزْهَرَ ، عَنْ أَبى هُرَيْرَةَ أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : يُسْتَجابُ لأَحَدِكُمْ ما لَمْ يَعْجَلْ ، يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لى .

(23) CHAPTER. The raising of the hands on invoking (Allāh).

(A) And Abū Mūsā said, "The Prophet ﷺ invoked (Allāh) and raised his hands (so high that) I saw the whiteness of his armpits."

(B) And Ibn 'Umar said, "The Prophet ﷺ raised his hands and said, 'O Allāh! I am clear on what Khālid has done.'"

بَاب رَفْعِ الأَيْدِى فى الدُّعاءِ ، وقالَ

أَبُو مُوسَى : دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ ثُمَّ رَفَعَ يَدَيْهِ ورَأَيْتُ بَيَاضَ إبْطَيْه . وَقالَ ابْنُ عُمَرَ : رَفَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَدَيْهِ وَقالَ : اللَّهُمَّ إنِّى أَبْرَأُ إلَيْكَ مِمَّا صَنَعَ خالِدٌ ، قالَ أبو عَبْدِ اللهِ : وقالَ الأُوَيْسِىُّ : حدَّثَنى مُحَمَّدُ ابْنُ جَعْفَرٍ ، عَنْ يَحْيَى بن سَعِيدٍ ، وشَرِيكٍ سَمِعا أَنَسًا عَنِ النَّبِىِّ صلى اللهُ

(C) Narrated Anas: The Prophet ﷺ raised his hands till I saw the whiteness of his armpits."

عليهِ وسلَّم: رَفَعَ يَدَيهِ حتّى رأيتُ بَياضَ إبْطَيهِ.

(24) CHAPTER. To invoke Allāh while not facing the Qibla.

باب الدُّعاءِ غيرَ مُستقبِلِ القِبلةِ.

353. Narrated Anas ﵁: While the Prophet ﷺ was delivering a sermon on a Friday, a man stood up and said, "O Allāh's Apostle! Invoke Allāh to favour us with rain." (The Prophet ﷺ invoked Allāh for rain.) So, the sky became overcast and it started raining till one could hardly reach one's home. It kept on raining till the next Friday when the same man or another man got up and said (to the Prophet ﷺ), "Invoke Allāh to withhold the rain from us, for we have been drowned (with heavy rain)." The Prophet ﷺ said, "O Allāh! Let it rain around us and not on us." Then the clouds started dispersing around Medina and rain ceased to fall on the people of Medina.

٣٥٣ - حدَّثنا مُحمَّدُ بنُ مَحْبوبٍ: حدَّثنا أبو عَوانةَ، عَنْ قَتادةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: بَيْنا النَّبيُّ صلى اللهُ عليهِ وسلَّم يَخطُبُ يَومَ الجُمُعةِ فَقامَ رَجُلٌ فَقالَ: يا رَسُولَ اللهِ، ادعُ اللهَ أنْ يَسقِيَنا، فتَغَيَّمَتِ السَّماءُ ومُطِرْنا حتّى ما كادَ الرَّجُلُ يَصِلُ إلى المَنزِلِ فلَمْ نَزَلْ نُمطَرُ إلى الجُمُعةِ المُقبِلةِ. فَقامَ ذلكَ الرَّجُلُ أو غَيرُهُ فَقالَ: ادعُ اللهَ أنْ يَصرِفَهُ عَنّا فَقَدْ غَرِقْنا، فَقالَ: اللهُمَّ حَوالَينا ولا عَلَيْنا. فَجَعَلَ السَّحابُ يَتَقَطَّعُ حَولَ المَدينةِ ولا يُمطِرُ أهلَ المَدينةِ.

(25) CHAPTER. To invoke Allāh while facing the Qibla.

باب الدُّعاءِ مُستَقبِلَ القِبلةِ.

354. Narrated ʻAbdullāh bin Zaid ﵁: Allāh's Apostle ﷺ went out

٣٥٤ - حدَّثنا مُوسَى بنُ إسماعيلَ: حدَّثنا وُهَيبٌ: حدَّثنا عَمرُو بنُ يَحيَى،

to this Muṣala (praying place) to offer the prayer of Istisqā.ʾ He invoked Allāh for rain and then faced the Qibla and turned his Ridāʾ (upper garment) inside out.

عَنْ عَبَّادِ بْنِ تَمِيمٍ ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ : خَرَجَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ إلى هَذا المُصَلَّى يَسْتَسْقِى فَدَعَا واسْتَسْقَى ثُمَّ اسْتَقْبَلَ القِبْلَةَ وقَلَبَ رِداءَهُ .

(26) CHAPTER. The invocation of the Prophet ﷺ on behalf of his servant that he may have a long life and a big fortune.

باب دَعْوَةِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ لِخادِمِهِ بِطولِ العُمُرِ وَبِكَثْرَةِ مالِهِ .

355. Narrated Anas ؓ : My mother said, " O Allāh's Apostle ! Please invoke Allāh on behalf of your servant." He said, " O Allāh ! Increase his wealth and children, and bestow Your Blessing on whatever You give him"

٣٥٥ - حدَّثَنا عَبْدُ اللهِ بنُ أبي الأسْوَدِ : حدَّثَنا حَرَمِيٌّ : حدَّثَنا شُعْبَةُ عَنْ قَتَادَةَ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : قالَتْ أُمِّي : يا رَسُولَ اللهِ ، خادِمُكَ أُدْعُ اللهَ لَهُ ، قالَ : اللهُمَّ أكْثِرْ مالَهُ ووَلَدَهُ : وَبارِكْ لَهُ فيما أعطَيْتَهُ .

(27) CHAPTER. To invoke Allāh at a time of distress.

باب الدعاءِ عِنْدَ الكَرْبِ .

356. Narrated Ibn ʿAbbās ؓ : The Prophet ﷺ used to invoke Allāh at the time of distress, saying, " Lā ilāha illāl-lahu al-ʿAẓīm, al-Ḥalīm. Lā ilāha illāl-lahu Rabbu-s-samāwāti wal-arḍ wa

٣٥٦ - حدَّثَنا مُسْلِمُ بْنُ إبراهيمَ : حدَّثَنا هِشامٌ : حدَّثَنا قَتادَةُ ، عَنْ أبي العالِيَةِ ، عَنْ ابنِ عَبَّاسٍ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَدْعُو عِنْدَ

Rabbu-l-ʻarsh il-aẓīm."(1)

الكَرْبِ يَقُولُ : لا إلهَ إلاَّ اللهُ العَظِيمُ الحَلِيمُ ، لا إلهَ إلاَّ اللهُ ربُّ السَّمواتِ والأرْضِ ورَبُّ العَرْشِ العَظِيمِ .

357. Narrated Ibn ʻAbbās رضي الله عنهما : Allah's Apostle ﷺ used to say at a time of distress, "Lā ilāha illal-lāhu Rabbul-l- ʻarsh il- ʻaẓīm. Lā ilāha illal-lahu Rabbu-s-samāwāti wa Rabbu-l-arḍ, Rabbu-l-ʻarsh il-Karīm."(2)

٣٥٧ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ هِشامِ بْنِ أبي عَبْدِ اللهِ ، عَنْ قَتادَةَ ، عَنْ أبي العالِيةِ ، عَنِ ابْنِ عبَّاسٍ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يَقُولُ عِنْدَ الكَرْبِ : لاَ إلهَ إلاَّ اللهُ العَظِيمُ الحَلِيمُ ، لا إلهَ إلاَّ اللهُ رَبُّ العَرْشِ العَظِيمِ ، لا إلهَ إلاَّ اللهُ رَبُّ السَّمَواتِ ورَبُّ الأرْضِ ، ورَبُّ العَرْشِ الكَرِيمِ . وقالَ وهْبٌ : حدَّثنا شُعْبَةُ ، عَنْ قَتادَةَ مِثْلَهُ .

(28) CHAPTER. To seek refuge with Allāh from the difficult moments of a calamity.

باب التَّعَوُّذِ مِنْ جَهْدِ البَلاءِ .

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(1) None has the right to be worshipped but Allāh, the Majestic, the Clement. None has the right to be worshipped but Allāh, the Lord of the heavens and the earth, and the Lord of the Tremendous Throne.

(2) None has the right to be worshipped but Allāh, the Majestic, the Clement. None has the right to be worshipped but Allāh, the Lord of the Tremendous Throne. None has the right to be worshipped but Allāh, the Lord of the heavens and the Lord of the earth and the Lord of the Honourable Throne.

358. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ used to seek refuge with Allāh from the difficult moment of a calamity and from being overtaken by destruction and from being destined to an evil end, and from the malicious joy of enemies. Sufyān said, "This narration contained three items only, but I added one. I do not know which one that was."(1)

٣٥٨ - حدَّثنا علىُّ بنُ عبدِ الله : حدَّثنا سُفيانُ : حدَّثنى سُمَىٌّ ، عن أبى صالحٍ ، عن أبى هُريرةَ قالَ : كانَ رسولُ اللهِ صلى اللهُ عليه وسلَّم يتعوَّذُ مِن جَهدِ البَلاءِ ، ودَرَكِ الشَّقاءِ ، وسُوءِ القَضاءِ وشَماتةِ الأعداءِ ، قالَ سُفيانُ : الحديثُ ثلاثٌ زِدتُ أنا واحدةً لا أدرى أيَّتُهنَّ هىَ ،

(29) CHAPTER. The invocation of the Prophet ﷺ , "O Allāh! (Let me join) the Highest Companions."

(See Qur'ān 4 : 69)

باب دُعاءِ النَّبىِّ صلى اللهُ عليه وسلَّم : اللهمَّ الرَّفيقَ الأعلى.

359. Narrated 'Aisha رضي الله عنها : When Allāh's Apostle ﷺ was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him (during his illness), and while his head was on my

٣٥٩ - حدَّثنا سعيدُ بنُ عُفَيرٍ قالَ : حدَّثنا اللَّيثُ قالَ : حدَّثنى عُقَيلٌ ، عن ابنِ شِهابٍ : أخبرَنى سعيدُ بنُ المُسيَّبِ وعُروةُ بنُ الزُّبيرِ فى رجالٍ مِن أهلِ العلمِ أنَّ عائشةَ رضىَ اللهُ عنها قالتْ : كانَ رسولُ اللهِ صلى اللهُ

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(1) From other sources it seems that the expression 'the malicious joy of enemies' is the item added by Sufyān.

thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allāh! (Let me join) the Highest Companions (see Qur'ān 4: 69)," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e., "O Allāh! (Let me join) the Highest Companions."

عليهِ وسلَّمَ يَقولُ وَهوَ صَحيحٌ : لَمْ يُقبَضْ نَبيٌّ قَطُّ حتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ ، فلَمَّا نَزَلَ بهِ وَرَأسُهُ عَلَى فَخِذِي غُشِيَ عَلَيهِ ساعَةً ثُمَّ أفاقَ فأشخَصَ بَصَرَهُ إلى السَّقْفِ ثُمَّ قالَ : اللهُمَّ الرَّفيقَ الأعْلَى ، قُلتُ : إذًا لا يَختارُنا ، وَعَلِمتُ أنَّهُ الحديثُ الذي كانَ يُحَدِّثُنا وَهوَ صَحيحٌ . قالَتْ : فَكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِها : اللهُمَّ الرَّفيقَ الأعْلَى .

(30) CHAPTER. The invocation for death or life.

بابُ الدُّعاءِ بِالمَوْتِ وَالحَياةِ .

360. Narrated Qais: I came to Khabbāb who had been branded with seven brands[1] and he said, "Had Allāh's Apostle ﷺ not forbidden us to invoke (Allāh) for death, I would have invoked (Allāh) for it."

٣٦٠ ـ حدَّثَني مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ إسْماعيلَ ، عَنْ قَيسٍ قالَ : أَتَيتُ خَبَّابًا وَقَدِ اكتَوَى سَبعًا قالَ : لَوْلا أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَهانا أنْ نَدعُوَ بِالمَوْتِ لَدَعَوْتُ بهِ .

361. Narrated Qais: I came to Khabbāb who had been branded with

٣٦١ ـ حدَّثَني مُحَمَّدُ بْنُ المُثَنَّى : حدَّثَنا يَحْيَى ، عَنْ إسْماعيلَ قالَ :

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[1] As a treatment of an ailment he was suffering from.

seven brands over his abdomen, and I heard him saying, "If the Prophet ﷺ had not forbidden us to invoke (Allāh) for death, I would have invoked Allāh for it."

حَدَّثَنِى قَيْسٌ قَالَ: أَتَيْتُ خَبَّابًا وَقَدِ اكْتَوَى سَبْعًا فِى بَطْنِهِ فَسَمِعْتُهُ يَقُولُ: لَوْلَا أَنَّ النَّبِىَّ صلى اللهُ عليه وسلَّم نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ لَدَعَوْتُ بِهِ.

362. Narrated Anas ؓ: Allāh's Apostle ﷺ said, "None of you should long for death because of a calamity that had befallen him, but if he keeps on longing for death, then he should say, 'O Allāh! Let me live as long as life is better for me, and take my life if death is better for me.'"

٣٦٢ ـ حَدَّثَنِى ابْنُ سَلَامٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ صُهَيْبٍ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم: لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا لِلْمَوْتِ فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِى مَا كَانَتِ الْحَيَاةُ خَيْرًا لِى، وَتَوَفَّنِى إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِى.

(31) CHAPTER. To invoke for Allāh's Blessings upon the children, and rubbing their heads (gently with the hand).

And Abū Mūsā said, "A boy was born to me, and the Prophet ﷺ invoked for Allāh's Blessing upon it."

بَاب الدُّعَاءِ لِلصِّبْيَانِ بِالْبَرَكَةِ وَمَسْحِ رُءُوسِهِمْ

وَقَالَ أَبُو مُوسَى: وُلِدَ لِى مَوْلُودٌ وَدَعَا لَهُ النَّبِىُّ صلى اللهُ عليه وسلَّم بِالْبَرَكَةِ.

363. Narrated As-Sa'ib bin Yazīd: My aunt took me to Allāh's Apostle ﷺ

٣٦٣ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمٰنِ

and said, "O Allāh's Apostle! My sister's son is sick." So he passed his hand over my head and invoked for a blessing upon me and then performed the ablution. I drank from the water of his ablution and I stood behind him and looked at his Khatam (the seal of Prophethood) between his shoulders (and its size was) like the button of a tent.

قالَ: سَمِعْتُ السَّائِبَ بْنَ يَزيدَ يَقولُ: ذَهَبَتْ بي خالَتي إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَتْ: يا رَسُولَ اللهِ إنَّ ابْنَ أختي وَجِعٌ، فَمَسَحَ رَأسي وَدَعا لي بالبركةِ ثُمَّ تَوَضأ فَشَرِبتُ مِنْ وَضُوئِهِ ثُمَّ قُمتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إلى خاتَمِهِ بَينَ كَتِفَيهِ مِثْلِ زِرِّ الحَجَلةِ.

364. Narrated Abū ʽAqīl that his grandfather, ʽAbdullāh bin Hishām used to take him from the market or to the market (the narrator is in doubt) and used to buy grain and when Ibn Az-Zubair and Ibn ʽUmar met him, they would say to him, "Let us be your partners (in trading) as the Prophet ﷺ invoked a blessing upon you," He would then take them as partners and he would sometimes gain a whole load carried by an animal which he would send home.

٣٦٤ - حَدَّثَنا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنا ابْنُ وَهْبٍ: حَدَّثَنا سَعيدُ بْنُ أيُّوبَ، عَنْ أبي عَقيلٍ: أنَّهُ كانَ يَخرُجُ بِهِ جَدُّهُ عَبْدُ اللهِ بْنُ هِشامٍ مِنَ السُّوقِ، أو إلى السُّوقِ، فَيَشتَري الطَّعامَ، فَيَلقاهُ ابْنُ الزُّبَيرِ وَابْنُ عُمَرَ فَيَقولانِ: أشرِكْنا فإنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَد دَعا لكَ بالبَرَكةِ، فَيُشرِكُهُمْ فَرُبما أصابَ الرَّاحِلَةَ كما هيَ فَيَبعَثُ بِها إلى المَنزِلِ.

365. Narrated Maḥmud bin Ar-Rabīʽ on whose face Allāh's Apostle ﷺ had thrown water from his mouth, the water having been taken from their well while he was still a young boy (who has not yet attained the age of puberty).

٣٦٥ - حَدَّثَنا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنا إبراهيمُ بْنُ سَعدٍ، عَنْ صالِحِ بْنِ كَيْسانَ، عَنِ ابْنِ شِهابٍ: أخبرَني مَحمُودُ بْنُ الرَّبيعِ وَهوَ الذي مَجَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم

فى وَجهِهِ وهوَ غُلامٌ مِنْ بِئْرِهِمْ .

366. Narrated 'Aisha رضي الله عنها : The boys used to be brought to the Prophet ﷺ and he used to invoke for a blessing upon them. Once an infant was brought to him and it urinated on his clothes. He asked for water and poured it over the place of the urine and did not wash his clothes.

٣٦٦ - حدَّثَنا عَبْدانُ : أخْبرَنا عَبْدُ اللهِ : أخْبرَنا هِشامُ بْنُ عُرْوَةَ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يُؤْتَى بِالصِّبْيانِ فَيَدْعُو لهُمْ ، فَأُتِيَ بِصَبِيٍّ فَبالَ عَلى ثَوْبِهِ فَدَعا بِماءٍ فَأَتْبَعَهُ إيَّاهُ وَلَمْ يَغْسِلْهُ .

367. Narrated 'Abdullah bin Tha'laba bin Su'air whose eye Allah's Apostle ﷺ had touched, that he had seen Sa'd bin Waqqas offering one Rak'a only for the Witr prayer.

٣٦٧ - حدَّثَنا أبو اليَمانِ : أخْبرَنا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أخْبرَنى عَبْدُ اللهِ ابْنُ ثَعلَبَةَ بْنِ صُعَيْرٍ ، وكانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم قَدْ مَسَحَ عَيْنَهُ : أنَّهُ رَأى سَعْدَ بْنَ أبي وَقَّاصٍ يُوتِرُ بِرَكْعَةٍ .

(32) CHAPTER. As-Salat(1) upon the Prophet ﷺ .

بابُ الصَّلاةِ عَلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

368. Narrated 'Abdur-Rahman bin

٣٦٨ - حدَّثَنا آدَمُ : حدَّثَنا شُعْبَةُ :

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(1) O Allah! Send Your Grace and Honour upon the Prophet ﷺ .

Abi Lailā: Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet ﷺ came to us and we said, 'O Allāh's Apostle! We know how to greet you; now how may we make an invocation on your behalf?' He said, 'Say: Allāhumma ṣalli 'alā Muḥammadin wa 'alā āli Muḥammadin, kama ṣal-laita 'alā āli Ibrāhīma Innaka ḥamidun majid. Allāhumma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin, kama barakta 'alā āli Ibrāhīma, innaka ḥamīdun majīd.' " (1)

حدَّثنا الحَكَمُ قالَ: سَمِعتُ عَبْدَالرَّحْمن ابْنِ أبي لَيْلى قالَ: لَقِيَنِي كَعْبُ بْنُ عُجرَةَ فَقالَ: ألا أهدِي لكَ هَدِيَّةً؟ إنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم خرَجَ علَينا، فَقُلنا: يا رَسُولَ اللهِ، قَدْ عَلِمْنا كَيفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيكَ؟ قالَ: قُولوا اللهُمَّ صَلِّ عَلى مُحَمَّدٍ، وعَلى آلِ مُحَمَّدٍ، كما صَلَّيْتَ عَلى آلِ إبراهيمَ، إنَّكَ حَميدٌ مَجيدٌ، اللهُمَّ بارِكْ عَلى مُحَمَّدٍ، وعَلى آلِ مُحَمَّدٍ، كَما بارَكْتَ عَلى آلِ إبراهيمَ إنَّكَ حَميدٌ مَجيدٌ.

369. Narrated Abū Sa'd Al-Khudri ؓ: We said, "O Allāh's Apostle! This is (i.e., we know) the greeting to you; will you tell us how to send Ṣalāt (grace and honour) on you?" He said, "Say: 'Allāhumma ṣalli 'alā Muḥammadin 'Abdika wa rasūlika kama ṣal-laita 'alā Ibrāhīma wa barik 'alā Muḥammadin wa āli Muḥammadin kama barakta 'alā

٣٦٩ - حدَّثَنا إبراهيمُ بْنُ حَمزةَ: حدَّثَنا ابْنُ أبي حازِمٍ والدَّراوَرْدِيُّ، عَنْ يَزيدَ، عَنْ عَبْدِ اللهِ ابْنِ خَبَّابٍ، عَنْ أبي سَعيدٍ الخُدرِيِّ قالَ: قُلْنا: يا رَسُولَ اللهِ، هذا السَّلامُ عَلَيكَ فَكَيْفَ نُصَلِّي؟ قالَ: قُولوا: اللهُمَّ صَلِّ عَلى مُحَمَّدٍ عَبدِكَ ورَسولِكَ كما صَلَّيْتَ عَلى إبراهيمَ، وبارِكْ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ

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(1) O Allāh! Send Your Ṣalāt (Grace and Honour) on Muḥammad and on Muḥammad's family as You sent Your Salat (Grace and Honour) on Ibrāhīm's family. O Allāh! Send Your Blessings on Muḥammad and on Muḥammad's family as You sent Your Blessings on Ibrāhim's family. You are indeed worthy of all praise, full of glory.

Ibrāhīma wa āli Ibrāhīm.' "(1)

كَما بارَكْتَ عَلى إبراهِيمَ وآلِ إبراهِيمَ .

(33) **CHAPTER.** Can one (ask Allāh) to send Ṣalāt on anybody other than the Prophet ﷺ ?

And the Statement of Allāh تعالى :—

'And invoke for them.
Verily! Your invocation is a source
of Security for them.' (9 : 103)

باب هَلْ يُصَلَّى عَلى غَيْرِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ؟ وقَوْلُهُ تَعالى - وصَلِّ عَلَيْهِمْ إنَّ صَلاتَكَ سَكَنٌ لهُمْ .

370. Narrated Ibn Abī Aufā : Whenever somebody brought the Zakāt to the Prophet ﷺ , he used to say, "Allāhumma ṣallī 'alaihi (O Allāh ! Send Your Ṣalāt on him)." Once when my father brought his Zakāt to him, he said, "O Allāh ! Send Your Ṣalāt on the family of Abī Aufā."

٣٧٠ - حدَّثَنا سُلَيْمانُ بنُ حَرْبٍ : حدَّثَنا شُعْبَةُ ، عَنْ عَمْرِو بنِ مُرَّةَ ، عَنِ ابنِ أبي أوْفى قالَ كانَ إذا أتى رَجُلٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّم بصَدَقَتِهِ قالَ : اللَّهُمَّ صَلِّ عَلَيْهِ . فأتاهُ أبي بصَدَقَتِهِ فَقالَ : اللَّهُمَّ صَلِّ عَلى آلِ أبي أوْفى .

371. Narrated Abū Ḥumaid As-Sa'idī : The people said, "O Allāh's Apostle ! How may we send Ṣalāt on you ?" He said, "Say : Allāhumma

٣٧١ - حدَّثَنا عَبْدُ اللهِ بنُ مَسْلَمَةَ ، عَنْ مالكٍ ، عَنْ عَبْدِ اللهِ بنِ أبي بَكْرٍ ، عَنْ أبيهِ ، عَنْ عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ :

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(1) O Allāh ! Send Your Ṣalāt (Grace and Honour) on Muḥammad, Your slave and Your Apostle, as You sent Your Ṣalāt (Grace and Honour) on Ibrāhīm, and send Your Blessings on Muḥammad and his family as You sent Your Blessings on Ibrāhīm and Ibrāhīm's family.

salli ʿalā Muḥammadin wa azwājihī wa dhurriyyātihi kama sal-laita ʿalā āli Ibrāhīm; wa barik ʿalā Muḥammadin wa azwājihī wa dhurriyyātihī kama barakta ʿalā āli Ibrāhīm innaka ḥamidun majid." (1)

أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

(34) CHAPTER. The statement of the Prophet ﷺ: (O Allah!) If I should hurt somebody, let that be a means of purification and mercy for him.

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: مَنْ آذَيْتُهُ فاجعَلْهُ لَهُ زَكَاةً وَرَحْمَةً.

372. Narrated Abu Huraira رضي الله عنه that he heard the Prophet ﷺ saying, "O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection." (2)

٣٧٢ ـ حدَّثنا أحمَدُ بْنُ صَالِحٍ: حدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قالَ: أخبرَنِي سَعِيدُ بْنُ المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ

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(1) O Allah! Send Your Ṣalāt on Muḥammad and his wives and his offspring as You sent Your Ṣalāt on the family of Ibrāhīm; and also send Your Blessings on Muḥammad and his wives and his offspring as You sent Your Blessing on the family of Ibrahim. You are indeed the One Who deserves Praises and Glorifications.

(2) This does not mean that the Prophet ﷺ might abuse somebody without reason, but it means that he might abuse somebody because of his apparent behaviour while his intention was honest.

وسلَّمَ يقولُ : اللَّهُمَّ فأيُّما مُؤْمِنٍ سَبَبْتُهُ فاجعَلْ ذلكَ لَهُ قُرْبَةً إليكَ يَوْمَ القيامَةِ .

(35) CHAPTER. To seek refuge with Allāh from afflictions.

بابُ التَّعَوُّذِ مِنَ الفِتَنِ .

373. Narrated Anas رضي الله عنه : Once the people started asking Allāh's Apostle ﷺ questions, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, "O Allāh's Apostle! Who is my father?" The Prophet ﷺ replied, "Your father is Hudhaifa." And then ʿUmar got up and said, "We accept Allāh as our Lord, and Islam as (our) religion, and Muhammad ﷺ as (our) Apostle; and we seek refuge with Allāh from the afflictions." Allāh's Apostle ﷺ said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed to me, till I saw them just beyond this wall." Qatāda, when relating this

٣٧٣ ـ حدَّثَنا حَفْصُ بنُ عُمَرَ : حدَّثَنا هِشامٌ ، عَنْ قَتادَةَ عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ : سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حَتَّى أحْفَوْهُ المَسألَةَ فَغَضِبَ فَصَعِدَ المِنبرَ ، فقالَ : لاتَسألوني اليَوْمَ عَنْ شَيْءٍ إلاَّ بَيَّنْتُهُ لَكُمْ ، فَجَعَلْتُ أنْظُرُ يَمِينا وَشِمالاً فَإذا كلُّ رَجُلٍ لافًّا رَأسَهُ فى ثَوْبِهِ يَبكى ؛ فَإذا رَجُلٌ كانَ إذا لاحَى الرِّجالَ يُدْعَى لغَيرِ أبيهِ ، فقالَ : يا رَسُولَ اللهِ ، مَنْ أبي؟ قالَ : حُذافَةُ ، ثُمَّ أنشَأ عُمَرُ فقالَ : رَضِينا بِاللهِ رَبًّا ، وَبِالإسلامِ دِينا ، وَبِمُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ رَسولاً ، نَعوذُ بِاللهِ مِنَ الفِتَنِ . فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : ما رَأيتُ فى الخَيرِ وَالشَّرِّ كاليَوْمِ قَطُّ ، إنَّهُ صُوِّرَتْ لى الجَنَّةُ وَالنَّارُ حَتَّى رَأيتُهُما وَراءَ الحائطِ . وَكانَ قَتادَةُ يَذكُرُ عِندَ هذا الحَدِيثِ هذهِ الآيَةَ ـ يا أيُّها الَّذِينَ

Ḥadith, used to mention the following Verse :—

> ‘ O you who believe !
> Ask not questions about things which,
> If made plain to you,
> May cause you trouble. (5 : 101)

آمَنُوا لا تَسألوا عَنْ أشْيَاءَ إنْ تُبْدَ لَكُمْ تَسُؤْكُمْ - .

(36) CHAPTER. To seek refuge with Allāh from being overpowered by (other) men.

باب التَعَوُّذِ مِنَ غَلَبَةِ الرِّجالِ .

374. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said to Abū Ṭalḥa, “ Choose one of your boys to serve me.” So Abū Ṭalḥa went out, giving me a ride behind him (on his camel). So I used to serve Allāh's Apostle ﷺ whenever he stayed somewhere. I used to hear him saying, “ O Allāh ! I seek refuge with Allāh from (worries) care and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men.” I kept on serving him till he returned from (the battle of) Khaibar. He then brought Ṣafiya, the daughter of Ḥuyay whom he had won (from the booty). I saw him making a kind of cushion with a cloak or a garment for her. He then let her ride behind him. When we reached a place called Aṣ-Ṣahbā’, he prepared (a special meal

٣٧٤ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا إسْماعِيلُ بْنُ جَعْفَرٍ ، عَنْ عَمْرِو بْنِ أبي عَمْرٍو مَوْلى المطَّلِبِ بْنِ عَبْدِ اللهِ ابْنِ حَنطَبَ : أنَّهُ سَمِعَ أنَسَ بْنَ مالكٍ يَقولُ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لأبي طَلْحَةَ : التمِسْ لَنا غُلاما مِنْ غِلمانِكُمْ يَخدُمُنِي، فَخرَجَ بي أبُوطَلحَةَ يُرْدِفُنِي وَراءَهُ فَكُنتُ أخدُمُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كُلَّما نَزَلَ. فَكُنتُ أسمَعُهُ يُكْثِرُ أنْ يَقُولَ: اللهُمَّ إني أعوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ ، وَالعَجْزِ وَالكَسَلِ ، وَالبُخلِ وَالجُبنِ ، وَضَلَعِ الدَّين ، وَغَلَبَةِ الرِّجالِ. فَلَمْ أزَلْ أخدُمُهُ حتَّى أقبَلنا مِنْ خَيبرَ وَ أقبلَ بِصَفِيَّةَ بِنتِ حيَيٍ قَد حازَها ، فَكُنتُ أراهُ يُحَوِّي وَرَاءَهُ بِعَباءَةٍ

called) Hais, and asked me to invite some men who (came and) ate, and that was the banquet given on the consummation of his marriage to her. Then he proceeded till the mountain of Uhud appeared, whereupon he said, " This is a mountain that loves us and is loved by us." When he approached Medina, he said, " O Allāh ! I make the land between its (i.e., Medina's) two mountains a sanctuary, as the prophet Abraham made Mecca a sanctuary. O Allāh ! Bless the Mudd and the Sā' (units of measuring) of the people (of Medina)."

أَوْ كِسَاءٍ ثُمَّ يُرْدِفُهَا وَرَاءَهُ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِى نِطَعٍ ثُمَّ أَرْسَلَنِى فَدَعَوْتُ رِجَالًا فَأَكَلُوا، وَكَانَ ذَٰلِكَ بِنَاءَهُ بِهَا . ثُمَّ أَقْبَلَ حَتَّى بَدَا لَهُ أُحُدٌ، قَالَ : هَٰذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ . فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ قَالَ : اللَّهُمَّ إِنِّى أُحَرِّمُ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ ، اللَّهُمَّ بَارِكْ لَهُمْ فِى مُدِّهِمْ وَصَاعِهِمْ .

(37) CHAPTER. To seek refuge with Allāh from the punishment of the grave.

بَاب التَّعَوُّذِ مِنْ عَذَابِ الْقَبْرِ .

375. Narrated Um Khālid bint Khālid : I heard the Prophet ﷺ seeking refuge with Allāh from the punishment of the grave.

٣٧٥ ـ حَدَّثَنَا الْحُمَيْدِىُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ : سَمِعْتُ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ ، قَالَ : وَلَمْ أَسْمَعْ أَحَدًا سَمِعَ مِنَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ غَيْرَهَا، قَالَتْ : سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ .

(38) CHAPTER. To seek refuge with Allāh from being a miser.

بَاب التَّعَوُّذِ مِنَ الْبُخْلِ .

376. Narrated Mus'ab : Sa'd used

٣٧٦ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ :

to recommend five (statements) and mentioned that the Prophet ﷺ used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek refuge with you from being sent back to geriatric age; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

حَدَّثَنَا عَبْدُ المَلِكِ ، عَنْ مُصْعَبٍ قَالَ : كَانَ سَعْدٌ يَأْمُرُ بِخَمْسٍ وَيَذْكُرُهُنَّ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أَنَّهُ كَانَ يَأْمُرُ بِهِنَّ : اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ البُخْلِ ، و أَعُوذُ بِكَ مِنَ الجُبْنِ ، و أَعُوذُ بِكَ أَنْ أُرَدَّ إِلى أَرْذَلِ العُمُرِ ، و أَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيا، يَعنى فِتْنَةَ الدَّجَّالِ ، وَأَعُوذُ بِكَ مِنْ عَذابِ القَبْرِ .

377. Narrated Aisha رضي الله عنها: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ entered upon me, I said, "O Allah's Apostle! Two old ladies......," and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

٣٧٧ ـ حَدَّثَنِى عُثْمانُ بنُ أَبى شَيْبَةَ : حَدَّثَنَا جَرِيرٌ ، عَنْ مَنْصُورٍ ، عَنْ أَبى وَائِلٍ ، عَنْ مَسْرُوقٍ ، عَنْ عائِشَةَ قالَتْ : دَخَلَتْ عَلَىَّ عَجُوزانِ مِنْ عُجُزِ يَهُودِ المَدِينَةِ فَقالَتا لى : إِنَّ أَهلَ القُبورِ يُعَذَّبونَ فى قُبورِهِمْ ، فَكَذَّبْتُهُما ولَمْ أُنْعِمْ أَنْ أُصَدِّقَهُما، فَخَرَجَتا وَدَخَلَ عَلَىَّ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فَقُلْتُ : يا رَسُولَ اللهِ ، إِنَّ عَجُوزَيْنِ وَذَكَرْتُ لَهُ فَقالَ : صَدَقَتا، إِنَّهُمْ يُعَذَّبونَ عَذابا تَسْمَعُهُ البَهائِمُ كُلُّها ، فَما رَأَيْتُهُ بَعْدُ فى صَلاةٍ إِلاَّ يَتَعَوَّذُ مِنْ عَذابِ القَبْرِ .

(39) CHAPTER. To seek refuge with Allah from the afflictions of life and death.

بابُ التَّعَوُّذِ مِنْ فِتْنَةِ المَحْيا وَالمَماتِ .

378. Narrated Anas bin Malik ؓ : Allah's Prophet ﷺ used to say, "O Allah! I seek refuge with You from incapacity and laziness, from cowardice and geriatric age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

٣٧٨ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا الْمُعْتَمِرُ قَالَ : سَمِعْتُ أَبِي قَالَ : سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ : كَانَ نَبِيُّ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ : اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَالْجُبْنِ وَالْهَرَمِ ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ .

(40) CHAPTER. To seek refuge with Allah from all kinds of sins and from being in debt.

باب التَّعَوُّذِ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ .

379. Narrated 'Aisha ؓ : The Prophet ﷺ used to say, "O Allah! I seek refuge with You from laziness and geriatric age, from all kinds of sins and from being in debt; from the affliction of the Fire and from the punishment of the Fire and from the evil of the affliction of wealth; and I seek refuge with You from the affliction of poverty, and I seek refuge with You from the affliction of Al-Masih Ad-Dajjal (i.e., Pseudo-Christ). O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let there be a long distance between me and my sins, as You made East and West far from each other."

٣٧٩ ـ حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا وُهَيْبٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ صلى اللهُ عليه وسلَّمَ كَانَ يَقُولُ : اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ ، وَالْمَأْثَمِ وَالْمَغْرَمِ ، وَمِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ . اللهُمَّ اغْسِلْ عَنِّي خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ ، وَبَاعِدْ

بَيْني وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ .

(41) CHAPTER. To seek refuge with Allāh from cowardice and laziness.

باب الاستِعاذَةِ مِنَ الجُبْنِ وَالكَسَلِ ، كُسالى وَكَسالى واحِدٌ .

380. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ used to say, "O Allāh! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from heavy debt and from being overpowered by (other) men."

٣٨٠ - حَدَّثَنا خالِدُ بْنُ مَخْلَدٍ : حَدَّثَنا سُلَيمانُ قالَ : حَدَّثَني عَمْرُو بْنُ أبي عَمْرٍو قالَ : سَمِعتُ أنَسَ بْنَ مالِكٍ قالَ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَقولُ : اللهُمَّ إني أعُوذُ بِكَ مِنَ الهَمِّ والحَزَنِ ، والعَجْزِ والكَسَلِ ، والجُبْنِ والبُخْلِ ، وَضَلَعِ الدَّيْنِ ، وَغَلَبَةِ الرِّجالِ .

(42) CHAPTER. To seek refuge with Allāh from miserliness.

باب التَّعَوُّذِ مِنَ البُخلِ . البُخلُ والبَخَلُ واحِدٌ ، مِثلُ الحُزْنِ والحَزَنِ .

381. Narrated Muṣʻab bin Saʻd: Saʻd bin Abī Waqqāṣ رضي الله عنه used to recommend these five (statements) and say that the Prophet ﷺ said so (and they are): "O Allāh! I seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back

٣٨١ - حَدَّثَني مُحَمَّدُ بْنُ المُثَنّى : حَدَّثَني غُنْدَرٌ قالَ : حَدَّثَنا شُعبَةُ ، عَنْ عَبدِ المَلِكِ بْنِ عُمَيرٍ ، عَنْ مُصْعَبِ ابْنِ سَعدٍ ، عَنْ سَعدِ بْنِ أبي وَقّاصٍ رَضِيَ اللهُ عَنْهُ : كانَ يَأمُرُ بِهَؤُلاءِ الخَمْسِ وَيُخْبِرُهُنَّ عَنِ النَّبِيِّ صلى اللهُ عليهِ

to geriatric age, and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishment of the grave."

وسلَّمَ: اللَّهُمَّ إنى أعُوذُ بكَ مِنَ البُخلِ، وَأعُوذُ بكَ مِنَ الجُبنِ، وَأعُوذُ بكَ أنْ أرَدَّ إلى أُرْذَلِ العُمُرِ، وَأعُوذُ بكَ مِنْ فِتْنَةِ الدَّنيا، وَأعُوذُ بكَ مِنْ عَذابِ القَبرِ.

(43) CHAPTER. To seek refuge with Allāh from geriatric age.

باب التَّعَوُّذِ مِنْ أرْذَلِ العُمُرِ.

أرَاذِلُنا: سُقَّاطُنا.

382. Narrated Anas bin Mālik : Allāh's Apostle used to seek refuge with Allāh saying, "O Allāh! I seek refuge with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric age, and seek refuge with You from miserliness."

٣٨٢ ـ حدَّثَنَا أبو مَعْمَرٍ: حدَّثَنا عَبْدُ الوَارِثِ، عَنْ عَبْدِ العَزِيزِ بنِ صُهَيْبٍ، عَنْ أنَسِ بنِ مالكٍ رَضِيَ اللهُ عَنْهُ قالَ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَتَعَوَّذُ يَقُولُ: اللَّهُمَّ إنى أعُوذُ بِكَ مِنَ الكَسَلِ: و أعُوذُ بِكَ مِنَ الجُبْنِ، و أعُوذُ بِكَ مِنَ الهَرَمِ، و أعُوذُ بكَ مِنَ البُخلِ.

(44) CHAPTER. To invoke Allāh to take away epidemics and diseases.

باب الدُّعاءِ برَفْعِ الوَباءِ والوَجَعِ.

383. Narrated 'Aisha : The Prophet said, "O Allāh! Make us love Medina as You made us love Mecca, or more, and transfer the fever that is in it, to Al-Juhfa. O Allāh!

٣٨٣ ـ حدَّثَنا مُحَمَّدُ بنُ يُوسُفَ: حدَّثَنَا سُفْيانُ، عَنْ هِشامِ بنِ عُرْوَةَ، عَنْ أبِيهِ، عَنْ عائشَةَ رَضِيَ اللهُ عَنْها وقالَتْ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ:

Bless our Mudd and our Saʿ (kinds of measures)."

اللَّهُمَّ حَبِّبْ إِلَيْنَا المَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ ، وَانْقُلْ حُمَّاهَا إلى الجُحْفَةِ ، اللَّهُمَّ بَارِكْ لَنَا فى مُدِّنَا و صَاعِنَا .

384. Narrated ʿĀmir bin Saʿd that his father said, " In the year of Hajjat-al-Wadāʿ, the Prophet ﷺ paid me a visit as I was suffering from an ailment that had brought me to the verge of death. I said, ' O Allāh's Apostle ! My sickness has reduced me to the bad state you see now, and I am a rich man, but have no heirs except one daughter. Shall I spend 2/3 of my property in charity ? ' He said, ' No.' I said, ' Then 1/2 of it ? ' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) you do not spend anything in Allāh's Cause but you will receive a reward for it, even for the food you put in your wife's mouth.' I said, ' O Allāh's Apostle ! Will I be left behind (in Mecca) ? ' He said, ' If you remain behind, whatever deed you may do for Allāh's Sake, will raise and upgrade you to a higher position (in Allāh's Sight). May be you will live longer so that some people (Muslims) may benefit by you, and others (pagans)

٣٨٤ ـ حَدَّثَنَا مُوسَى بنُ إسْمَاعِيلَ : حَدَّثَنَا إبْرَاهِيمُ بنُ سَعْدٍ قالَ : أَخْبَرَنَا ابنُ شِهَابٍ ، عَنْ عَامِرِ بنِ سَعْدٍ : أنَّ أَبَاهُ قالَ : عَادَنِى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فى حَجَّةِ الوَدَاعِ مِنْ شَكْوَى أَشْفَيْتُ مِنْهَا عَلَى المَوْتِ ، فَقُلْتُ : يارَسُولَ اللهِ ، بَلَغَ بى ماتَرَى مِنَ الوَجَعِ و أنا ذُو مالٍ وَلا يَرِثُنِى إلاَّ بِنْتٌ لى وَاحِدَةٌ ، أَفَأَتَصَدَّقُ بِثُلُثَىْ مالى ؟ قالَ : لا ، قُلْتُ : فَبِشَطْرِهِ ؟ قالَ : الثُّلُثُ كَثِيرٌ ، إنَّكَ أنْ تَذَرَ وَرَثَتَكَ أغْنِيَاءَ خَيْرٌ مِنْ أنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، و إنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِى بِهَا وَجْهَ اللهِ إلاَّ أُجِرْتَ حَتَّى ما تَجْعَلُ فى فِى امْرَأَتِكَ . قُلْتُ : يا رَسُولَ اللهِ ، أُخَلَّفُ بَعْدَ أصحَابى ؟ قالَ : إنَّكَ لَنْ تُخَلَّفَ فَتَعْمَلَ عَمَلاً تَبْتَغِى بِهِ وَجْهَ اللهِ إلاَّ ازْدَدْتَ دَرَجَةً وَرِفْعَةً ، و لَعَلَّكَ تُخَلَّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ . اللَّهُمَّ امْضِ

may be hurt by you. O Allāh! Complete the migration of my companions and do not let them turn on their heels; (1) but (we pity) the wretched Saʿd bin Khaula.'" Allāh's Apostle ﷺ lamented for him as he died in Mecca.

لأَصحَابِي هِجْرَتَهُمْ ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ ، لَكِنِ البَائِسُ سَعْدُ بنُ خَوْلَةَ ، قَالَ سَعْدٌ : رَثَى لَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ أَنْ تُوُفِّيَ بِمَكَّةَ .

(45) CHAPTER. To seek refuge with Allāh from geriatric age and from the affliction of this world and from the affliction of the Hell Fire.

باب الاسْتِعَاذَةِ مِنْ أَرْذَلِ العُمُرِ ، وَمِنْ فِتْنَةِ الدُّنْيَا ، وَمِنْ فِتْنَةِ النَّارِ .

385. Narrated Saʿd: Seek refuge with Allāh by saying the words which the Prophet ﷺ used when seeking refuge with Allāh: "O Allāh! I seek refgue with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric age, and seek refuge with You from the affliction sof the world and from the punishment in the grave."

٣٨٥ ـ حدَّثَنِي إسحاقُ بنُ إبرَاهِيمَ : أنْبأنا الحُسَيْنُ ، عَنْ زَائِدَةَ ، عَنْ عَبْدِ المَلِكِ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ قَالَ : تَعَوَّذُوا بِكَلِمَاتٍ كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَتَعَوَّذُ بِهِنَّ : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الجُبْنِ ، و أَعُوذُ بِكَ مِنَ البُخْلِ ، و أَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ العُمُرِ ، و أعوذ بِكَ مِنْ فِتْنَةِ الدُّنيا وَعَذَابِ القَبرِ .

386. Narrated ʿAisha رضي الله عنها: The Prophet ﷺ used to say, "O Allāh!

٣٨٦ ـ حدَّثَنَا يَحْيَى بْنُ مُوسَى : حدَّثَنَا وَكِيعٌ قالَ : حدَّثَنَا هِشَامُ بنُ

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(1) The Prophet ﷺ wished that none of the emigrants should die somewhere other than Medina, the place of their migration.

I seek refuge with You from laziness and from geriatric age, from being in debt, and from committing sins. O Allāh! I seek refuge with You from the punishment of the Fire and the afflictions of the grave and the punishment in the grave, and the evil of the affliction of poverty and from the evil of the affliction caused by Al-Masīḥ Ad-Dajjāl. O Allāh! Wash away my sins with the water of snow and hail, and cleanse my heart from the sins as a white garment is cleansed of filth, and let there be a distance between me and my sins as You have set the East and the West far from each other."

عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عائِشَةَ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَقُولُ : اللهُمَّ إِنى أَعوذُ بِكَ مِنَ الكَسَلِ وَالهَرَمِ ، وَالمَغرَمِ وَالمأْثَمِ . اللهُمَّ إِنى أَعوذُ بِكَ مِنْ عَذابِ النَّارِ ، وَفِتْنَةِ النَّارِ ، وَفِتْنَةِ القَبرِ ، وَعَذابِ القَبرِ ، وَشَرِّ فِتْنَةِ الغِنَى ، وَشَرِّ فِتْنَةِ القَبرِ ، وَمِنْ شَرِّ فِتْنَةِ المَسِيحِ الدَّجالِ . اللهُمَّ اغسِلْ خَطايايَ بِماءِ الثَّلجِ وَالبَرَدِ ، وَنَقِّ قَلبى مِنَ الخَطايا كما يُنَقَّى الثَّوْبُ الأَبيضُ مِنَ الدَّنَسِ ، وَباعِدْ بَيْنى وبَيْنَ خَطايايَ كما باعَدْتَ بَيْنَ المَشرِقِ وَالمَغرِبِ .

(46). CHAPTER. To seek refuge with Allāh from the affliction of wealth.

باب الاستِعاذَةِ مِنْ فِتْنَةِ الغِنَى .

387. Narrated 'Aishā رضي الله عنها : The Prophet ﷺ used to seek refuge with Allāh (by saying), "O Allāh! I seek refuge with You from the affliction of the Fire and from the punishment in the Fire, and seek refuge with You from the affliction of the grave, and I seek refuge with You from the affliction of wealth, and I seek refuge with You from the affliction of poverty, and seek refuge with You from the affliction of Al-Masīḥ Ad-Dajjāl."

٣٨٧ ـ حدَّثنا مُوسَى بنُ إسْماعِيلَ : حدَّثنا سَلَّامُ بنُ أبى مُطيعٍ ، عَنْ هِشامٍ ، عَنْ أبيهِ ، عَنْ خالَتِهِ : أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَتَعَوَّذُ : اللهُمَّ إنى أعوذُ بكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذابِ النَّارِ ، وَأعوذُ بكَ مِنْ فِتْنَةِ القَبرِ ، و أعوذُ بكَ مِنْ عذابِ القَبرِ ، وَأعوذُ بكَ مِنْ فِتْنَةِ الغِنَى ، وَأعوذُ بكَ مِنْ فِتْنَةِ الفَقرِ ، وأعوذُ بكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ .

(47) CHAPTER. To seek refuge with Allāh from the affliction of poverty.

بابُ التَّعَوُّذِ مِنْ فِتْنَةِ الفَقْرِ .

388. Narrated ʿAisha ﵂ : The Prophet ﷺ used to say, ʻ O Allāh ! I seek refuge with You from the affliction of the Fire and the punishment of the Fire, and the affliction of the grave, and the punishment of the grave, and the evil of the affliction of wealth, and the evil of the affliction of poverty. O Allāh ! I seek refuge with You from the evil of the affliction of Al-Masīḥ Ad-Dajjāl. O Allāh! Cleanse my heart with the water of snow and hail, and cleanse my heart from all sins as a white garment is cleansed from filth, and let there be a long distance between me and my sins as You made the East and West far from each other. O Allāh ! I seek refuge with You from laziness, sins, and from being in debt.”

٣٨٨ ـ حَدَّثَنا مُحَمَّدٌ : أَخْبَرَنا أبو مُعاوِيَةَ : حَدَّثَنا هِشامٌ ، عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : اللهُمَّ إني أعوذُ بكَ مِنْ فِتْنَةِ النَّارِ وَعَذابِ النَّارِ ، وَفِتْنَةِ القَبْرِ وَعَذابِ القَبْرِ ، وَشَرِّ فِتْنَةِ الغِنَى وَشَرِّ فِتْنَةِ الفَقْرِ . اللهُمَّ إني أعوذُ بكَ مِنْ شَرِّ فِتْنَةِ المَسيحِ الدَّجَّالِ . اللهُمَّ اغْسِلْ قَلْبِي بِماءِ الثَّلجِ وَالبَرَدِ ، وَنَقِّ قَلْبِي مِنَ الخَطايا كما نَقَّيْتَ الثَّوْبَ الأبيَضَ مِنَ الدَّنَسِ ، وَباعِدْ بَيْني وَبَيْنَ خَطايايَ ، كما باعَدْتَ بَيْنَ المَشْرِقِ وَالمَغْرِبِ . اللهُمَّ إني أعوذُ بكَ مِنَ الكَسَلِ وَالمأثَمِ وَالمَغْرَمِ .

(48) CHAPTER. The invocation (to invoke Allāh) for an increase in wealth and offspring, and for Allāh's Blessing.

بابُ الدُّعاءِ بِكَثْرَةِ المالِ وَالوَلَدِ مَعَ البَرَكَةِ .

389. Narrated Um Sulaim that she said, “ O Allāh's Apostle ! Anas is your servant, so invoke Allāh on his behalf.” The Prophet ﷺ said, “ O

٣٨٩ ـ حَدَّثَني مُحَمَّدُ بنُ بَشَّارٍ : حَدَّثَنا غُنْدَرٌ : حَدَّثَنا شُعْبَةُ قالَ : سَمِعْتُ قَتادَةَ . عَنْ أنَسٍ . عَنْ أُمِّ سُلَيْمٍ

Allāh ! Increase his wealth and offspring and bless (for him) whatever You give him."

أَنَّها قالَتْ: يارَسُولَ اللهِ، أنَسٌ خادِمُكَ ادْعُ اللهَ لَه، قالَ: اللَّهُمَّ أكْثِرْ مالَهُ وَوَلَدَهُ، وَبارِكْ لَهُ فِيما أعطَيْتَهُ. وَعَنْ هِشامِ بْنِ زَيْدٍ: سَمِعتُ أنَسَ بنَ مالكٍ مِثلَهُ.

(49) CHAPTER. To invoke Allāh for an increase of offspring, and for a Blessing.

باب الدُّعاءِ بِكَثْرَةِ الوَلَدِ مَعَ البَرَكَةِ.

390. Narrated Anas ؓ : Um Sulaim said (to the Prophet ﷺ), "Anas is your servant ; so invoke Allāh on his behalf." He said, "O Allāh ! Increase his wealth and offspring, and Bless (for him) whatever You give him."

٣٩٠ - حدَّثَنا أبو زَيْدٍ سَعيدُ بْنُ الرَّبيعِ: حدَّثَنا شُعبَةَ، عَنْ قَتادَةَ قالَ: سَمِعتُ أنَسا رَضِيَ اللهُ عَنْهُ قالَ: قالَتْ أمُّ سُلَيمٍ: أنَسٌ خادِمُكَ ادْعُ اللهَ لَهُ، قالَ: اللَّهُمَّ أكثِرْ مالَهُ وَوَلَدَهُ، وَبارِكْ لَهُ فِيما أعطَيْتَهُ.

(50) CHAPTER. The invocation on making Istikhāra (an appeal to Allāh to guide you on the right path as regards a certain matter).

باب الدُّعاءِ عِندَ الاستِخارَةِ.

391. Narrated Jābir ؓ : The Prophet ﷺ used to teach us the Istikhāra (invocation for Allāh's opinion and advice) in every deed as he

٣٩١ - حدَّثَنا مُطَرِّفُ بْنُ عَبْدِ اللهِ أبو مُصْعَبٍ: حدَّثَنا عَبْدُ الرَّحْمٰنِ بْنُ أبي المَوالِ، عَنْ مُحَمَّدِ بْنِ المُنْكَدِرِ،

used to teach us the Sūras from the Holy Qur’ān. (He used to say), "If anyone of you intends to do something, he should offer a two-Rak‘āt prayer other than the obligatory prayer, and then say: ‘Allāhumma innī astakhīruka bi‘ilmika, wa astaqdiruka biqudratika, wa as’aluka min faḍlika-l-‘aẓīm, fa innaka taqdiru walā aqdiru, wa ta‘lamu walā a‘lamu, wa anta‘allāmu-l-ghuyūb. Allāhumma in kunta ta‘lamu anna hādha-l-amru khairun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī (or said, fī ‘ājilī amrī wa ājilihi) fa qdurhu lī. Wa in kunta ta‘lamu anna hādha-l-amru sharrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī (or said, fī ‘ājili amrī wa ājilihi) faṣrifhu ‘annī was-rifni anhu.’ (1) Then he should mention his case."

عَنْ جابِرٍ رَضِىَ اللهُ عَنْهُ قالَ : كانَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ يُعَلِّمُنا الاستِخارَةَ فى الأُمُورِ كُلِّها كالسُّورَةِ مِنَ القُرْآنِ ، إذا هَمَّ أحَدُكُمْ بالأمْرِ فَلْيَرْكَعْ رَكْعتَينِ مِنْ غَيرِ الفَرِيضَةِ ثُمَّ يَقُولُ : اللهُمَّ إنى أستَخِيرُكَ بِعِلْمِكَ ، وَأستَقْدِرُكَ بِقُدْرَتِكَ ، وَأسأَلُكَ مِنْ فَضْلِكَ العَظِيمِ ، فإنَّكَ تَقدِرُ وَلا أقدِرُ ، و تَعلمُ وَلا أعلمُ ، وَأنتَ علاَّمُ الغُيوبِ . اللهُمَّ إنْ كُنتَ تَعلمُ أنَّ هَذا الأمْرَ خَيرٌ لى فى دينِى وَمَعاشِى و عاقِبَةِ أمْرِى ، أوْ قالَ فى عاجلِ أمْرِى وَآجلِه فاقدُرْهُ لى . وَإنْ كُنتَ تَعلمُ أنَّ هَذا الأمْرَ شَرٌّ لى فى دينِى وَمَعاشِى وَعاقِبَةِ أمْرِى ، أوْ قالَ فى عاجلِ أمْرِى وَآجلِهِ ، فاصرِفْهُ عَنى وَاصرِفْنِى عَنْهُ ، وَاقْدُرْ لِىَ الخَيرَ حَيْثُ كانَ ، ثُمَّ رَضِّنِى بِهِ ، وَيُسَمِّى حاجَتَهُ .

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(1) O Allāh, I consult You as You are All-Knowing, and appeal to You to give me power as You are Omnipotent, and ask You for Your great favour, for You have power, but I don't, and You have knowledge, but I don't have, and You know all hidden matters. O Allāh, if You know that this matter is good for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then do it for me; And if You know that this matter is bad for me in my religion, my livelihood, and for my life in the Hereafter (or said: For my present and future life), then keep it away from me and take me away from it, and choose what is good for me wherever it is, and please me with it.

(51) CHAPTER, Invoking Allah while performing ablution.

باب الدُّعاءِ عِنْدَ الوُضُوءِ .

392. Narrated Abu Musa: The Prophet ﷺ asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive 'Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection."

٣٩٢ - حدَّثني مُحَمَّدُ بْنُ العَلاءِ : حدَّثنا أبو أُسامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي موسَى قالَ : دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِماءٍ فَتَوَضَّأَ بِهِ ، ثُمَّ رَفَعَ يَدَيْهِ فَقالَ : اللهُمَّ اغْفِرْ لِعُبَيْدٍ أبي عامِرٍ ، ورَأيْتُ بَياضَ إبْطَيْهِ . فَقالَ : اللهُمَّ اجْعَلْهُ يَوْمَ القِيامَةِ فَوْقَ كَثيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ .

(52) CHAPTER. Invoking Allah while ascending a high place.

باب الدُّعاءِ إذا عَلا عَقَبَةً .

393. Narrated Abu Musa: We were in the company of the Prophet ﷺ on a journey, and whenever we ascended a high place, we used to say Takbir (1) (in a loud voice). The Prophet ﷺ said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but you are calling a Hearer, a

٣٩٣ - حدَّثنا سُلَيْمانُ بْنُ حَرْبٍ : حدَّثنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ أبي عُثْمانَ ، عَنْ أبي موسَى قالَ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ في سَفَرٍ فَكُنَّا إذا عَلَوْنا كَبَّرْنا ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أيُّها النَّاسُ ، ارْبَعوا

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(1) 'Allahu Akbar' (Allah is Greater).

Seer." Then he came to me as I was reciting silently, "Lā ḥaula walā quwwata illā bil-lāh."(1) He said, "O ʿAbdullāh bin Qais! Say: Lā ḥaula walā quwwata illāh bil-lāh, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: Lā ḥaula walā quwwata illā bil-lāh."

عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، وَلَكِنْ تَدْعُونَ سَمِيعًا بَصِيرًا، ثُمَّ أَتَى عَلَيَّ وَأَنَا أَقُولُ فِى نَفْسِى لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ فَقَالَ: يَا عَبْدَ اللهِ بْنَ قَيْسٍ، قُلْ: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ، أَوْ قَالَ: أَلاَ أَدُلُّكَ عَلَى كَلِمَةٍ هِىَ كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ؟: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ.

(53) CHAPTER. Invoking Allāh while going down a valley. In this respect there is a narration of Jābir رضي الله عنه.

بَاب الدُّعَاءِ إِذَا هَبَطَ وَادِيًا، فِيهِ حَدِيثُ جَابِرٍ رَضِىَ اللهُ عَنْهُ.

(54) CHAPTER. The invocation said on a journey or returning from a journey. In this respect there is a narration from Anas.

بَاب الدُّعَاءِ إِذَا أَرَادَ سَفَرًا أَوْ رَجَعَ، فِيهِ يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسٍ.

394. Narrated Ibn ʿUmar رضي الله عنهما: Whenever Allāh's Apostle ﷺ returned from a Ghazwa or Ḥajj or ʿUmra, he used to say, "Allāhu Akbar," three times; whenever he went up a high place, he used

٣٩٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِى مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِىَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ

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(1) There is neither might nor power except with Allāh.

to say, "Lā ilāha illal-lāhu waḥdahu lā s̲h̲arīka lahu, lahu-l-mulk wa lahu-l-ḥamd, wa huwa ʿalā kulli s̲h̲aiʾin qadīr. Āyibūna tāʾibūna ʿābidūna lirabbinā ḥāmidūn. Ṣadaqa-l-lāhu waʿdahu, wa naṣara ʿabdahu wa hazama-l-aḥzāba waḥdahu."(1)

أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الأَرْضِ ثَلاثَ تَكْبِيرَاتٍ ، ثُمَّ يَقُولُ : لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لاشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . آيِبُونَ تَائِبُونَ ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ ، صَدَقَ اللهُ وَعْدَهُ ، وَ نَصَرَ عَبْدَهُ ، وَ هَزَمَ الأَحْزَابَ وَحْدَهُ .

(55) CHAPTER. Invocation in favour of a bridegroom.

بَاب الدُّعَاءِ لِلْمُتَزَوِّجِ .

395. Narrated Anas رضي الله عنه : The Prophet ﷺ, seeing a yellow mark (of perfume) on the clothes of ʿAbdur-Raḥmān bin ʿAuf, said, "What about you?" ʿAbdur-Raḥmān replied, "I have married a woman with a Mahr of gold equal to a date-stone." The Prophet ﷺ said, "May Allāh bestow His Blessing on you (in your marriage). Give a wedding banquet, even with one sheep."

٣٩٥ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، عَنْ ثَابِتٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : رَأَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَلَى عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ : مَهْيَمْ أَوْ مَهْ ، قَالَ : تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ ، فَقَالَ : بَارَكَ اللهُ لَكَ ، أَوْلِمْ وَلَوْ بِشَاةٍ .

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(1) None has the right to be worshipped but Allāh, the One Who has no partner. To Him belongs the kingdom, and all Praise be to Him, and He is Omnipotent. We are returning from our journeys with repentance and worshipping and praising our Lord. Allāh has fulfilled His promise and helped His slave, and He Alone defeated all the (infidel) confederates.

396. Narrated Jābir رضي الله عنه : My father died and left behind seven or nine daughters, and I married a woman. The Prophet ﷺ said, "Did you get married, O Jābir ?" I replied, "Yes." He asked, "Is she a virgin or a matron ?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh) ?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

٣٩٦ - حدَّثنا أبو النُّعمانِ : حدَّثنا حمَّادُ بنُ زيدٍ ، عن عمرٍو ، عن جابرٍ رضيَ اللهُ عنهُ قالَ : هلكَ أبي و تركَ سبعَ أو تسعَ بناتٍ فتزوَّجتُ امرأةً فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : تزوَّجتَ يا جابرُ؟ قلتُ : نعمْ ، قالَ : بِكرًا أم ثيِّبًا ؟ قلتُ : ثيِّبٌ ، قالَ : هلَّا جاريةً تلاعبُها و تلاعبُكَ ؟ أو تضاحكُها و تضاحكُكَ ؟ قلتُ : هلكَ أبي فتركَ سبعَ أو تسعَ بناتٍ ، فكرهتُ أنْ أجيئَهنَّ بمثلِهنَّ فتزوَّجتُ امرأةً تقومُ عليهنَّ ، قالَ : فبارَكَ اللهُ عليكَ . لمْ يقلِ ابنُ عُيينةَ و محمَّدُ بنُ مُسلمٍ عن عمرٍو : بارَكَ اللهُ عليكَ .

(56) CHAPTER. What one should say before having sexual intercourse with one's wife.

باب ما يقولُ إذا أتى أهلَهُ .

397. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ said, "If anyone of you, when intending to have sexual intercourse with his wife, says : 'Bismillāh, Allāhumma jannibna-sh-shaitān, wa jannibi-sh-shaitān ma razaqtanā,'(1) and

٣٩٧ - حدَّثني عثمانُ بنُ أبي شيبةَ : حدَّثنا جريرٌ ، عن منصورٍ ، عن سالمٍ ، عن كُريبٍ ، عن ابنِ عبَّاسٍ رضيَ اللهُ عنهما قالَ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : لو أنَّ أحدَهم إذا أرادَ

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(1) In the name of Allāh ; O Allāh ! Protect us from Satan and prevent Satan from approaching the child you may favour us with.

if the couple are destined to have a child (out of that very sexual relation) then Satan will never be able to harm that child."

أنْ يأتِيَ أهلَهُ قالَ : باسمِ اللهِ ، اللهُمَّ جَنِّبْنا الشَّيْطانَ ، و جَنِّبِ الشَّيْطانَ ما رَزَقْتَنا ، فإنَّهُ إنْ يُقَدَّرْ بَيْنَهُما وَلَدٌ فى ذلكَ لمْ يَضُرَّهُ شَيْطانٌ أبَدًا .

(57) CHAPTER. The statement of the Prophet ﷺ : "Our Lord! Give to us in the world that which is good." (2 : 201)

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ - رَبَّنا آتِنا فى الدُّنْيا حَسَنَةً - .

398. Narrated Anas رضي الله عنه : The most frequent invocation of the Prophet ﷺ was: "O Allāh! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire." (2 : 201)

٣٩٨ - حدَّثَنا مُسَدَّدٌ : حدَّثَنا عَبدُ الوارِثِ ، عَنْ عَبدِ العَزيزِ ، عَنْ أنَسٍ قالَ : كانَ أكثرُ دُعاءِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : اللهُمَّ آتِنا فى الدُّنْيا حَسَنَةً و فى الآخِرَةِ حَسَنَةً وَقِنا عَذابَ النَّارِ .

(58) CHAPTER. To seek refuge with Allah from the affliction of the world.

باب التَّعَوُّذِ مِنْ فِتْنَةِ الدُّنْيا .

399. Narrated Sa d bin Abī Waqqāṣ رضي الله عنه : The Prophet ﷺ used to teach us these words as he used to teach us the Book (Qur’ān): "O Allāh! I

٣٩٩ - حدَّثَنا فَرْوَةُ بْنُ أبي المَغْراءِ : حدَّثَنا عَبيدَةُ هُوَ ابْنُ حُمَيْدٍ ، عَنْ عَبدِ المَلكِ بْنِ عُمَيْرٍ ، عَنْ مُصْعَبِ بْنِ

seek refuge with You from miserliness, and seek refuge with you from cowardice, and seek refuge with You from being brought back to (senile) geriatric age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

سَعْدِ بْنِ أَبِي وَقَّاصٍ ، عَنْ أَبِيهِ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُعَلِّمُنَا هَؤُلاءِ الكَلِمَاتِ كما تُعَلَّمُ الكِتَابُ : اللهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ البُخْلِ ، وَأَعُوذُ بِكَ مِنَ الجُبْنِ ، وَأَعُوذُ بِكَ مِنْ أَنْ نُرَدَّ إِلَى أَرْذَلِ العُمُرِ ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا ، وَعَذَابِ القَبْرِ .

(59) CHAPTER. To repeat the invocation.

باب تَكْرِيرِ الدُّعَاءِ .

400. Narrated 'Aisha رضي الله عنها that Allah's Apostle ﷺ was affected by magic, so much that he used to think that he had done something which in fact, he did not do, and he invoked his Lord (for a remedy). Then (one day) he said, "O 'Aisha!) Do you know that Allah has advised me as to the problem I consulted Him about?" 'Aisha said, "O Allah's Apostle! What's that?" He said, "Two men came to me and one of them sat at my head and the other at my feet, and one of them asked his companion, 'What is wrong with this man?' The latter replied, 'He is affected by magic.' The former asked, 'Who has worked magic on him?' The latter replied, 'Labid bin Al-A'sam.' The former asked, 'With what did he work the magic?' The latter replied, 'With a comb and the hair which

٤٠٠ ـ حَدَّثَنِي إِبْرَاهِيمُ بْنُ المُنْذِرِ : حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ طُبَّ حَتَّى إِنَّهُ لَيُخَيَّلُ إِلَيْهِ أَنَّهُ قَدْ صَنَعَ الشَّيْءَ وَمَا صَنَعَهُ . وإِنَّهُ دَعَا رَبَّهُ ، ثُمَّ قَالَ : أَشَعَرْتِ أَنَّ اللهَ قَدْ أَفْتَانِي فيما اسْتَفْتَيْتُهُ فِيهِ ؟ فَقَالَتْ عَائِشَةُ : وَمَا ذَاكَ يَا رَسُولَ اللهِ ؟ قَالَ : جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالآخَرُ عِنْدَ رِجْلَيَّ ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ : مَا وَجَعُ الرَّجُلِ ؟ قَالَ : مَطْبُوبٌ ، قَالَ : مَنْ طَبَّهُ ؟ قَالَ : لَبِيدُ بْنُ الأَعْصَمِ ، قَالَ : فِيمَاذَا ؟ قَالَ : فِي مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعَةٍ ، قَالَ : فَأَيْنَ هُوَ ؟ قَالَ :

gathered on the comb, and a skin of the pollen of a date-palm tree.' The former asked, 'Where is that?' The latter replied, 'It is in Dharwan.' Dharwan was a well in the dwelling place of the (tribe of) Bani Zuraiq. Allah's Apostle ﷺ went to that well and returned to 'Aisha, saying, 'By Allah, the water (of the well) was as red as the infusion of Hinna,(1) and the date-palm trees look like the heads of devils.' 'Aisha added, Allah's Apostle ﷺ came to me and informed me about the well. I asked the Prophet ﷺ, 'O Allah's Apostle, why didn't you take out the skin of pollen?' He said, 'As for me, Allah has cured me and I hated to draw the attention of the people to such evil (which they might learn and harm others with).' "

Narrated Hisham's father: 'Aisha said, "Allah's Apostle ﷺ was bewitched, so he invoked Allah repeatedly for curing him of that magic)." Hisham then narrated the above narration.

فى ذرْوانَ. و ذروانُ بِئرٌ فى بَنى زُرَيق. قالَتْ: فَأتاها رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ثُمَّ رَجَعَ إلى عائِشَةَ، فَقالَ: وَاللهِ لَكأنَّ ماءَها نُقاعَةُ الْحِنَّاءِ، وَلَكأنَّ نَخْلَها رُءوسُ الشَّياطين، قالَتْ: فأتَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأخبرَها عَنِ البئرِ، فَقُلْتُ: يا رَسُولَ اللهِ، فَهلاَّ أخرَجتَهُ؟ قالَ: أمَّا أنا فَقَدْ شَفانى اللهُ وَكَرِهتُ أنْ أثيرَ عَلى النَّاسِ شَرًّا. زادَ عيسَى بْنُ يُونُسَ وَاللَّيْثُ بْنُ سَعدٍ، عَنْ هِشامٍ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: سُحِرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَدَعا وَدَعا، وَساقَ الحَديثَ.

(60) CHAPTER. To invoke Allah against the pagans.

And Ibn Mas'ud said, "The Prophet ﷺ said, "O Allah! Help me against them by sending seven years (of drought)

باب الدُّعاءِ عَلى المُشرِكينَ

، و قالَ ابْنُ مَسْعود: قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ: اللهُمَّ أعِنِّى عَلَيهِم بِسَبْعٍ كَسَبْعِ يُوسُفَ. وَقالَ: اللهُمَّ عَلَيكَ

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(1) Hinna: See glossary.

upon them (the infidels), like the seven years (of drought) of the Prophet Joseph." He also said, " O Allāh ! Destroy Abū Jahl."

And Ibn ʿUmar said, " The Prophet ﷺ invoked Allāh in the prayer, saying, ' O Allāh ! Curse so-and-so and so-and-so, till Allāh عزّ وجلّ revealed : " Not for you (O Muḥammad) (but for Allāh) is the decision." (3 : 128)

بأبي جَهْلٍ ، وَقالَ ابْنُ عُمَرَ : دَعا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ في الصَّلاةِ وَقالَ : اللهُمَّ الْعَنْ فُلاَناً و فلاناً حَتَّى أنزَلَ اللهُ عَزَّ وَجَلَّ - ليسَ لكَ مِنَ الأَمْرِ شَيْءٌ - .

401. Narrated Ibn Abī Aufā رضي الله عنهما : Allāh's Apostle ﷺ asked for Allāh's wrath upon the Aḥzāb (confederates), saying, " O Allāh , the Revealer of the Holy Book, and the One swift at reckoning ! Defeat the confederates ; Defeat them and shake them."

٤٠١ - حدَّثَنا ابْنُ سَلامٍ : أخبرَنا وَكيعٌ ، عَنِ ابْنِ أبي خالدٍ قالَ : سَمِعتُ ابْنَ أبي أوْفَى رَضِيَ اللهُ عَنْهُما قالَ : دَعا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلى الأَحْزابِ ، فقالَ : اللهُمَّ مُنزِلَ الكِتابِ ، سَرِيعَ الحِسابِ ، اهزِمِ الأَحْزابَ ، اهزِمْهُمْ و زَلزِلهُمْ .

402. Narrated Abū Huraira رضي الله عنه : When the Prophet ﷺ said, " Samiʿa-l-lahu liman ḥamidah (Allāh heard him who sent his praises to Him) " in the last Rakʿa of the ʿIshāʾ prayer, he used to invoke Allāh, saying, " O Allāh ! Save ʿAiyash bin Abī Rabīʿa ; O Allāh ! Save Al-Walīd bin Al-Walīd ; O Allāh ! Save the weak people among the believers ; O Allāh ! Be hard on the tribe of Muḍar ; O Allāh ! Inflict years of drought upon them like the years (of drought) of the

٤٠٢ - حدَّثَنا مُعاذُ بْنُ فَضالةَ : حدَّثَنا هِشامٌ ، عَنْ يَحْيَى ، عَنْ أبي سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ إذا قالَ : سَمِعَ اللهُ لِمَنْ حَمِدَهُ في الرَّكعَةِ الآخِرَةِ مِنْ صَلاةِ العِشاءِ قَنَتَ : اللهُمَّ أنْجِ عَيَّاشَ بْنَ أبي رَبيعَةَ ، اللهُمَّ أنْجِ الوَليدَ ابْنَ الوَليدِ ، اللهُمَّ أنْجِ سَلَمَةَ بْنَ هِشامٍ ، اللهُمَّ أنْجِ المُسْتَضْعَفِينَ مِنَ

Prophet Joseph."

المُؤْمِنِينَ ، اللهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ ، اللهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ .

403. Narrated Anas ؓ : The Prophet ﷺ sent a Sarīya(1) (an army detachment) consisting of men called Al-Qurrā', and all of them was martyred. I had never seen the Prophet ﷺ so sad over anything as he was over them. So he said Qunoot (invocation in the prayer) for one month in the Fajr prayer, invoking Allāh's wrath upon the tribe of ʿUsaiya, and he used to say, " The people of ʿUsaiya have disobeyed Allāh and His Apostle."

٤٠٣ - حدَّثَنَا الحَسَنُ بْنُ الرَّبِيعِ : حدَّثَنَا أبو الأحْوَصِ ، عَنْ عاصِمٍ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : بَعَثَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ سَرِيَّةً يُقَالُ لهُمُ القُرَّاءُ فأُصِيبُوا فَمَا رَأَيْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ وَجَدَ عَلَى شَيْءٍ ما وَجَدَ عَلَيْهِمْ ، فَقَنَتَ شَهْرًا في صَلاةِ الفَجْرِ ، و يَقُولُ : إنَّ عُصَيَّةَ عصَتِ اللهَ وَرَسُولَهُ .

404. Narrated ʿĀisha ؓ : The Jews used to greet the Prophet ﷺ by saying, " As-Sāmu ʿalaika (i.e., death be upon you)." I understood what they said, so I said to them, " As-Sāmu ʿalaikum wal-laʿna (i. e., Death and Allāh's Curse be upon you)."(2) The Prophet ﷺ said, " Be quiet, O ʿĀisha, as Allāh likes gentleness in all affairs."

٤٠٤ - حدَّثَنا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنَا هِشامٌ : أخبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : كانَتْ اليَهُودُ يُسَلِّمُونَ عَلَى النَّبِيِّ صلى اللهُ عليه وسلَّمَ تَقُولُ : السَّامُ عَلَيْكَ . فَفَطِنَتْ عائِشَةُ رَضِيَ اللهُ عَنْها إلى قَوْلِهِمْ ، فَقَالَتْ :

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(1) Sarīya : See glossary.

(2) Note the similarity between '**As-Sāmu**' (death) and 'As-salāmu' (peace).

I said, "O Allāh's Prophet! Didn't you hear what they said?" He said, "Didn't you hear me answering them back by saying, 'ʿAlaikum (i. e., the same be upon you)?'"

عَلَيْكُمُ السَّامُ وَاللَّعْنَةُ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عليهِ وسلَّمَ : مَهْلاً يا عائِشَةُ ، إنَّ اللهَ تَعالَى يُحِبُّ الرِّفْقَ فى الأَمْرِ كُلِّهِ ، فَقالَتْ : يانَبِيَّ اللهِ ، أَوَلَمْ تَسْمَعْ ما يَقُولُونَ؟ قالَ : أَوَلَمْ تَسْمَعِى أنى أَرُدُّ ذَلكَ عَلَيْهِمْ فأقولُ : عَلَيْكُمْ .

405. Narrated ʿAlī bin Abī Ṭālib ؓ : We were in the company of the Prophet ﷺ on the day (of the battle) of Al-Khandaq (the Trench). The Prophet ﷺ said, "May Allāh fill their (the infidels') graves and houses with fire, as they have kept us so busy that we could not offer the middle prayer till the sun had set; and that prayer was the ʿAṣr prayer."

٤٠٥ ـ حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى قالَ : حدَّثَنا الأَنصارِيُّ : حدَّثَنا هِشامُ بْنُ حَسَّانَ : حدَّثَنا مُحَمَّدُ بْنُ سيرينَ : حدَّثَنا عَبِيدَةُ : حدَّثَنا عَلِيُّ ابْنُ أبى طالِبٍ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ الخَنْدَقِ فَقالَ : مَلأَ اللهُ قُبورَهُمْ و بُيوتَهُمْ نارًا كما شَغَلونا عَنِ الصَّلاةِ الوُسْطَى حَتَّى غابَتِ الشَّمْسُ ، وَهِيَ صَلاةُ العَصْرِ .

(61) CHAPTER. Invocation in favour of the pagans.

بابُ الدُّعاءِ لِلمُشْرِكينَ .

406. Narrated Abū Huraira ؓ : At-Ṭufail bin ʿAmr came to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! The tribe of Daus has disobeyed (Allāh and His Apostle) and refused (to

٤٠٦ ـ حدَّثَنا عَلِيٌّ : حدَّثَنا سُفْيانُ : حدَّثَنا أبو الزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أبى هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللهِ صلى

embrace Islam), therefore, invoke Allāh's wrath for them." The people thought that the Prophet ﷺ would invoke Allāh's wrath for them, but he said, "O Allāh! Guide the tribe of Daus and let them come to us."

اللهُ عليهِ وسلَّمَ فقالَ: يا رَسُولَ اللهِ، إنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ فادْعُ اللهَ عَلَيْها، فَظَنَّ النَّاسُ أنَّهُ يَدْعُو عَلَيْهِمْ، فَقالَ: اللهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ.

(62) CHAPTER. The statement of the Prophet ﷺ : "O Allāh! Forgive my past and future sins."

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: اللهُمَّ اغْفِرْ لي ما قَدَّمْتُ وَما أخَّرْتُ.

407. Narrated Abū Mūsā: The Prophet ﷺ used to invoke Allāh with the following invocation: 'Rabbi-ghfir-lī Khaṭī ati wa jahlī wa isrāfī fī amrī kullihi, wa mā anta aʿlamu bihi minnī. Allāhumma ighfirlī khaṭāyāya wa ʿamdī, wa jahlī wa jiddī, wa kullu dhālika ʿindī. Allāhumma ighfirlī mā qaddamtu wa mā asrartu wa mā aʿlantu. Anta-l-muqaddimu wa anta-l-muʾakh-khiru, wa anta ʿalā kulli shaiʾin qadīr.'(1)

٤٠٧ - حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثَنا عَبْدُ المَلِكِ بْنُ الصَّبَّاحِ: حدَّثَنا شُعْبَةُ، عَنْ أبي إسحاقَ، عَنِ ابْنِ أبي مُوسَى، عَنْ أبيهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ كانَ يَدْعُو بِهذا الدُّعاءِ: رَبِّ اغْفِرْ لي خَطِيئَتِي وَجَهْلي وَإسْرافي في أمْرِي كُلِّهِ، وَما أنْتَ أعلمُ بِهِ مِنِّي. اللهُمَّ اغْفِرْ لي خَطايايَ وَعَمْدِي وجَهْلي وَجِدِّي، وَكُلُّ ذلكَ عِنْدي. اللهُمَّ

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(1) O my Lord! Forgive my sins and ignorance and my exceeding the boundaries of righteousness in all my deeds and what you know better than I. O Allāh! Forgive my mistakes, those done intentionally or out of my ignorance or seriousness, and I confess that all such mistakes are done by me. O Allāh! Forgive my sins of the past and of the future which I did openly or secretly. You are the One Who makes the things go before, and You are the One Who delays them, and You are the Omnipotent.

اغْفِرْ لى ما قَدَّمْتُ وَما أخرْتُ ، وَما أسْرَرْتُ وَمـا أعْلَنتُ ، أنْتَ المُقَدِّمُ وَأنْتَ المؤخِّرُ ، وَأنْتَ عَلى كُلِّ شَىْءٍ قَديرٌ . وَقالَ عُبَيْدُ اللهِ بْنُ مُعاذٍ : حدَّثنا أبى : حدَّثنا شُعْبَةُ ، عَنْ أبى إسحاقَ ، عَنْ أبى بُرْدَةَ بْنِ أبى مُوسَى ، عَنْ أبيهِ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ بِنَحْوِهِ .

408. Narrated Abū Mūsā Al-As͟hʿari: The Prophet ﷺ used to invoke Allāh, saying, "Allāhumma ighfirlī k͟haṭī'atī wa jahlī wa isrāfī fī amrī, wa mā anta aʿlamu bihi minnī. Allāhumma ighfirlī hazalī wa jiddī wa k͟haṭa'ī wa ʿamdī, wa kullu d͟hālika ʿindī."(1)

٤٠٨ ـ حدَّثنا مُحَمَّدُ بْنُ المُثَنَّى : حدَّثنا عُبَيْدُ اللهِ بْنُ عَبْدِ المجيدِ : حدَّثنا إسرَائيلُ : حدَّثنا أبو إسحاقَ ، عَنْ أبى بَكْرِ بْنِ أبى مُوسَى وأبى بُرْدَةَ ؛ أحْسِبُهُ عَنْ أبى مُوسَى الأشْعَرِى ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ أنَّهُ كانَ يَدْعو : اللهُمَّ اغْفِرْ لى خَطِيئَتى وَجَهْلى ، و إسْرَافى فى أمْرِى ، وَما أنْتَ أعْلَمُ بِهِ مِنِّى ، اللهُمَّ اغْفِرْ لى هَزْلى وَجِدِّى ، وَخَطَئى وَعَمْدِى ، و كُلُّ ذلكَ عِنْدِى .

(63) CHAPTER. To invoke Allāh

باب الدُّعاءِ فى السَّاعَةِ التى فى يَوْمِ

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(1) O Allāh! Forgive my mistakes and my ignorance and my exceeding the boundaries of righteousness in my deeds; and forgive whatever You know better than I. O Allāh! Forgive the wrong I have done jokingly or seriously, and forgive my accidental and intentional errors, all that is present in me.

during a particular time on Friday (when the invocation is accepted).

الجُمُعَةِ .

409. Narrated Abū Huraira رضي الله عنه : Abū-l-Qāsim (the Prophet ﷺ) said, " On Friday there is a particular time. If a Muslim happens to be praying and invoking Allāh for something good during that time, Allāh will surely fulfil his request." The Prophet ﷺ pointed out with his hand. We thought that he wanted to illustrate how short that time was.

٤٠٩ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا إسْماعيلُ بنُ إبراهيمَ : أخبرَنا أيُّوبُ ، عَنْ مُحَمَّدٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ أبو القاسِمِ صلى اللهُ عليهِ وسلَّمَ : فى يَوْمِ الجُمُعَةِ ساعَةٌ لا يُوافِقُها مُسْلِمٌ وَهُوَ قائِمٌ يُصَلِّي يَسألُ اللهَ خَيْراً إلاَّ أعْطاهُ ، وَقالَ بيَدِهِ ، قُلْنا يُقَلِّلها يُزَهِّدُها .

(64) CHAPTER. The statement of the Prophet ﷺ : " Our invocations against the Jews will be accepted (by Allāh), but their invocations against us will not be accepted."

باب قَوْلِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ : يُسْتَجابُ لنا فى اليَهودِ ، وَلا يُسْتَجابُ لهُمْ فينا .

410. Narrated Ibn Abī Mulaika: 'Āisha رضي الله عنها said, " The Jews came to the Prophet ﷺ and said to him, " As-Sāmu 'alaika (i.e., Death be upon you)." He replied, ' The same on you.' " 'Āisha said to them, " Death be upon you, and may Allāh curse you and shower His wrath upon you !" Allāh's Apostle ﷺ said, " Be quiet, O 'Āisha ! Be gentle and beware of being harsh and of

٤١٠ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا عَبْدُ الوَهَّابِ : حدَّثَنا أيُّوبُ عَنِ ابْنِ أبي مُلَيْكَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها : أنَّ اليَهودَ أتَوُا النَّبيَّ صلى اللهُ عليهِ وسلَّمَ فَقالوا : السَّامُ عَلَيْكَ ، قالَ : وَعَلَيْكُمْ ، فَقالَتْ عائِشَةُ : السَّامُ عَلَيْكُمْ ، وَلَعَنَكُمُ اللهُ وَغَضِبَ عَلَيْكُمْ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَهْلاً يا عائِشَةُ ،

saying evil things." She said, "Didn't you hear what they said?" He said, "Didn't you hear what I said (to them)? I have returned their statement to them, and my invocation against them will be accepted, but theirs against me will not be accepted."

عَلَيْكِ بِالرِّفْقِ، وَإِيَّاكِ وَالعُنْفَ وَالفُحْشَ. قالَتْ: أَوَلَمْ تَسْمَعْ ما قالوا؟ قالَ: أَوَلَمْ تَسْمَعِي ما قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ فَيُسْتَجابُ لي فِيهِمْ وَلا يُسْتَجابُ لَهُمْ فِيَّ.

(65) CHAPTER. The saying of 'Āmīn' (i.e., Amen).

باب التَّأْمِينِ.

411. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "When the Imām says 'Āmīn', then you should all say 'Āmīn', for the angels say 'Āmīn' at that time, and he whose 'Āmīn' coincides with the 'Āmīn' of the angels, all his past sins will be forgiven."

٤١١ - حَدَّثَنا عَلِيُّ بنُ عَبْدِ اللهِ: حَدَّثَنا سُفيانُ: قالَ الزُّهْرِيُّ: حَدَّثَناهُ عَنْ سَعِيدِ بْنِ المُسَيَّبِ، عَنْ أَبي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إذا أَمَّنَ القارِئُ فَأَمِّنُوا فإنَّ المَلائِكَةَ تُؤَمِّنُ، فَمَنْ وافَقَ تَأْمِينُهُ تَأْمِينَ المَلائِكَةِ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ.

(66) CHAPTER. The superiority of saying, "Lā ilāha illal-lāh."(1)

باب فَضْلِ التَّهْلِيلِ.

412. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "Whoever

٤١٢ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبي صالِحٍ،

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(1) None has the right to be worshipped but Allāh.

says: "Lā ilāha illal-lāh waḥdahū lā sharīka lahu, lahu-l-mulk wa lahu-l-ḥamd wa huwa ʿalā kulli shaiʾin qadīr,"(1) one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: مَنْ قالَ لا إلَهَ إلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ ولهُ الحَمْدُ و هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ مائَةَ مَرَّةٍ كانَتْ لَهُ عَدْلَ عَشْرِ رِقابٍ، وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، و مُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ، و كانَتْ لهُ حِرْزًا مِنَ الشَّيطانِ يَوْمَهُ ذلكَ حَتَّى يُمْسِيَ، ولمْ يأتِ أحَدٌ بأفْضَلَ ممَّا جاءَ إلاَّ رَجُلٌ عَمِلَ أكثرَ مِنْهُ.

413. Narrated ʿAmr bin Maimūn: Whoever recites it (i.e., the invocation in the above Ḥadīth (412) ten times will be as if he manumitted one of Ishmael's descendants.

Aiyūb narrated the same Ḥadīth from the Prophet ﷺ, saying, "(Whoever recites it ten times) will be as if he had manumitted one of Ishmael's descendants."

٤١٣ - حدَّثَنا عَبدُ اللهِ بْنُ مُحَمَّدٍ: حدَّثَنا عَبدُ الملكِ بْنُ عَمْرٍو: حدَّثَنا عُمَرُ بْنُ أبي زَائِدَةَ، عَنْ أبي إسحاقَ، عَنْ عَمْرِو بْن مَيْمون قالَ: مَنْ قالَ عَشْرًا كانَ كَمَنْ أعتَقَ رَقَبَةً مِنْ وَلَدِ إسْماعيلَ، قالَ عَمْرٌو: و حدَّثَنا عَبدُ اللهِ ابْنُ أبي السَّفَرِ، عَنِ الشَّعبيِّ، عَنِ الرَّبيعِ ابْنِ خُثَيْمٍ مِثلهُ. فقُلتُ للرَّبيعِ: مِمَّنْ سَمِعتَهُ؟ فقَالَ: منْ عَمْرِو بْنِ مَيْمونٍ، فأتَيتُ عَمْرَو بْنَ مَيْمونٍ فقُلتُ: ممَّنْ سَمِعتَهُ؟ فقَالَ: من ابْنِ أبي لَيْلَى؛

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(1) None has the right to be worshipped but Allāh Alone Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the Praises, and He has the Power to do everything.

فَأَتَيْتُ ابْنَ أَبى لَيْلَى فَقُلْتُ مِمَّنْ سَمِعْتَهُ؟ فَقَالَ: مِنْ أَبى أَيُّوبَ الأَنْصَارىِّ يُحَدِّثُهُ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. وَقَالَ إبراهيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبى إِسحَاقَ: حَدَّثَنِى عَمْرُو بْنُ مَيْمُون، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبى لَيْلَى، عَنْ أَبى أَيُّوبَ: قَوْلَهُ عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. وَقَالَ مُوسَى: حَدَّثَنَا وُهَيْبٌ، عَنْ داوُدَ، عَنْ عامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبى لَيْلَى، عَنْ أَبى أَيُّوبَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ. وَقَالَ إِسْماعِيلُ، عَنِ الشَّعْبِىِّ، عَنِ الرَّبِيعِ بْنِ خَثَيْمَ قَوْلَهُ. وَقَالَ آدَمُ: حَدَّثَنا شُعْبَةُ: حَدَّثَنا عَبْدُ الملكِ بْنُ مَيسَرَةَ: سَمِعتُ هلالَ بنَ يَسافٍ عَنِ الرَّبِيعِ بْنِ خَثَيْم وعَمْرِو بْن مَيْمونٍ، عَن ابْن مَسْعودٍ قَوْلَهُ. وَقالَ الأَعْمَشُ وحُصَيْنٌ، عَنْ هِلالٍ، عَنِ الرَّبِيعِ، عَنْ عَبْدِ اللهِ قَوْلَهُ، ورَوَاهُ أبو مُحَمَّدٍ الحَضْرَمىُّ، عَنْ أبى أَيُّوبَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: كانَ كمَنْ أعْتَقَ رَقَبَةً مِنْ وَلَدِ إسْماعِيلَ. قالَ أبو عَبْدِ اللهِ: والصَّحِيحُ قَوْلُ عَمْرٍو: قالَ الحافِظُ أبو ذَرٍّ الهَرَوى: صَوابُهُ عُمَرُ، وَهُوَ ابْنُ أبى زَائِدَةَ. قُلتُ: وَعَلى الصَّوَاب ذَكَرَهُ أبو عَبْدِ اللهِ البُخارى فى الأَصْل كما تَراهُ، لا عمرٌو.

(67) CHAPTER. The superiority of 'Tasbih' (i.e., saying 'Subhān Allāh').(1)

بَابُ فَضْلِ التَّسْبِيحِ .

414. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Whoever says, 'Subhān Allāh wa bihamdihi,'(1) one hundred times a day, will be forgiven all his sins even if they were as much as the sea foam."

٤١٤ - حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مالِكٍ ، عَنْ سُمَيٍّ ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ . أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ قالَ سُبْحانَ اللهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ عَنْهُ خَطاياهُ وَإِنْ كانَتْ مِثْلَ زَبَدِ البَحْرِ .

415. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allāh), and they are, 'Subhān Allāh Al-'Azīm and 'Subhān Allāh wa bihamdihi.' "(1)

٤١٥ - حَدَّثَنا زُهَيْرُ بْنُ حَرْبٍ : حَدَّثَنا ابْنُ فُضَيْلٍ . عَنْ عُمارَةَ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : كَلِمَتانِ خَفِيفَتانِ عَلَى اللِّسانِ ثَقِيلَتانِ فِي المِيزانِ ، حَبِيبَتانِ إِلَى الرَّحْمَنِ : سُبْحانَ اللهِ العَظِيمِ ، سُبْحانَ اللهِ وَبِحَمْدِهِ .

(68) CHAPTER. The superiority of

بَابُ فَضْلِ ذِكْرِ اللهِ عَزَّ وَجَلَّ .

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(1) I deem Allāh free of any resemblance to anything whatever in any respect, and I celebrate His Praises. Also see glossary for Subhān Allāh.

celebrating the Praises of Allāh.

416. Narrated Abū Mūsā ؓ : The Prophet ﷺ said, "The example of the one who celebrates the Praises of his Lord (Allāh) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one."

٤١٦ ـ حَدَّثَنَا مُحَمَّدُ بْنُ العَلاءِ : حَدَّثَنَا أبو أُسامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي مُوسَى رَضِيَ اللهُ عَنْهُ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَثَلُ الذى يَذْكُرُ رَبَّهُ وَالذى لا يَذْكُرُ رَبَّهُ مَثَلُ الحَيِّ وَالمَيِّتِ .

417. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "Allāh has some angels who look for those who celebrate the Praises of Allāh on the roads and paths. And when they find some people celebrating the Praises of Allāh, they call each other, saying, "Come to the object of your pursuit.'" He added, "Then the angels encircle them with their wings up to the sky of the world." He added, "(After those people celebrated the Praises of Allāh, and the angels go back to their places), their Lord عز وجل asks them (those angels)——though He knows better than them——'What do My slaves say?' The angels reply, 'They say: Subḥān Allāh, Allāhu Akbar, and Alḥam-du-lilāh; Allāh then says, 'Did they see Me?' The angels would reply, 'No! By Allāh, they didn't see You.'

٤١٧ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا جَرِيرٌ ، عَنِ الأعمَشِ ، عَنْ أبي صَالِحٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ لِلهِ مَلائِكَةً يَطُوفُونَ فى الطُّرُقِ يلْتَمِسُونَ أهْلَ الذِّكْرِ ، فإذَا وجَدُوا قَوْماً يَذْكُرُونَ اللهَ تَنادَوْا : هَلُمُّوا إلى حاجَتِكُمْ ، قالَ : فيَحُفُّونَهُمْ بأجْنِحَتِهِمْ إلى السَّماءِ الدُّنْيا ، قالَ : فَسألهُمْ رَبُّهُمْ عَزَّ وَجَلَّ وَهُوَ أعْلَمُ مِنْهُمْ : ما يَقُولُ عِبادى ؟ قالَ : تَقُولُ : يُسَبِّحُونَكَ ويُكَبِّرُونَكَ ، و يَحْمَدُونَكَ ، قالَ : فيَقُولُ : هَلْ رَأوْنى؟ قالَ : فيَقُولُونَ : لا ، واللهِ ما رَأوْكَ ، قالَ : فيَقُولُ : كَيْفَ لَوْ رَأوْنِى ؟ قالَ : يَقُولُونَ : لَوْ رَأوْكَ كانُوا أشَدَّ لَكَ

Allāh says, 'What if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.' Allāh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allāh says (to the angels), 'Did they see It?' The angels say, 'No! By Allāh, O Lord! They did not see It.' Allāh says, 'What if they saw It?' The angels say, 'If they saw It, they would have greater coveteousness for it and would seek It with greater zeal and would have greater desire for It.' Allāh says, 'From what do they ask refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allāh says, 'Did they see It?' The angels say, 'No, By Allāh, O Lord! They did not see it.' Allah says, 'What if they saw it?' The angels say, 'If they saw it they would run away from it with greater speed and would be more afraid of it.' Then Allāh says, 'I make you witnesses that I have forgiven them.'" Allāh's Apostle ﷺ added, "One of the angels would say, 'There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allāh would say, 'These are those people whose companions will not be reduced to misery.'"

عِبادَةً ، و أشَدَّ لَكَ تَمْجِيدًا ، و أكْثَرَ لَكَ تَسْبِيحا. قالَ: يَقُولُ: فَمَا يَسألُونِى؟ قالَ: يَسألُونَكَ الجَنَّةَ ، قالَ: يَقُولُ: وَهَلْ رأوْها ؟ قالَ: يَقُولُونَ: لا ، وَاللهِ يا رَبِّ ماراَوْها، قالَ: فَيَقُولُ: فَكَيْفَ لَوْ أنَّهُمْ رأوْها ؟ قالَ: يَقُولُونَ: لَوْ أنَّهُمْ رأوْها كانُوا أشَدَّ عَلَيْها حِرْصًا و أشَدَّ لَهَا طَلَبا و أعْظَمَ فِيها رَغْبَةً ، قالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قالَ: يَقُولُونَ: مِنَ النَّارِ ، قالَ: يَقُولُ: وَهَلْ رأَوْها؟ قالَ: يَقُولُونَ: لا، وَاللهِ يارَبِّ ماراَوْها، قالَ: يَقُولُ: فَكَيْفَ لَوْ رأَوْها ؟ قالَ: يَقُولُونَ: لَوْ رأَوْها كانُوا أشَدَّ مِنْها فِرَارًا وأشَدَّ لَهَا مَخافَةً ، قالَ: فَيَقُولُ: فأُشْهِدُكُمْ أنى قَدْ غَفَرْتُ لَهُمْ. قالَ: يَقُولُ مَلَكٌ مِنَ المَلائكَةِ: فِيهِمْ فُلانٌ لَيْسَ مِنْهُمْ إنَّمَا جاءَ لِحاجَةٍ ، قالَ: هُمُ الجُلَساءُ لا يَشْقَى جَلِيسُهُمْ. رَوَاهُ شُعْبَةُ عَنِ الأعمَشِ ولَمْ يَرْفَعْهُ ، و رَوَاهُ سُهَيْلٌ عَنْ أبِيهِ ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(69) CHAPTER. (What is said re-

بأب قَوْلِ لا حَوْلَ وَلا قُوَّةَ إلا

garding) the statement : 'Lā haula walā quwwata illā billāh' (i.e. There is neither might nor power except with Allāh).

بالله .

418. Narrated Abū Mūsā Al-Ash'arī : The Prophet ﷺ started ascending a high place or hill. A man (amongst his companions) ascended it and shouted in a loud voice, "Lā ilāha illal-lāhu wal-lāhu Akbar."(1) (At that time) Allāh's Apostle ﷺ was riding his mule. Allāh's Apostle ﷺ said, "You are not calling upon a deaf or an absent one," and added, "O Abū Mūsā (or, O 'Abdullāh) ! Shall I tell you a sentence from the treasure of Paradise ?" I said, "Yes." He said, "Lā haula walā quwwata illā bil-lāh."

٤١٨ - حدَّثنا مُحمَّدُ بنُ مُقاتِلٍ أبو الحَسَنِ ، أخبرَنا عَبدُ اللهِ ، أخبرَنا سُلَيمانُ التَّيميُّ ، عَنْ أبي عُثمانَ ، عَنْ أبي مُوسَى الأشعَرِيِّ قالَ : أخَذَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ في عُقْبَةٍ ، أوْ قالَ ثَنِيَّةٍ ، قالَ : فلَمَّا عَلا علَيْهِما رَجُلٌ نادَى فرَفَعَ صَوْتَهُ لا إلهَ إلاَّ اللهُ واللهُ أكبرُ ، قالَ : ورَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَلى بَغْلَتِهِ ، قالَ : فإنَّكُمْ لا تَدْعُونَ أصَمَّ ولا غائبا ، ثُمَّ قالَ : يا أبا مُوسَى ، أوْ يا عَبْدَ اللهِ ، ألا أدُلُّكَ عَلى كَلِمَةٍ مِنْ كَنْزِ الجنَّةِ ؟ قُلْتُ : بَلَى قالَ: لا حَوْلَ ولا قُوَّةَ إلاَّ باللهِ .

(70) CHAPTER. Allāh has one-hundred Names but one.

باب لِلهِ مائةُ اسمٍ غيرَ واحدةٍ .

419. Narrated Abū Huraira رضي الله عنه :

٤١٩ - حدَّثنا عَليُّ بنُ عَبدِ اللهِ :

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(1) None has the right to be worshipped but Allāh, and Allāh is Greater.

Allāh has ninety-nine Names, i.e., one-hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allāh is Witr (one) and likes what is Witr (i.e., odd numbers).

حدَّثَنا سُفْيانُ قالَ : حَفِظْناهُ مِنْ أبى الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبى هُرَيْرَةَ ، رِوَايَةً قالَ : لِلّهِ تِسْعَةٌ وَتِسْعُونَ اسْماً ، مائَةٌ إلاَّ وَاحِدَةً مَنْ حَفِظَها دَخَلَ الجَنَّةَ وَهُوَ وَتْرٌ يُحِبُّ الوَتْرَ .

(71) CHAPTER. Preaching at intervals.

باب المَوْعِظَةِ ساعَةً بَعْدَ ساعَةٍ .

420. Narrated Shaqiq: While we were waiting for 'Abdullāh (bin Mas'ūd), Yazīd bin Mu'āwiya came. I said (to him), "Will you sit down?" He said, "No, but I will go into the house (of Ibn Mas'ūd) and let your companion (Ibn Mas'ūd) come out to you; and if he should not (come out), I will come out and sit (with you)." Then 'Abdullāh came out, holding the hand of Yazid, and addressed us, saying, "I know that you are assembled here, but the reason that prevents me from coming out to you, is that Allāh's Apostle ﷺ used to preach to us at intervals during the days, lest we should become bored."

٤٢٠ ـ حدَّثَنا عُمَرُ بنُ حَفْصٍ : حدَّثَنا أبى : حدَّثَنا الأعْمَشُ : حدَّثَنى شَقِيقٌ قالَ : كُنَّا نَنْتَظِرُ عَبْدَ اللهِ إذْ جاءَ يَزِيدُ بنُ مُعاوِيَةَ ، قُلْتُ : ألا تَجْلِسُ ؟ قالَ : لا ، وَلَكِنْ أدْخُلُ فأُخْرِجُ إلَيْكُمْ صاحِبَكُمْ ، وَإلاَّ جِئْتُ أنا فَجَلَسْتُ . فَخَرَجَ عَبْدُ اللهِ وَهُوَ آخِذٌ بِيَدِهِ ، فَقامَ عَلَيْنا فَقالَ : أما إنى أُخْبَرُ بِمَكانِكُمْ ، وَلَكِنَّهُ يَمْنَعُنى مِنَ الخُرُوجِ إلَيْكُمْ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يَتَخَوَّلُنا بِالمَوْعِظَةِ فى الأيَّامِ كَراهِيَةَ السَّآمَةِ عَلَيْنا .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

LXXVI. THE BOOK OF AR-RIQĀQ

(i. e. the Ḥadīth that make the heart tender by affecting the emotions and feelings of the one who hears it.)

كتاب الرِّقاق

(1) CHAPTER. Health and leisure. There is no life worth living except the life in the Hereafter.

الصِّحَّةُ والفَرَاغُ ، وَلا عَيْشَ إلاَّ عَيْشُ الآخِرَةِ

421. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, " There are two blessings which many people lose : (They are) Health and free time for doing good." (1)

٤٢١ ـ أخْبَرَنا المَكِّيُّ بْنُ إبْراهيمَ : أخْبَرَنا عَبْدُ اللهِ بْنُ سَعيدٍ هُوَ ابْنُ أبي هِنْدٍ ، عَنْ أبيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : نِعْمَتانِ مَغْبونٌ فيهِما كَثيرٌ مِنَ النَّاسِ : الصِّحَّةُ والفَراغُ . وَقالَ عَبَّاسٌ العَنْبَرِيُّ : حدَّثَنا صَفْوانُ بْنُ عيسَى ، عَنْ عَبْدِ اللهِ بْنِ سَعيدِ بْنِ أبي هِنْدٍ عَنْ أبيهِ : سَمِعْتُ ابْنَ عَبَّاسٍ عَنِ

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(1) This means that many people do not use their health and free time in gaining more and more of good deeds.

النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِثْلَهُ .

422. Narrated Anas رضي الله عنه : The Prophet ﷺ said, " O Allāh ! There is no life worth living except the life of the Hereafter, so make righteous the Anṣār and the emigrants."

٤٢٢ - حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ : حدَّثنا غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عَنْ مُعاوِيَةَ بنِ قُرَّةَ ، عَنْ أنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ :

اللَّهُمَّ لا عَيْشَ إلاَّ عَيْشُ الآخِرَةْ
فأصْلِحِ الأنْصارَ والمُهاجِرَةْ

423. Narrated Sahl bin Sa‘d As-Sa‘īdi : We were in the company of Allāh's Apostle ﷺ in (the battle of) Al-Khandaq, and he was digging the trench while we were carrying the earth away. He looked at us and said, " O Allāh ! There is no life worth living except the life of the Hereafter, so forgive the Anṣār and the emigrants."

٤٢٣ - حدَّثني أحْمَدُ بنُ المِقْدامِ : حدَّثنا الفُضَيْلُ بنُ سُلَيْمانَ : حدَّثنا أبو حازِمٍ : حدَّثنا سَهْلُ بنُ سَعْدٍ السَّاعِدِيُّ قالَ : كُنَّا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ بالخَنْدَقِ وهُوَ يَحْفُرُ ونَحْنُ نَنْقُلُ التُّرابَ ، وبَصُرَ بِنا فقالَ :

اللَّهُمَّ لا عَيْشَ إلاَّ عَيْشُ الآخِرَةْ
فاغْفِرْ للأنْصارِ والمُهاجِرَةْ

تابَعَهُ سَهْلُ بنُ سَعْدٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مِثْلَهُ .

(2) CHAPTER. The example of this world in contrast with the Hereafter.

And the Statement of Allāh ﷻ :—
'Know that the life of this world is only play and amusement... is

بابُ مَثَلُ الدُّنْيا في الآخِرَةِ ، وقَوْلُهُ تَعالى - أنَّما الحَياةُ الدُّنْيا لَعِبٌ ولَهْوٌ - إلى قَوْلِهِ - مَتاعُ الغُرُورِ - .

only a deceiving enjoyment.'
(57 : 20)

424. Narrated Sahl : I heard the Prophet ﷺ saying, "A (small) place equal to an area occupied by a whip in Paradise is better than the (whole) world and whatever is in it ; and an undertaking (journey) in the forenoon or in the afternoon for Allāh's Cause, is better than the whole world and whatever is in it."

٤٢٤ - حدَّثنا عبدُ اللهِ بنُ مَسْلَمَةَ: حدَّثنا عبدُ العزيزِ بنُ أبي حازمٍ، عنْ أبيهِ، عنْ سهلٍ قالَ: سمعتُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ يقولُ: موضعُ سوطٍ فى الجنَّةِ خيرٌ منَ الدُّنيا وما فيها، ولَغدوةٌ فى سبيلِ اللهِ أو روحةٌ خيرٌ منَ الدُّنيا وما فيها.

(3) CHAPTER. The statement of the Prophet ﷺ : "Be in this world as if you were a stranger."

باب قولِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ: كُنْ فى الدُّنيا كأنَّكَ غريبٌ.

425. Narrated Mujāhid : 'Abdullāh bin 'Umar ؓ said, "Allāh's Apostle ﷺ took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveller.'" The sub-narrator added : Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for

٤٢٥ - حدَّثنا عليُّ بنُ عبدِ اللهِ: حدَّثنا محمَّدُ بنُ عبدِ الرَّحمنِ أبو المنذرِ الطُّفاويُّ، عنِ الأعمشِ: حدَّثنى مجاهدٌ، عنْ عبدِ اللهِ بنِ عمرَ رضيَ اللهُ عنهما قالَ: أخذَ رسولُ اللهِ صلى اللهُ عليه وسلَّمَ بمنكبى فقالَ: كُنْ فى الدُّنيا كأنَّكَ غريبٌ أو عابرُ سبيلٍ. وكانَ ابنُ عمرَ يقولُ: إذا أمسيتَ فلا تنتظرِ الصَّباحَ، وإذا أصبحتَ فلا تنتظرِ المساءَ. وخذْ منْ

your death."(1)

(4) CHAPTER. About hope and hoping too much (for long life and worldly pleasures). And the Statement of Allah تعالى :—

> 'And whoever is saved from the Fire and admitted to Paradise, he indeed is successful.' (3 : 185)

And also the Statement of Allah تعالى :—

> '(O Muhammad!) Let them (the pagans) eat and enjoy (the good things of this world).' (15 : 3)

And 'Ali bin Abi Talib said, "The world is going backwards and the Hereafter is coming (soon) forwards, and each of the two has its own children; so you should be the children of the Hereafter, and do not be the children of this world, for today there is action (good or bad deeds) but no accounts, and tomorrow there will be accounts, but (there will be) no deeds to be done."

426. Narrated 'Abdullah رضي الله عنه : The Prophet ﷺ drew a square and then

صِحَّتِكَ لِمَرَضِكَ ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ .

باب في الأَمَلِ وطولِهِ وقَوْلِهِ تَعالى ـ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فازَ ـ الآيَةَ . بِمُزَحْزِحِهِ : بِمُبَاعِدِهِ وقَوْلِهِ ـ ذَرْهُمْ يَأْكُلُوا و يَتَمَتَّعُوا ـ الآيَةَ . و قالَ عَلِيُّ بْنُ أَبي طالِبٍ : ارْتَحَلَتِ الدُّنْيا مُدْبِرَةً ، و ارْتَحَلَتِ الآخِرَةُ مُقْبِلَةً ، ولِكُلِّ واحِدَةٍ مِنْهُما بَنُونَ فَكُونوا مِنْ أَبْناءِ الآخِرَةِ وَلا تَكُونُوا مِنْ أَبْناءِ الدُّنْيا ، فإنَّ اليَوْمَ عَمَلَ وَلا حِسابَ ، و غَدًا حِسابٌ وَلا عَمَلَ .

٤٢٦ ـ حَدَّثَنا صَدَقَةُ بْنُ الفَضْلِ : أَخْبَرَنا يَحْيَى بْنُ سَعيدٍ ، عَنْ سُفْيانَ

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(1) This means, 'Do good deeds when you are healthy and alive before you become sick and die.'

drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this (the square) is his lease of life encircles him from all sides (or has encircled him), and this (line) which is outside (the square) is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i. e., overtake) him, and if the other misses him, a third will snap (i. e., overtake) him."

قالَ : حدَّثَنِى أبى ، عَنْ مُنْذِرٍ ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ قالَ : خَطَّ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ خَطًّا مُرَبَّعًا ، و خَطَّ خَطًّا فى الوَسَطِ خارجا مِنْهُ ، وخَطَّ خُطُطا صِغارًا إلى هَذا الذى فى الوَسَطِ مِنْ جانِبِهِ الذى فى الوَسَطِ ، فقالَ : هَذا الإِنْسانُ ، و هَذا أجَلُهُ مُحِيطٌ به أوْ قَدْ أحاطَ بِهِ ، و هَذا الذى هُوَ خارِجٌ أمَلُهُ ، و هَذِهِ الخُطَطُ الصِّغارُ الأعْراضُ ، فإنْ أخْطَأَهُ هَذا نَهَشَهُ هَذا ، و إنْ أخْطَأَهُ هَذا نَهَشَهُ هَذا .

427. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ drew a few lines and said, "This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to him."

٤٢٧ ـ حدَّثَنا مُسْلِمٌ : حدَّثَنا هَمَّامٌ ، عَنْ إسحَاقَ بْنِ عَبْدِ اللهِ بْنِ أبى طَلْحَةَ ، عَنْ أنَسِ بْنِ مالِكٍ قالَ : خَطَّ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ خُطُوطا ، فقالَ : هَذا الأمَلُ و هَذا أجَلُهُ ، فَبَيْنَما هُوَ كذلكَ إذْ جاءَهُ الخطُّ الأقْرَبُ .

(5) CHAPTER. If somebody reaches sixty years of age, he has no right to ask Allāh for a new lease of life (to make up for his past shortcomings), for Allāh تعالى says :—

> 'Did We not give you a long enough life so that he

باب مَنْ بَلَغَ سِتِّينَ سَنَةً فَقَدْ أعْذَرَ اللهُ إلَيْهِ فى العُمُرِ لِقَوْلِهِ تعالى ـ أوَلَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ و جاءَكُمُ النَّذِيرُ ـ .

could remember? And (moreover), the warner (of Allāh) came to you.........' (35 : 37)

428. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (1)

٤٢٨ ـ حَدَّثَنَا عَبْدُ السَّلامِ بْنُ مُطَهَّرٍ : حَدَّثَنَا عُمَرُ بْنُ عَلِى ، عَنْ مَعْنِ بْنِ مُحَمَّدٍ الغِفارِى ، عَنْ سَعِيدِ ابْنِ أَبِى سَعِيدٍ المَقْبُرِىِّ ، عَنْ أَبِى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : أَعْذَرَ اللهُ إِلَى أمْرِىءٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَّغَهُ سِتِّينَ سَنَةً . تابَعَهُ أَبوحازِمٍ و ابْنُ عَجْلانَ عن المَقْبُرِىِّ .

429. Narrated Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, "The heart of an old man remains young in two respects, i. e., his love for the world (its wealth, amusements and luxuries) and his incessant hope."

٤٢٩ ـ حَدَّثَنَا عَلِىُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا أَبوصَفْوانَ عَبْدُ اللهِ بْنُ سَعِيدٍ : أَخْبَرَنا يُونُسُ ، عَنِ ابْنِ شِهابٍ قالَ : أَخْبَرَنى سَعِيدُ بْنُ المُسَيَّبِ : أَنَّ أَباهُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقولُ : لا يَزالُ قَلْبُ الكَبِيرِ شابًّا فى اثْنَتَيْنِ : فى حُبِّ الدُّنْيا ، و طولِ الأَمَلِ . قالَ لَيْثٌ ، عَنْ يونُس و ابْنُ وَهْبٍ ، عَنْ يونُس عَنِ ابْنِ شِهابٍ قالَ : أَخْبَرَنى

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(1) Such a person will not have the right to say, "If Allāh had given me another lease of life, I would have done good deeds," for he has been given a life long enough for him to do good deeds.

سَعِيدٌ و أبو سَلَمَةَ .

430. Narrated Anas bin Malik ؓ : Allah's Apostle ﷺ said, " The son of Adam (i.e., man) grows old and so also two (desires) grow old with him, i.e., love for wealth and (a wish for) a long life."

٤٣٠ ـ حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَكْبَرُ ابْنُ آدَمَ ، ويَكْبَرُ مَعَهُ اثْنَتَانِ : حُبُّ المالِ ، وطُولُ العُمُرِ ، رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ .

(6) CHAPTER. The deed which is done for the Sake of Allah ﷻ . A narration related by Sa'd deals with this topic.

باب العَمَلِ الذي يُبْتَغَى بِهِ وَجْهُ اللهِ تَعالى ، فيهِ سَعْدٌ .

431. Narrated 'Utban bin Malik Al-Ansari who was one of the men of the tribe of Bani Salim : Allah's Apostle ﷺ came to me and said, " If anybody comes on the Day of Resurrection who has said : La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell Fire forbidden for him."

٤٣١ ـ حدَّثَنا مُعاذُ بْنُ أَسَدٍ : أَخْبَرَنا عبدُ اللهِ ؟ أَخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ ، وزَعَمَ مَحْمُودٌ أَنَّهُ عَقَلَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وقالَ : وعَقَلَ مَجَّةً مَجَّها مِنْ دَلْوٍ كانَتْ في دارِهِم قالَ : سَمِعْتُ عِتْبانَ ابْنَ مالِكٍ الأَنْصارِيَّ ثُمَّ أَحَدَ بَنِي سالِمٍ قالَ : غَدا عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : لَنْ يُوافِيَ عَبْدٌ يَوْمَ القِيامَةِ يَقولُ لا إلهَ إلاَّ اللهُ يَبْتَغِي بِها وَجْهَ اللهِ إلاَّ حَرَّمَ اللهُ عَلَيْهِ النَّارَ .

432. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Allāh says, 'I have nothing to give but Paradise as a reward to my faithful slave, who, if I cause his dear friend (or relative) to die, will be patient (and hope for Allāh's Reward).' "

٤٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَالَ: يَقُولُ اللهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ.

(7) CHAPTER. The warning regarding worldy pleasures, amusements and competing against each other for the enjoyment thereof.

باب ما يُحْذَرُ مِنْ زَهْرَةِ الدُّنْيَا والتَّنَافُسِ فيها.

433. Narrated ‘Amr bin ‘Auf, an ally of the tribe of Banī ‘Āmir bin Lu'ai and one of those who had witnessed the battle of Badr with Allāh's Apostle ﷺ : Allāh's Apostle ﷺ sent Abū ‘Ubaida bin Al-Jarraḥ to Bahrain to collect the Jizya tax. Allāh's Apostle ﷺ had concluded a peace treaty with the people of Bahrain and appointed Al ‘Alā' bin Al-Ḥaḍramī as their chief. Abū ‘Ubaida arrived from Bahrain with the money. The Anṣār heard of Abū ‘Ubaida's arrival which coincided with the Fajr (morning) prayer led by Allāh's Apostle ﷺ . When the Prophet ﷺ finished the prayer, they came to him. Allāh's Apostle ﷺ smiled when he saw them and said, "I think you have heard

٤٣٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ كَانَ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ صلى اللهُ عليه وسلَّم، أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم بَعَثَ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجِزْيَتِهَا، وَكَانَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم هُوَ صَالَحَ أَهْلَ الْبَحْرَيْنِ و أَمَّرَ عَلَيْهِمُ الْعَلَاءَ بْنَ

of the arrival of Abū 'Ubaida and that he has brought something." They replied, "Yes, O Allāh's Apostle!" He said, "Have the good news, and hope for what will please you. By Allāh, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing against each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

الحَضْرَمِيِّ . فَقَدِمَ أبو عُبَيْدَةَ بِمالٍ مِنَ البَحْرَيْنِ فَسَمِعَتِ الأَنْصارُ بِقُدُومِهِ فَوافَقَتْ صَلاةَ الصُّبْحِ مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَبَسَّمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حِينَ رَآهُمْ وقالَ : أَظُنُّكُمْ سَمِعْتُمْ بِقُدُومِ أبي عُبَيْدَةَ و أَنَّهُ جاءَ بِشَيْءٍ ؟ قالُوا: أَجَلْ يا رَسُولَ اللهِ ، قالَ : فَأَبْشِرُوا و أَمِّلُوا ما يَسُرُّكُمْ ، فَوَاللهِ ما الفَقْرَ أَخْشَى عَلَيْكُمْ ، ولَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيا كما بُسِطَتْ عَلى مَنْ كانَ قَبْلَكُمْ ، فَتَنافَسُوها و تُلْهِيَكُمْ كما أَلْهَتْهُمْ .

434. Narrated 'Uqba bin 'Āmir: The Prophet ﷺ went out and offered the funeral prayer for the martyrs of the (battle of) Uḥud and then ascended the pulpit and said, "I am your predecessor (going before you to the Hereafter) and I am witness of you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allāh! I am not afraid that after me you will worship others besides Allāh, but I am afraid that you will start competing for (the pleasures of) this world."

٤٣٤ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا اللَّيْثُ ، عَنْ يَزِيدَ بْنِ أبي حَبِيبٍ ، عَنْ أبي الخَيْرِ ، عَنْ عُقْبَةَ بْنِ عامِرٍ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ خَرَجَ يَوْماً فَصَلَّى عَلى أَهْلِ أُحُدٍ صَلاتَهُ عَلى المَيِّتِ ثُمَّ انْصَرَفَ إلى المِنْبَرِ فَقالَ : إني فَرَطٌ لَكُمْ و أنا شَهِيدٌ عَلَيْكُمْ ، و إني واللهِ لأَنْظُرُ إلى حَوْضِي الآنَ ، و إني قَدْ أُعْطِيتُ مَفاتِيحَ خَزائِنِ الأَرْضِ أَوْ مَفاتِيحَ الأَرْضِ ، و إني واللهِ ما أَخافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدي ولَكِنِّي أَخافُ عَلَيْكُمْ أَنْ تَنافَسُوا

فيها .

435. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allah's Apostle ﷺ said, "The thing I am afraid of most for your own sake, is the worldly blessings which Allāh will bring forth to you." It was said, "What are the blessings of this world?" The Prophet ﷺ said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet ﷺ kept quiet for a while till we thought that he was being inspired divinely. Then he started removing the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abū Sa'īd added: We thanked the man when the result (of his question) was such. The Prophet ﷺ said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the Khaḍira (a kind of vegetation). Such an animal eats till its stomach is full and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly, then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but

٤٣٥ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ ، عَنْ زَيْدِ بْنِ أَسْلَمَ ، عَنْ عَطَاءِ ابْنِ يَسَارٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الأَرْضِ ، قِيلَ : وَمَا بَرَكَاتُ الأَرْضِ ؟ قَالَ زَهْرَةُ الدُّنْيَا . فَقَالَ رَجُلٌ : هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ ؟ فَصَمَتَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ حَتَّى ظَنَنْتُ أَنَّهُ يُنْزَلُ عَلَيْهِ ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَبِينِهِ فَقَالَ : أَيْنَ السَّائِلُ ؟ قَالَ : أَنَا ، قَالَ أَبُو سَعِيدٍ ، لَقَدْ حَمِدْنَاهُ حِينَ طَلَعَ لِذَلِكَ ، قَالَ لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ ، إِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ ، وَإِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلِمُّ إِلَّا آكِلَةَ الْخَضِرَةِ ، أَكَلَتْ حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا اسْتَقْبَلَتِ الشَّمْسَ اجْتَرَّتْ وَثَلَطَتْ وَبَالَتْ ، ثُمَّ عَادَتْ فَأَكَلَتْ . وَإِنَّ هَذَا الْمَالَ حُلْوَةٌ ، مَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ ، وَإِنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ .

is never satisfied."(1)

436. Narrated Zahdam bin Muḍarrib from ʿImrān bin Ḥusain ؓ : The Prophet ﷺ said, "The best people are my contemporaries (i.e., the present generation) and then those who come after them (i.e., the next generation)." Imran added: I am not sure whether the Prophet ﷺ repeated the statement twice after his first saying. The Prophet ﷺ added, "And after them there will come people who will bear witness, though they will not be asked to give their witness; and they will be treacherous and nobody will trust them, and they will make vows, but will not fulfil them, and fatness will appear among them."

٤٣٦ ـ حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ قَالَ : سَمِعْتُ أَبَا جَمْرَةَ قَالَ : حَدَّثَنِي زَهْدَمُ بْنُ مُضَرِّبٍ قَالَ : سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : خَيْرُكُمْ قَرْنِي؛ ثُمَّ الذينَ يَلُونَهُمْ. قَالَ عِمْرَانُ : فَمَا أَدْرِي قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بَعْدَ قَوْلِهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذِرُونَ وَلَا يُوفُونَ وَيَظْهَرُ فِيهِمُ السِّمَنُ.

437. Narrated ʿAbdullāh ؓ : The Prophet ﷺ said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation), and then after them, there will come people

٤٣٧ ـ حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الأَعْمَشِ، عَنْ إبراهيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الذينَ يَلُونَهُمْ، ثُمَّ الذينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ مِنْ بَعْدِهِمْ قَوْمٌ

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(1) One should not be greedy for greed brings about destruction. Good itself does not produce evil; what produces evil is the wrong way we adopt in managing what is originally good.

whose witness will precede their oaths, and whose oaths will precede their witness."

تَسْبِقُ شَهادَتَهُمْ أيمانُهُمْ ، و أيمانُهُمْ شَهادَتَهُمْ .

438. Narrated Qais: I heard Khabbab, who had branded his abdomen with seven brands,(1) saying, "Had Allah's Apostle ﷺ not forbidden us to invoke Allah for death, I would have invoked Allah for death. The companions of Muhammad ﷺ have left this world without taking anything of their reward in it (i.e., they will have perfect reward in the Hereafter), but we have collected of the worldly wealth what we cannot spend but on earth (i.e., on building houses)."

٤٣٨ ـ حدَّثَنا يَحْيَى بْنُ مُوسَى : حدَّثَنا وَكِيعٌ : حدَّثَنا إسْماعيلُ ، عَنْ قَيْسٍ قالَ : سَمِعْتُ خَبابا و قَدِ اكْتَوى يَوْمَئِذٍ سَبْعا فى بَطْنِهِ و قالَ : لَوْلا أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ نَهانا أنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بالمَوْتِ ، إنَّ أصحابَ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ مَضَوْا ولَمْ تَنْقُصْهُمُ الدُّنيا بِشَىْءٍ ، و إنا أصَبْنا مِنَ الدُّنْيا ما لا نَجِدُ لَهُ مَوْضِعا إلاَّ التُرابَ .

439. Narrated Qais: I came to Khabbab while he was building a wall, and he (Khabbab) said, "Our companions who have left this world, did not enjoy anything of their reward therein, while we have collected after them, much wealth that we cannot spend but on earth (i.e., on building)."

٤٣٩ ـ حدَّثَنِى مُحَمَّدُ بْنُ المُثَنَّى : حدَّثَنا يَحْيَى ، عَنْ إسْماعيلَ قالَ : حدَّثَنِى قَيْسٌ قالَ : أتَيْتُ خَبَّابا وهُوَ يَبْنِى حائِطا لَهُ فَقالَ : إنَّ أصحابَنا الذينَ مَضَوْا لمْ تَنْقُصْهُمُ الدُّنْيا شَيْئا ، و إنَّا أصَبْنا مِنْ بَعْدِهِمْ شَيْئا لا نَجِدُ لَهُ مَوْضِعا إلاَّ فى التُرابِ .

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(1) Khabbab was sick and therefore he branded his abdomen as a kind of treatment.

440. Narrated Khabbāb رضي الله عنه : We migrated with the Prophet ﷺ ......(This narration is related in the chapter of migration).

٤٤٠ ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ سُفْيَانَ، عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ أَبِى وائِلٍ، عَنْ خَبَّابٍ رَضِيَ اللهُ عَنْهُ قالَ: هاجَرْنا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَصَّهُ.

(8) CHAPTER. The Statement of Allāh تعالى :—

> 'O men! Certainly the Promise of Allāh is true......... (up to)... the Blazing Fire.' (35 : 5-6)

باب قَوْلِ اللهِ تَعالى ـ يا أَيُّها النَّاسُ إِنَّ وَعْدَ اللهِ حَقٌّ ـ الآيةَ إلى قَوْلِهِ ـ السَّعِيرِ ـ جَمْعُهُ سُعُرٌ. و قالَ مُجاهِدٌ: الغَرُورُ: الشَّيْطانُ.

441. Narrated Ibn 'Abbās رضي الله عنهما : I brought water to 'Uthmān bin 'Affān to perform the ablution while he was sitting on his seat. He performed the ablution in a perfect way and said, "I saw the Prophet ﷺ performing the ablution in this place, and he performed it in a perfect way and said, "Whoever performs the ablution as I have done this time and then proceeds to the mosque and offers a two-Rak'at prayer and then sits there (waiting for the compulsory congregational prayers), then all his past sins will be forgiven." The Prophet ﷺ further added, "Do not be conceited (thinking that your sins will

٤٤١ ـ حَدَّثَنا سَعْدُ بْنُ حَفْصٍ: حَدَّثَنا شَيْبانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ ابْنِ إبراهيمَ القُرَشِى: أَخْبَرَنى مُعاذُ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ ابْنَ أَبانَ أَخْبَرَهُ قالَ: أَتَيْتُ عُثْمانَ بْنَ عَفَّانَ بِطَهُورٍ و هُوَ جالِسٌ عَلَى المَقاعِدِ فَتَوَضَّأَ فأَحْسَنَ الوُضُوءَ، ثُمَّ قالَ: رَأَيْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَتَوَضَّأُ و هُوَ فى هَذا المَجْلِسِ فأَحْسَنَ الوُضُوءَ ثُمَّ قالَ: مَنْ تَوَضَّأَ مِثْلَ هَذا الوُضُوءِ ثُمَّ أَتَى المَسْجِدَ فَرَكَعَ رَكْعَتَيْنِ، ثُمَّ جَلَسَ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ. قالَ: و قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ:

be forgiven because of your prayer)." (1)

لا تَغْتَرُّوا .

(9) CHAPTER. The righteous people will die.

باب ذهابِ الصَّالحِينَ ، و يُقالُ الذَّهابُ المَطَرُ .

442. Narrated Mirdās Al-Aslamī: The Prophet ﷺ said, "The righteous (pious) people will die in succession one after the other, and there will remain (on the earth) useless people like the useless husk of barley seeds or bad dates."

٤٤٢ ـ حدَّثَنِي يَحْيَى بنُ حَمَّادٍ : حدَّثنا أبو عَوانَةَ ، عَنْ بَيانٍ ، عَنْ قَيْسِ بْنِ أبي حازِمٍ ، عَنْ مِرْداسٍ الأَسْلَمِيِّ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : يَذْهَبُ الصَّالِحونَ الأَوَّلُ فالأَوَّلُ و يَبْقَى حُفالَةٌ كَحُفالَةِ الشَّعيرِ أوِ التمْرِ ، لا يُبالِيهِمُ اللهُ بالَةً . قالَ أبو عَبْدِ اللهِ : يُقالُ حُفالَةٌ و حُثالَةٌ .

(10) CHAPTER. The affliction of wealth should be warded off.

And the Statement of Allāh تعالى :—

'Your wealth and your offspring are only a trial." (64 : 15)

باب ما يُتَّقَى مِنْ فِتْنَةِ المالِ ، و قَوْلِ اللهِ تَعالى ـ إنَّما أمْوالُكُمْ و أوْلادُكُمْ فِتْنَةٌ ـ .

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(1) One should not induldge in evil deeds thinking that one's sins will be forgiven by just doing what is mentioned in this Hadith, for Allāh accepts the prayers and good deeds of righteous people only.

443. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Perish the slave of Dīnār, Dirham, Qaṭīfa (thick soft cloth), and Khamīsa (a garment),(1) for if he is given, he is pleased; otherwise he is dissatisfied."

٤٤٣ - حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ: أَخْبَرَنِي أَبُو بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: تَعِسَ عَبْدُ الدِّينَارِ وَالدِّرْهَمِ وَالقَطِيفَةِ وَالخَمِيصَةِ إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ.

444. Narrated Ibn ʿAbbās ؓ: I heard the Prophet ﷺ saying, "If the son of Adam (the human being) had two valleys of money, he would wish for a third, for nothing can fill the belly of Adam's son except dust, (2) and Allāh forgives him who repents to Him."

٤٤٤ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا، وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ.

445. Narrated Ibn ʿAbbās ؓ: I heard Allāh's Apostle ﷺ saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can satisfy the eye of Adam's son except dust. (2) And

٤٤٥ - حَدَّثَنِي مُحَمَّدٌ قَالَ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: لَوْ أَنَّ لِابْنِ آدَمَ

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(1) This invocation is against the one whose concern is just to hoard money and enjoy the pleasures of the world.

(2) This expression is a metonymy meaning, man continues to love wealth till he dies, for then he will no longer think of collecting wealth.

Allāh forgives him who repents to Him." Ibn ʿAbbās said: I do not know whether this saying was quoted from the Qurʾān or not. ʿAṭāʾ said, "I heard Ibn Az-Zubair saying this narration while he was on the pulpit."

مِثْلَ وادٍ مالاً لأحَبَّ أنَّ لَهُ إلَيْهِ مِثْلَهُ ولا يَمْلأُ عَيْنَ ابْنِ آدَمَ إلاَّ التُّرابُ ، و يَتوبُ اللهُ عَلى مَنْ تابَ . قالَ ابْنُ عَبَّاسٍ : فَلا أدْرِى مِنَ القُرْآنِ هُوَ أمْ لا. قالَ : و سَمِعْتُ ابْنَ الزُّبَيْرِ يَقولُ ذلكَ عَلى المِنْبَرِ .

446. Narrated Sahl bin Saʿd: I heard Ibn Az-Zubair رضي الله عنهما who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet ﷺ used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allāh forgives he who repents to Him.'" Ubai said, "We considered this as a saying from the Qurʾān till the Sura (beginning with):

> 'The mutual rivalry for piling up of worldly things diverts you.........'
> (102 : 1) was revealed."

٤٤٦ ـ حدَّثَنــا أبو نُعَيْمٍ : حدَّثَنــا عَبْدُ الرَّحمَنِ بْنُ سُلَيمانَ بْنِ الغَسيلِ ، عَنْ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدٍ قالَ : سَمِعْتُ ابْنَ الزُّبَيرِ عَلى المِنْبَرِ بِمَكَّةَ فى خُطبَتِهِ يَقولُ : يا أيُّها النَّاسُ ، إنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَقولُ : لَوْ أنَّ ابْنَ آدَمَ أُعْطِىَ وادٍ يامَــلأٌ مِنْ ذَهَبٍ أحَبَّ إلَيْهِ ثانيا، ولَوْ أعْطِىَ ثانِيا أحَبَّ إلَيْهِ ثالثا ، ولا يَسُدُّ جَوْفَ ابْنِ آدَمَ إلاَّ التُّرابُ ، و يَتوبُ اللهُ عَلى مَنْ تابَ . و قالَ لنا أبو الوَليدِ : حدَّثَنــا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ ثابِتٍ ، عَنْ أنَسٍ ، عَنْ أُبَىٍّ قالَ : كُنَّا نَرَى هذا مِنَ القُرْآنِ حَتَّى نَزَلَتْ ـ ألهاكُمُ التَّكاثُرُ ـ .

447. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "If Adam's son had a valley full of gold, he would like to have two valleys, for nothing fills

٤٤٧ ـ حدَّثَنــا عَبْدُ العَزيزِ بْنُ عَبْدِ اللهِ : حدَّثَنــا إبراهيمُ بْنُ سَعْدٍ ، عَنْ صالِحٍ ، عَنِ ابْنِ شِهابٍ : أخْبَرَنى

his mouth except dust. (1) And Allāh forgives him who repents to Him."

أنَسُ بْنُ مالِكٍ : أنَّ رَسُولَ اللهِ صلى اللهُ
عليهِ وسلَّمَ قالَ : لَوْ أنَّ لابْنِ آدَمَ وادِيًا
مِنْ ذَهَبٍ أحَبَّ أنْ يَكُونَ لهُ وادِيانِ ،
ولَنْ يَمْلأَ فاهُ إلاَّ التُّرابُ ، و يَتوبُ اللهُ
عَلى مَنْ تابَ .

(11) CHAPTER. The statement of the Prophet ﷺ : "Wealth is (like) green sweet (fruit)."

And the Statement of Allāh تعالى :—

> 'It is made fair in the eyes of men the love of things they covet: Women, children. .... (3 : 14)

And 'Umar said, "O Allāh! We cannot but be happy with those things which You have made fair in our eyes. O Allāh! I request You to give me power to spend all those things in the right way."

باب قَوْلِ النَّبِىِّ صلى اللهُ عليهِ
وسلَّمَ : إنَّ هذَا المالَ خَضِرَةٌ حُلْوَةٌ ،
وَقَوْلُهُ تَعالى - زُيِّنَ لِلنَّاسِ حُبُّ
الشَّهَواتِ مِنَ النِّساءِ والبَنِينَ - الآيَةَ :
قالَ عُمَرُ : اللهُمَّ لا نَسْتَطِيعُ إلاَّ أنْ
نَفْرَحَ بِما زَيَّنْتَهُ لنا، اللهُمَّ إنِّى أسألُكَ
أنْ أنفِقَهُ فى حَقِّهِ .

448. Narrated Ḥakīm bin Ḥizām: I asked the Prophet ﷺ (for some money) and he gave me, and then again I asked him and he gave me, and then again I asked him and he gave me and said, "This wealth is (like) green and sweet

٤٤٨ - حدَّثَنا عَلِىُّ بْنُ عَبْدِ اللهِ :
حدَّثَنا سُفيانُ قالَ : سَمِعْتُ الزُّهْرِىَّ
يَقُولُ : أخبَرَنى عُرْوَةُ وسَعِيدُ بْنُ
المُسَيَّبِ ، عَنْ حَكِيمِ بْنِ حِزامٍ قالَ :
سألتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ فَأعطانى،

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(1) The idea of death in this Ḥadīth and the few preceding ones is expressed figuratively by the idea of filling one of the parts of the human body with dust.

(fruit), and whoever takes it without greed (and with the intention to spend it properly), Allāh will bless it for him, but whoever takes it with greed (by begging), Allāh will not bless it for him, and he will be like the one who eats but is never satisfied. And the upper (giving) hand is better than the lower (taking) hand."

ثُمَّ سَأَلْتُهُ فَأَعطانى، ثُمَّ سَأَلْتُهُ فَأَعطانى، ثُمَّ قالَ: إنَّ هَذا المالَ ورُبَّما قالَ سُفيانُ قالَ لى حَكيمُ: إنَّ هَذا المالَ خَضِرَةٌ حُلْوَةٌ، فمَنْ أخَذَهُ بِطيبِ نَفسٍ بورِكَ لهُ فيهِ، و مَنْ أخَذَهُ بإشْرافِ نَفْسٍ لمْ يُبارَكْ لهُ فيهِ، و كانَ كالذى يَأكُلُ ولا يَشْبَعُ، واليَدُ العُلْيا خَيرٌ مِنَ اليَدِ السُّفْلى.

(12) CHAPTER. Whatever man spends of his money (on good deeds) will be better for him (in the Hereafter than what he bequeathes to his heirs).

باب ما قَدَّمَ مِنْ مالِهِ فَهُوَ لَهُ.

449. Narrated 'Abdullāh: The Prophet ﷺ said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allāh's Apostle! There is none among us but loves his own wealth more." The Prophet ﷺ said, "So his wealth is whatever he spends (in Allāh's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (1)

٤٤٩ - حدَّثَنِى عُمَرُ بْنُ حَفْصٍ: حدَّثَنِى أبى: حدَّثَنا الأعمَشُ قالَ: حدَّثَنِى إبراهيمُ التَّيمِىُّ، عَنِ الحارِثِ ابْنِ سُوَيْدٍ قالَ: قالَ عَبْدُ اللهِ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: أيُّكُمْ مالُ وارِثِهِ أحَبُّ إلَيْهِ مِنْ مالِهِ؟ قالوا: يا رَسُولَ اللهِ، ما مِنَّا أحدٌ إلاَّ مالُهُ أحَبُّ إلَيْهِ، قالَ: فإنَّ مالَهُ ما قدَّمَ. و مالَ وارِثِهِ ما أخَّرَ.

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(1) What one spends during one's life for Allāh's Sake is what one really owns, because one will get permanent reward for that in the Hereafter.

(13) CHAPTER. The rich (who do not spend their wealth on good deeds) are in fact the poor (little rewarded).

And the Statement of Allah ﷻ :—

> 'Whoever desires the life of the present (this world) and its glitter ... .' (11 : 15—16)

بَابُ المُكْثِرُونَ هُمُ المُقِلُّونَ . وَقَوْلُهُ تَعالَى ـ مَنْ كانَ يُرِيدُ الحَيَاةَ الدُّنْيا وَزِينَتَها ـ الآيَتَيْنِ.

450. Narrated Abu Dhar ؓ : Once I went out at night and found Allah's Apostle ﷺ walking all alone accompanied by nobody, and I thought that perhaps he disliked that someone should accompany him. So I started walking in the dark away from the moonlight, but the Prophet ﷺ looked behind and saw me and said, "Who is that?" I replied, "Abu Dhar, let Allah get me sacrificed for you!" He said, "O Abu Dhar, come here!" So I accompanied him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except him whom Allah gives wealth which he gives (in charity) to his right, left, front and back, and do good deeds with it. I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards Al-Harra till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if

٤٥٠ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا جَرِيرٌ ، عَنْ عَبْدِ العَزِيزِ بْنِ رُفَيْعٍ ، عَنْ زَيْدِ بْنِ وَهْبٍ ، عَنْ أَبى ذَرٍّ رَضِيَ اللهُ عَنْهُ قالَ : خَرَجْتُ لَيْلَةً مِنَ اللَّيالى فإذا رَسُولُ اللهِ صلى اللهُ عَلَيهِ وسَلَّمَ يَمْشِى وَحْدَهُ وَلَيْسَ مَعَهُ إنْسانٌ ، قالَ : فَظَنَنْتُ أنَّهُ يَكْرَهُ أنْ يَمْشِيَ مَعَهُ أحَدٌ . قالَ : فجَعَلْتُ أمْشِى فى ظِلِّ القَمَرِ فالتَفَتَ فَرَآنى ، فَقالَ : مَنْ هذا؟ قُلْتُ : أبو ذَرٍّ جَعَلَنى اللهُ فِداءَكَ . قالَ : يا أبا ذَرٍّ تَعالَ ، قالَ : فَمَشَيْتُ مَعَهُ ساعَةً فَقالَ : إنَّ المُكْثِرِينَ هُمُ المُقِلُّونَ يَوْمَ القِيامَةِ إلاَّ مَنْ أعْطاهُ اللهُ خَيْرًا فَنَفَحَ فيهِ يَمِينَهُ وشِمالَهُ وبَيْنَ يَدَيْهِ وَوَراءَهُ ، وعَمِلَ فيهِ خَيْرًا . قالَ : فَمَشَيْتُ مَعَهُ ساعَةً فَقالَ لى : اجْلِسْ هاهُنا : قالَ : فأجْلَسَنى فى قاعٍ حَوْلَهُ حِجارَةٌ فَقالَ لى : اجْلِسْ هاهُنا حَتَّى أرْجِعَ إلَيْكَ ، قالَ : فانْطَلَقَ فى

he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allāh's Prophet! Let Allah have me sacrificed for you! Whom were you speaking to by the side of Al-Ḥarra? I did not hear anybody responding to your talk." He said, "It was Gabriel who appeared to me beside Al-Ḥarra and said, 'Give the good news to your followers that whoever dies without having worshipped anything besides Allāh, will enter Paradise.' I said, 'O Gabriel! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes.' "

الحَرَّةِ حَتَّى لا أراهُ فَلَبِثَ عَنِّى فأطالَ اللُّبْثَ ، ثُمَّ إنى سَمِعْتُهُ وهُوَ مُقْبِلٌ وهُوَ يَقولُ : وَإنْ سَرَقَ و إنْ زنى، قالَ : فَلَمَّا جاءَ لمْ أصْبِرْ حَتَّى قُلْتُ : يانَبِىَّ اللهِ ، جَعَلَنِى اللهُ فِداءَكَ ، مَنْ تُكَلِّمُ فى جانِبِ الحَرَّةِ ؟ ما سَمِعْتُ أحَدًا يَرْجِعُ إلَيْكَ شَيْئا. قالَ : ذلكَ جبريلُ عَرَضَ لى فى جانِبِ الحَرَّةِ، قالَ : بَشِّرْ أُمَّتَكَ أنَّهُ مَنْ ماتَ لايُشْرِكُ باللهِ شَيْئا دَخَلَ الجَنَّةَ، قلْتُ : يا جِبريلُ ، و إنْ سَرَقَ و إنْ زَنى ؟ قالَ : نَعَمْ ، قالَ : قُلْتُ : و إنْ سَرَقَ و إنْ زَنى ؟ قالَ : نَعَمْ ، قُلْتُ : و إنْ سَرَقَ و إنْ زَنى ؟ قالَ : نَعَمْ. قالَ النَّضْرُ : أخْبَرَنا شُعْبَةُ و حدَّثنا حَبيبُ بْنُ أبى ثابِتٍ والأعْمَشُ و عَبْدُ العَزيزِ بْنُ رُفَيْعٍ : حدَّثنا زَيْدُ ابْنُ وهْبٍ بِهَذا . قالَ أبو عَبْدِ اللهِ : حَديثُ أبي صَالِحٍ عَنْ أبي الدَّرْداءِ مُرْسَلٌ لا يَصِحُّ إنَّما أرَدْنا للمَعْرِفَةِ والصَّحيحُ حَديثُ أبي ذَرٍّ . قيلَ لأبى عَبْدِ اللهِ : حَديثُ عَطاءِ بْنِ يَسارٍ عَنْ أبي الدَّرْداءِ ؟ قالَ : مُرْسَلٌ أيضا لايَصِحُّ ، والصَّحيحُ حَديثُ أبي ذَرٍّ ، وقالَ : اضْرِبوا عَلَى حَديثِ أبي الدَّرْداءِ ، هَذا إذا ماتَ قالَ لا إلهَ إلاَّ اللهُ عِنْدَ المَوْتِ .

(14) CHAPTER. The statement of the Prophet ﷺ : "It would not please me to have gold equal to this mountain of Uhud."

بابٌ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : ما يَسُرُّنى أنَّ عِنْدي مِثْلَ أُحُدٍ هٰذا ذَهَبًا .

451. Narrated Abu Dhar رضي الله عنه : While I was walking with the Prophet ﷺ in the Harra of Medina, Uhud came in sight. The Prophet ﷺ said, "O Abu Dhar!" I said, "Labbaik, O Allah's Apostle!" He said, "It would not please me to have gold equal to this mountain of Uhud, for then not more than three days would pass and I would not have a single Dinar left from it, except something to spare for paying my debt. I would have distributed it amongst Allah's Slaves thus, and thus, and thus." The Prophet ﷺ held his hand out to the right, left and back (while saying so). He proceeded with his walk and said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection except those who spend their wealth thus, and thus, and thus, to their right, left and back, but such people are few in number." Then he said to me, "Stay at your place and do not leave it till I come back." Then he proceeded in the darkness of the night till he went out of sight, and then I heard a loud voice, and was afraid that somebody had appeared to the Prophet ﷺ . I intended to go to him, but I remembered what he had said to me, i.e.,

٤٥١ ـ حدَّثَنا الحَسَنُ بْنُ الرَّبيعِ : حدَّثَنا أبو الأحْوصِ ، عَنِ الأعْمَشِ ، عَنْ زَيْدِ بْنِ وَهْبٍ قالَ : قالَ أبوذَرٍّ ، كُنْتُ أمْشِي مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فى حَرَّةِ المَدِينَةِ فاسْتَقْبَلَنا أحُدٌ فَقالَ : يا أباذَرٍّ ، قلْتُ : لَبَّيْكَ يارَسُولَ اللهِ ، قالَ مايَسُرُّنى أنَّ عِنْدى مِثْلَ أُحُدٍ هٰذا ذَهَبًا تَمضِى علىَّ ثالِثَةٌ و عِنْدى مِنْهُ دينارٌ إلاَّ شَيْئًا أرْصُدُهُ لِدَيْنٍ ، إلاَّ أنْ أقولَ بِهِ فى عِبادِ اللهِ هَكَذاو هَكَذاو هَكَذا عَنْ يَمِينِهِ وعَنْ شِمالِهِ ، ومِنْ خَلْفِهِ . ثُمَّ مَشَى ثُمَّ قالَ : إنَّ الأكْثَرِينَ هُمُ المُقِلُّونَ يَوْمَ القِيامَةِ إلاَّ مَنْ قالَ هَكَذا و هَكَذا و هَكَذا عَنْ يَمِينِهِ و عَنْ شِمالِهِ و مِنْ خَلْفِهِ ، و قَليلٌ ما هُمْ . ثُمَّ قالَ لى : مَكانَكَ لا تَبرَحْ حَتَّى آتِيَكَ ثُمَّ انْطَلَقَ فى سوادِ اللَّيلِ حَتَّى تَوارَى فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ ، فَتَخَوَّفْتُ أنْ يَكونَ أحَدٌ عَرَضَ للنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَأرَدْتُ أنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ لى : لا تَبرَحْ حَتَّى آتِيَكَ . فَلَمْ أبْرَحْ حَتَّى أتانى ، قلْتُ : يا رَسُولَ اللهِ ،

'Don't leave your place till I come back to you,' so I remained at my place till he came back to me. I said, "O Allāh's Apostle! I heard a voice and I was afraid." So I mentioned the whole story to him. He said, "Did you hear it?" I replied, "Yes." He said, "It was Gabriel who came to me and said, 'Whoever dies without having worshipped anything besides Allāh, will enter Paradise.' I asked (Gabriel), 'Even if he had committed theft or committed illegal sexual intercourse?' Gabriel said, 'Yes, even if he had committed theft or committed illegal sexual intercourse.' "

لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ فَذَكَرْتُ لَهُ، فَقَالَ: وَهَلْ سَمِعْتَهُ؟ قُلْتُ: نَعَمْ، قَالَ: ذَاكَ جِبْرِيلُ أَتَانِى، فَقَالَ: مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى، وَإِنْ سَرَقَ.

452. Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "If I had gold equal to the mountain of Uḥud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh's Cause) except what I would keep to pay a debt."

٤٥٢ ـ حَدَّثَنَا أَحْمَدُ بْنُ شَبِيبٍ: حَدَّثَنَا أَبِى، عَنْ يُونُسَ، وَقَالَ اللَّيْثُ: حَدَّثَنِى يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: قَالَ أَبُو هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! لَوْ كَانَ لِى أُحُدٌ ذَهَبًا مَا يَسُرُّنِى أَنْ لَا تَمُرَّ عَلَىَّ ثَلَاثُ لَيَالٍ وَعِنْدِى مِنْهُ شَىْءٌ أَرْصُدُهُ لِدَيْنٍ.

(15) CHAPTER. True riches is self-contentment.

And the Statement of Allāh تعالى :—

'Do they think that because We have granted them abundance of

بَابٌ الْغِنَى غِنَى النَّفْسِ

وَقَالَ اللهُ تَعَالَى ـ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ ـ إِلَى قَوْلِهِ ـ هُمْ لَهَا عَامِلُونَ ـ قَالَ ابْنُ عُيَيْنَةَ: لَمْ يَعْمَلُوهَا:

wealth and sons..... (up to) And they have other works besides which they are doing.' (23 ; 55—63)

Ibn 'Uyaina said, "They have not done it, but they will surely do it."

لا بُدَّ مِنْ أنْ يَعْمَلوها .

453. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Riches does not mean, having a great amount of property, but riches is self-contentment."

٤٥٣ ـ حدَّثنا أحْمدُ بْنُ يُونُسَ : حدَّثنا أبو بَكْرٍ : حدَّثنا أبو حَصِينٍ ، عَنْ أبي صالِحٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لَيْسَ الغِنى عَنْ كَثْرَةِ العَرَضِ ، ولكِنَّ الغِنى غِنى النَّفْسِ .

(16) CHAPTER. The superiority of being poor.

باب فَضْلِ الفَقْرِ

454. Narrated Sahl bin Sa'd As-Sā'idi : A man passed by Allāh's Apostle ﷺ, and the Prophet ﷺ asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allāh, if he should ask for a lady's hand in marriage, his proposal will be accepted, and if he intercedes for somebody, his intercession will be accepted. Allāh's Apostle ﷺ kept quiet, and then another man passed by and Allāh's Apostle ﷺ

٤٥٤ ـ حدَّثنا إسماعيلُ : حدَّثني عَبْدُ العَزيزِ بْنُ أبي حازِمٍ ، عَنْ أبيهِ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أنَّهُ قالَ : مَرَّ رَجُلٌ عَلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقالَ لِرَجُلٍ عِنْدَهُ جالسٌ : ما رَأْيُكَ في هذا ؟ فقالَ : رَجُلٌ مِنْ أشْرافِ النَّاسِ ، هذا واللهِ حَرِيٌّ إنْ خَطَبَ أنْ يُنْكَحَ ، وإنْ شَفَعَ أنْ يُشَفَّعَ ، قالَ : فَسَكَتَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ثُمَّ مَرَّ رَجُلٌ فقالَ لهُ

asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allāh's Apostle! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept his proposal, and if he intercedes for somebody, no-one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allāh's Apostle ﷺ said, "This (poor man) is better than such a large number of the first type (i. e., rich men) as to fill the earth."

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : ما رَأيكَ فى هَذا ؟ فَقالَ : يا رَسُولَ اللهِ ، هَذا رَجُلٌ مِنْ فُقَراءِ المُسْلمِينَ ، هَذا حَرِىٌّ إنْ خَطَبَ أنْ لا يُنْكَحَ ، و إنْ شَفَعَ أنْ لا يُشَفَّعَ ، و إنْ قالَ أنْ لا يُسْمَعَ لِقَوْلِه . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : هَذا خَيْرٌ مِنْ مِلْءِ الأرْضِ مِثْلَ هَذا .

455. Narrated Abū Wāʾil: We paid a visit to Khabbāb who was sick, and he said, "We migrated with the Prophet ﷺ for Allāh's Sake and our wages became due on Allāh تعالى. Some of us died without having received anything of the wages, and one of them was Muṣʿab bin ʿUmair who was martyred on the day of the battle of Uḥud, leaving only one sheet (to shroud him in). If we covered his head with it, his feet became uncovered, and if we covered his feet with it, his head became uncovered. So the Prophet ﷺ ordered us to cover his head with it and put some Idhkhir (a kind of grass) over his feet. On the other hand, some of us have had the fruits (of their good deed) and are plucking them (in this world)."

٤٥٥ ـ حدَّثنا الحُمَيْدِىُّ : حدَّثنا سُفْيانُ ، عَنِ الأعمَشِ قالَ : سَمِعْتُ أبا وائلٍ : قالَ : عُدْنا خَبَّابا فَقالَ : هاجَرْنا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ نُريدُ وَجْهَ اللهِ فَوَقَعَ أجْرُنا عَلى اللهِ تَعالى ، فمِنَّا مَنْ مَضَى لم يأخذْ مِنْ أجْرِهِ شَيْئًا ، مِنْهُمْ : مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ و تَرَكَ نَمِرَةً فإذا غَطَّيْنا رَأسَهُ بَدَتْ رِجْلاهُ ، و إذا غَطَّيْنا رِجْلَيْهِ بَدا رَأسُهُ ، فأمَرَنا النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ أنْ نُغَطِّىَ رَأسَهُ و نَجْعَلَ عَلى رِجْلَيْهِ مِنَ الإذْخِرِ . و مِنا مَنْ أيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُها .

456. Narrated ʿImrān bin Ḥusain: The Prophet ﷺ said, "I looked into Paradise and found that the majority of its dwellers were the poor people, and I looked into the (Hell) Fire and found that the majority of its dwellers were women."

٤٥٦ ـ حدَّثنا أبو الوَليد: حدَّثنا سَلْمُ بْنُ زَرير: حدَّثنا أبو رَجاءٍ، عَنْ عِمْرانَ بْنِ حُصَيْن، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قالَ: اطَّلَعْتُ فى الجَنَّةِ فرَأيْتُ أكثرَ أهْلِها الفُقَراءَ، واطَّلَعْتُ فى النَّارِ فرَأيْتُ أكْثرَ أهْلِها النِّساءَ. تابَعَهُ أيُّوبُ وعَوْفٌ. وقالَ صَخْرٌ وحَمَّادُ بْنُ نَجيحٍ، عَنْ أبى رَجاءٍ عَنِ ابْنِ عَبَّاس.

457. Narrated Anas رضي الله عنه: The Prophet ﷺ did not eat at a table till he died, and he did not eat a thin nicely backed wheat bread till he died.

٤٥٧ ـ حدَّثنا أبو مَعْمَر: حدَّثنا عَبْدُ الوارِث: حدَّثنا سَعيدُ بْنُ أبى عَرُوبَةَ، عَنْ قَتادَةَ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ: لمْ يأكُلِ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَلى خِوانٍ حتَّى ماتَ، وما أكَلَ خُبْزًا مُرَقَّقًا حتَّى ماتَ.

458. Narrated ʿĀisha رضي الله عنها: When the Prophet ﷺ died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I wanted to measure it, it was finished.

٤٥٨ ـ حدَّثنا عَبْدُ اللهِ بْنُ أبى شَيْبَةَ: حدَّثنا أبو أُسامَةَ: حدَّثنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ وما فى رَفِّي مِنْ شَيْءٍ يأكُلُهُ ذو كَبِدٍ، إلاَّ شَطْرُ شَعيرٍ فى رَفٍّ لى، فأكَلْتُ مِنْهُ حتَّى طالَ عَلَيَّ فكِلْتُهُ فَفَنِيَ.

(17) CHAPTER. How the Prophet ﷺ and his companions used to live, and how they gave up their interest in the world.

بابٌ كَيْفَ كانَ عَيْشُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وأصحابِهِ، وتَخَلِّيهِم عَنِ الدُّنيا. ؟

459. Narrated Abū Huraira ؓ: By Allāh except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to tie a stone to my belly because of hunger. Oneday I sat by the way from where they (the Prophet ﷺ and his companions) used to come. When Abū Bakr passed by, I asked him about a Verse from Allāh's Book and only asked him so that he might satisfy my hunger, but he passed by and did not do so. Then Umar passed by me and I asked him about a Verse from Allāh's Book, and I only asked him so that he might satisfy my hunger, but he passed by without doing so. Finally Abū-l-Qāsim (the Prophet ﷺ) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said, "O Abā Hirr (Abū Huraira)!" I replied, "Labbaik (I am ready to obey your order), O Allāh's Apostle!" He said to me, "Follow me." He left and I followed him. Then he entered the house and I asked permission to

٤٥٩ - حدَّثَني أبو نُعَيمٍ بِنَحْوٍ مِنْ نِصْفِ هٰذا الحَديثِ. حدَّثَنا عُمَرُ بْنُ ذَرٍّ: حدَّثَنا مُجاهِدٌ: أنَّ أبا هُرَيْرَةَ كانَ يَقولُ: أللهِ الذي لا إلهَ إلا هُوَ إنْ كُنْتُ لأعْتَمِدُ بِكَبِدي عَلى الأرْضِ مِنَ الجُوعِ، وإنْ كُنْتُ لأشُدُّ الحَجَرَ عَلى بَطْني مِنَ الجُوعِ، ولَقَدْ قَعَدْتُ يَوْمًا عَلى طَريقِهِمِ الذي يَخْرُجونَ مِنْهُ، فَمَرَّ أبو بَكْرٍ، فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سَألْتُهُ إلاَّ لِيُشْبِعَني، فَمَرَّ ولَمْ يَفْعَلْ. ثُمَّ مَرَّ بي عُمَرُ فَسألْتُهُ عَنْ آيةٍ مِنْ كِتابِ اللهِ، ما سألْتُهُ إلاَّ لِيُشْبِعَني، فَمَرَّ ولَمْ يَفْعَلْ. ثُمَّ مَرَّ بي أبو القاسِمِ صلى اللهُ عليهِ وسلَّمَ فَتَبَسَّمَ حينَ رَآني وعَرَفَ ما في نَفْسي وما في وَجْهي ثُمَّ قالَ: يا أبا هِرٍّ، قُلْتُ: لَبَّيْكَ رَسُولَ اللهِ، قالَ: الحَقْ، ومَضى فاتَّبَعْتُهُ فَدَخَلَ فَأسْتأذَنُ فَأذِنَ لي فَدَخَلَ فَوَجَدَ لَبَنًا في قَدَحٍ، فَقالَ: مِنْ أيْنَ هٰذا اللَّبَنُ؟ قالوا: أهْداهُ لَكَ فُلانٌ أو فُلانَةُ، قالَ: أبا هِرٍّ، قُلْتُ لَبَّيْكَ

يارَسُولَ اللهِ ، قالَ : الحَقْ إلى أهْلِ الصُّفَّةِ فادْعُهُمْ لى ، قالَ : وأهْلُ الصُّفَّةِ أضْيافُ الإسلام لا يَأْوُونَ عَلَى أهْلٍ ولا مَالٍ ولا عَلَى أحَدٍ ، إذَا أتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنهَا شَيْئًا ، وإذا أتَتْهُ هَدِيَّةٌ أرْسَلَ إلَيْهِمْ وأصَابَ مِنهَا وأشْرَكَهُمْ فيها ، فَسَاءَنِى ذلكَ فَقُلْتُ : وما هَذَا اللَّبَنُ فى أهْلِ الصُّفَّةِ ؟ كُنْتُ أحَقُّ أنْ أصِيبَ مِنْ هَذَا اللبَنِ شَرْبَةً أتَقَوَّى بها ، فإذا جاءَ أمَرَنِى فَكُنْتُ أنا أُعْطِيهِمْ ، وَمَا عَسَى أنْ يَبْلُغَنِى مِنْ هَذا اللَّبَنِ ؟ ولَمْ يَكُنْ مِنْ طاعةِ اللهِ وطاعةِ رَسُولِهِ صلى اللهُ عليهِ وسلَّمَ بُدٌّ ، فَأتَيْتُهُمْ فَدَعَوْتُهُمْ فَأقْبَلُوا ، فَاسْتَأْذَنُوا فَأذِنَ لَهُمْ ، وأخَذُوا مَجَالِسَهُمْ مِنَ البَيْتِ . قالَ : يا أبا هِرٍّ ، قلتُ : لَبَّيْكَ يا رَسُولَ اللهِ ، قالَ : خُذْ فَأعْطِهِمْ . فأخَذْتُ القَدَحَ فَجَعَلْتُ أُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ، ثُمَّ يَرُدُّ عَلَى القَدَحَ فأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ، ثُمَّ يَرُدُّ عَلَى القَدَحَ فَيَشْرَبُ حَتَّى يَرْوَى ثُمَّ يَرُدُّ عَلَى القَدَحَ حَتَّى

enter and was admitted. He found milk in a bowl and said, "From where is this milk ?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Abā Hirr !" I said, "Labbaik, O Allāh's Apostle !" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet ﷺ, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it himself. The order of the Prophet ﷺ upset me, and I said to myself, "How will this little milk be enough for the people of As-Suffa ?" (1) I thought I was more entitled to drink from that milk in order to strengthen myself, but behold ! The Prophet ﷺ came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle ﷺ, so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house. The Prophet ﷺ said, "O Abā Hirr!" I said, "Labbaik, O Allāh's Apostle!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet ﷺ who took the bowl and put it on his hand, looked at me and smiled and said, "O Abā Hirr!" I replied, "Labbaik, O Allāh's Apostle!" He said, "There remain you and I." I said, "You have said the truth, O Allāh's Apostle!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No, by Allāh Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allāh and pronounced Allāh's Name on it and drank the remaining milk.

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(1) They were about eighty men or more and it is one miracle (A) of the Prophet ﷺ that a small bowl of milk (hardly one kilogram) could be sufficient for over eighty men to drink to their fill.

(A) See glossary (Miracles of the Prophet ﷺ).

انْتَهَيْتُ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وقَدْ رَوِيَ القَوْمُ كُلُّهُمْ. فَأَخَذَ القَدَحَ فَوَضَعَهُ عَلَى يَدِهِ فَنَظَرَ إِلَيَّ فَتَبَسَّمَ فَقَالَ: أَبَا هِرٍّ. قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: بَقِيتُ أَنَا وَأَنْتَ. قُلْتُ: صَدَقْتَ يَا رَسُولَ اللهِ، قَالَ: اقْعُدْ فَاشْرَبْ. فَقَعَدْتُ فَشَرِبْتُ. فَقَالَ: اشْرَبْ فَشَرِبْتُ، فَمَا زَالَ يَقُولُ اشْرَبْ. حَتَّى قُلْتُ: لا والذي بَعَثَكَ بِالحَقِّ، ما أَجِدُ لهُ مَسْلَكًا. قَالَ: فَأَرِنِي فَأَعْطَيْتُهُ القَدَحَ فَحَمِدَ اللهَ وَسَمَّى وَشَرِبَ الفَضْلَةَ.

460. Narrated Sa'd: I was the first

٤٦٠ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

man among the Arabs to throw an arrow for Allāh's Cause. We used to fight in Allāh's Cause while we had nothing to eat except the leaves of the Ḥubla and the Sumur trees (desert trees) so that we discharged excrement like that of sheep (i. e. unmixed droppings). Today the (people of the) tribe of Bani Asad teach me the laws of Islam. If so, then I am lost, and all my efforts of that hard time had gone in vain.

يَحْيَى ، عَنْ إسماعيلَ : حدَّثَنا قَيْسٌ قالَ : سَمِعْتُ سَعْدًا يقولُ : إنّي لأوَّلُ العَرَبِ رَمَى بِسَهْمٍ في سَبيلِ اللهِ ، و رَأَيْتُنا نَغْزُو وما لَنا طَعامٌ إلاّ وَرَقُ الحُبْلَةِ وهَذا السَّمُرُ ، و إنَّ أحَدَنا لَيَضَعُ كما تَضَعُ الشّاةُ ما لَهُ خِلْطٌ ، ثُمَّ أصْبَحَتْ بَنو أسَدٍ تُعَزِّرُني عَلى الإسلامِ ، خِبْتُ إذًا و ضَلَّ سَعْيِي .

461. Narrated 'Āisha رضي الله عنها : The family of Muḥammad ﷺ had never eaten their fill of wheat bread for three successive days since they had migrated to Medina till the death of the Prophet ﷺ.

٤٦١ - حدَّثَني عُثمانُ : حدَّثَنا جَرِيرٌ ، عَنْ مَنْصورٍ ، عَنْ إبراهيمَ ، عَنِ الأسْوَدِ ، عَنْ عائِشَةَ قالَتْ : ما شَبِعَ آلُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ مُنْذُ قَدِمَ المَدينةَ مِنْ طَعامِ بُرٍّ ثَلاثَ لَيالٍ تِباعًا حَتَّى قُبِضَ .

462. Narrated 'Āisha رضي الله عنها : The family of Muḥammad ﷺ did not eat two meals on one day, but one of the two was of dates.

٤٦٢ - حدَّثَني إسحاقُ بْنُ إبراهيمَ ابْنِ عَبْدِ الرَّحْمَنِ : حدَّثَنا إسحاقُ هُوَ الأزْرَقُ عَنْ مِسْعَرِ بْنِ كِدامٍ ، عَنْ هِلالٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ : ما أكَلَ آلُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ أكْلَتَيْنِ في يَوْمٍ إلاّ إحْداهُما تَمْرٌ .

463. Narrated 'Aisha رضي الله عنها : The mattress of the Prophet ﷺ was made of a leather case stuffed with palm fibres.

٤٦٣ ـ حدَّثني أحمَدُ بنُ رَجاءٍ: حدَّثَنا النَّضرُ، عَنْ هِشامٍ: أخبرَني أبي، عَنْ عائشةَ قالَتْ: كانَ فِراشُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ أدَمٍ وحَشْوُهُ ليفٌ.

464. Narrated Qatāda: We used to go to Anas bin Mālik and see his baker standing (preparing the bread). Anas said, "Eat. I have not known that the Prophet ﷺ ever saw a thin well-baked loaf of bread till he died, and he never saw a roasted sheep with his eyes."

٤٦٤ ـ حدَّثَنا هُدْبَةُ بنُ خالِدٍ: حدَّثَنا هَمَّامُ بنُ يَحْيَى: حدَّثَنا قَتادَةُ قالَ: كُنَّا نَأتِي أنَسَ بنَ مالكٍ وخَبَّازُهُ قائمٌ وقالَ: كُلوا، فما أعلَمُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ رَأى رَغيفًا مُرَقَّقًا حتَّى لَحِقَ باللهِ، ولا رَأى شاةً سَميطًا بِعَيْنِهِ قَطُّ.

465. Narrated 'Aisha رضي الله عنها : A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.

٤٦٥ ـ حدَّثَنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثَنا يَحْيَى: حدَّثَنا هِشامٌ: أخبرَني أبي، عَنْ عائشةَ رَضِيَ اللهُ عَنْها قالَتْ: كانَ يَأتِي علَيْنا الشَّهْرُ ما نوقِدُ فيهِ نارًا، إنَّما هُوَ التَّمْرُ والماءُ، إلاَّ أنْ نُؤْتَى باللُّحَيْمِ.

466. Narrated 'Aisha that she said to Urwa, "O, the son of my sister! We used to see three crescents in two months, and no fire used to be made in the house of Allah's Apostle ﷺ

٤٦٦ ـ حدَّثَنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللهِ الأُوَيْسِيُّ: حدَّثَني ابنُ أبي حازِمٍ، عَنْ أبيهِ، عَنْ يَزيدَ بنِ رُومانَ، عَنْ عُرْوَةَ، عَنْ عائشةَ: أنَّها قالَتْ

(i. e. nothing used to be cooked)." Urwa said, "What used to sustain you ?" Aisha said, " The two black things i. e. dates and water, except that Allah's Apostle ﷺ had neighbours from the Anṣār who had some milch she-camels, and they used to give the Prophet ﷺ some milk from their house, and he used to make us drink it."

لِعُرْوَةَ ابْنِ أُخْتِي : إِنْ كُنَّا لَنَنْظُرُ إِلَى الهِلالِ ثَلاثَةَ أَهِلَّةٍ فِي شَهْرَيْنِ وما أُوقِدَتْ فِي أَبْيَاتِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ نارٌ. فَقُلْتُ : ما كانَ يُعِيشُكُمْ ؟ قالت : الأَسْوَدانِ : التمْرُ والماءُ، إلاَّ أَنَّهُ قَدْ كانَ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ جِيرانٌ مِنَ الأَنْصارِ كانَ لَهُمْ مَنائِحُ . وكانوا يَمْنَحُونَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ مِنْ أَبْياتِهِمْ فَيَسْقِيناهُ .

467. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ said, " O Allāh ! Give food to the family of Muḥammad."

٤٦٧ ـ حدَّثنا عَبْدُ اللهِ بنُ مُحَمَّدٍ : حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ ، عَنْ أبيهِ ، عَنْ عُمارَةَ ، عَنْ أبي زُرْعَةَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قوتا .

(18) CHAPTER. The adoption of a middle course (not to go to extremes), and the regularity of one's deeds.

باب القَصْدِ والمُداوَمَةِ عَلَى العَمَلِ .

468. Narrated Masrūq : I asked Aisha, " What deed was the most beloved to the Prophet ? " She said, "The regular, constant one." I said, " At what time did he use to get up at

٤٦٨ ـ حدَّثنا : عَبْدانُ : أخبرَنا أبي ، عَنْ شُعْبَةَ ، عَنْ أشْعَثَ قالَ : سَمِعْتُ أبي قالَ : سَمِعْتُ مَسْرُوقا قالَ : سَأَلْتُ عائِشَةَ رَضِيَ اللهُ عَنْها : أيُّ العَمَلِ

night (for the night prayer)?" She said, "He used to get up on hearing (the crowing of) the cock (the last third of the night)."

كانَ أحَبَّ إلى النَّبِـيِّ صلى اللهُ عليه وسلَّمَ؟ قالت: الدَّائِمُ ؟ قالَ: قُلْتُ في أيِّ حينٍ كانَ يَقومُ ؟ قالتْ: كانَ يَقومُ إذا سَمِعَ الصَّارِخَ .

469. Narrated 'Aisha ؓ: The most beloved action to Allāh's Apostle ﷺ was that whose doer did it continuously and regularly.

٤٦٩ ـ حدَّثَنا قُتَيْبَةُ عَنْ مالكٍ ، عَنْ هِشامِ بْنِ عُرْوَةَ ، عَنْ أبيه ، عَنْ عائِشَةَ أنَّها قالتْ: كانَ أحَبَّ العَمَلِ إلى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ الذي يَدومُ عَلَيْهِ صاحِبُهُ .

470. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allāh's Apostle?" He said, "No, even I (will not be saved) unless and until Allāh bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (1)

٤٧٠ ـ حدَّثَنا آدَمُ : حدَّثَنا ابْنُ أبي ذِئْبٍ ، عَنْ سَعيدٍ المَقْبُرِيِّ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : لَنْ يُنَجِّيَ أحَدًا مِنْكُمْ عَمَلُهُ ، قالوا : ولا أنْتَ يا رَسُولَ اللهِ ؟ قالَ: ولا أنا إلاَّ أنْ يَتَغَمَّدَني اللهُ بِرَحْمَةٍ ، سَدِّدوا وقارِبوا ، واغْدُوا وروحوا ، وشَيْئًا مِنَ الدُّلْجَةِ ، والقَصْدَ القَصْدَ تَبْلُغوا .

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(1) The Prophet ﷺ compares the Muslim to a traveller who should not exert himself at the beginning of the journey for he would become too tired to reach his destination. So one should adopt a moderate way of regular, constant worshipping of Allāh whereby one should reach his destination (i.e. Paradise).

471. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ said, "Do good deeds properly, sincerely and moderately, and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allāh is the most regular and constant even though it were little."

٤٧١ ـ حدَّثنا عبدُ العزيزِ بنُ عبدِ الله: حدَّثنا سُلَيمانُ، عنْ موسى ابنِ عُقبةَ، عنْ أبي سَلَمةَ بنِ عبدِ الرحمنِ، عنْ عائشةَ: أنَّ رسولَ الله صلى اللهُ عليهِ وسلَّمَ قالَ: سَدِّدوا وَقاربوا، وَاعْلَموا أنْ لَنْ يُدخِلَ أحدَكُمْ عَمَلُهُ الجنَّةَ. و أنَّ أحبَّ الأعمالِ أدوَمُها إلى اللهِ و إنْ قلَّ.

472. Narrated 'Āisha رضي الله عنها : The Prophet ﷺ was asked, "What deeds are loved most by Allāh?" He said, "The most regular constant deeds even though they may be few." He added, "Don't take upon yourselves, except the deeds which are within your ability."

٤٧٢ ـ حدَّثني مُحمَّدُ بنُ عَرعَرَةَ: حدَّثنا شُعبةُ، عنْ سعدِ بنِ إبراهيمَ، عنْ أبي سَلَمةَ، عنْ عائشةَ رَضيَ اللهُ عنْها أنَّها قالتْ: سُئِلَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ: أيُّ الأعمالِ أحبُّ إلى اللهِ؟ قالَ: أدوَمُها و إنْ قلَّ. و قالَ اكْلَفوا مِنَ الأعمالِ ما تُطيقونَ.

473. Narrated 'Alqama: I asked 'Āisha, the mother of the believers, "O the mother of the faithful! How were the deeds of the Prophet ﷺ? Did he use to do extra deeds of worship on special days?" She said, "No, but his deeds were regular and constant, and who among you is able to do what the Prophet ﷺ was able to do (i. e. in worshipping Allāh)?"

٤٧٣ ـ حدَّثني عُثمانُ بنُ أبي شَيبةَ: حدَّثنا جَريرٌ، عنْ مَنصورٍ، عنْ إبراهيمَ، عنْ عَلقَمةَ قالَ: سألتُ أمَّ المؤمنينَ عائشةَ قلتُ: يا أمَّ المؤمنينَ، كيفَ كانَ عَمَلُ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ؟ هلْ كانَ يَخُصُّ شيئًا مِنَ الأيَّامِ؟ قالتْ: لا. كانَ عَمَلُهُ ديمةً، و أيُّكُمْ يَستَطيعُ ما كانَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ يَستَطيعُ.

474. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Apostle?" He said, "Even I, unless and until Allah bestows His Mercy and forgiveness on me."

٤٧٤ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا مُحَمَّدُ بْنُ الزِّبْرِقَانِ : حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : سَدِّدُوا وقَارِبُوا وأَبْشِرُوا ، فَإِنَّهُ لا يُدْخِلُ أَحَدًا الجَنَّةَ عَمَلُهُ . قالوا : ولا أَنْتَ يا رَسُولَ اللهِ ؟ قالَ : ولا أنا إلاَّ أَنْ يَتَغَمَّدَنِي اللهُ بِمَغْفِرَةٍ ورَحْمَةٍ . قالَ : أَظُنُّهُ عَنْ أَبِي النَّضْرِ ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ . وقالَ عَفَّانُ : حَدَّثَنَا وُهَيْبٌ ، عَنْ مُوسَى بْنِ عُقْبَةَ قالَ : سَمِعْتُ أَبَا سَلَمَةَ ، عَنْ عَائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : سَدِّدُوا وأَبْشِرُوا . وقالَ مُجَاهِدٌ : سَدِيدًا ، سَدَادًا صِدْقًا .

475. Narrated Anas bin Malik رضي الله عنه : Once Allah's Apostle ﷺ led us in prayer and then (after finishing it) ascended the pulpit and pointed with his hand towards the Qibla of the mosque and said, "While I was leading you in prayer, Paradise and Hell were displayed to me in the direction of this wall, and I had never seen such a day for being shown good (Paradise) and evil (Hell) as today; I had never seen such a day for being shown good and evil, as today."

٤٧٥ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ المُنْذِرِ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ : حَدَّثَنِي أَبِي ، عَنْ هِلالِ بْنِ عَلِيٍّ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قالَ : سَمِعْتُهُ يقولُ : إِنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ صَلَّى لَنَا يَوْمًا الصَّلاةَ ثُمَّ رَقِيَ المِنْبَرَ فَأَشَارَ بِيَدِهِ مِنْ قِبَلِ قِبْلَةِ المَسْجِدِ فقالَ : قَدْ أُرِيتُ الآنَ مُنْذُ صَلَّيْتُ لَكُمُ الصَّلاةَ الجَنَّةَ والنَّارَ مُمَثَّلَتَيْنِ فِى قُبُلِ هَذَا الجِدَارِ فَلَمْ أَرَ كَاليَوْمِ فِ

الخَيْرِ والشَّرِّ ، فلَمْ أرَ كاليَوْمِ في الخَيْرِ والشَّرِّ .

(19) **CHAPTER.** Hope (that Allāh will forgive one's sins and will accept one's good deeds) with fear (of Allāh).

And Sufyān said. " There is no Verse in Qur'ān more hard on me than this one :—

> ' O people of the Scripture ! You have nothing (as regards guidance) till you act according to the Torah and the Gospel, and all the revelation that has come to you from your Lord.......' (5 : 68)

باب الرَّجاءِ مَعَ الخَوْفِ . و قالَ سُفْيانُ : ما في القُرْآنِ آيَةٌ أشَدُّ عَلَيَّ مِنْ - لَسْتُمْ عَلى شَيْءٍ حَتَّى تُقِيموا التَّوراةَ والانْجيلَ وما أُنْزِلَ إلَيْكُمْ مِنْ رَبِّكُمْ -

476. Narrated Abū Huraira ؓ : I heard Allāh's Apostle ﷺ saying, " When Allāh created Mercy, He made it in one hundred parts. He withheld ninety-nine parts, and sent to all His creations one part of Mercy, so if the non-believer knew of all the Mercy which is in the Hands of Allāh, he would not lose hope of entering Paradise, and if the believer knew of all the punishment which is present with Allāh, he would not consider himself safe from the Hell Fire."

٤٧٦ - حدَّثَنا قُتَيْبَةُ : حدَّثَنا يَعْقوبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ عَمْرِو ابْنِ أبي عَمْرٍو ، عَنْ سَعيد بن أبي سَعيدٍ المَقْبُرِي ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى الله عليهِ وسلَّمَ يَقولُ : إنَّ اللهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَها مِائَةَ رَحْمَةٍ . فأمْسَكَ عِنْدَهُ تِسْعا و تِسْعينَ رَحْمَةً . و أرْسَلَ في خَلْقِهِ كُلِّهِم رَحْمَةً واحِدَةً . فلَوْ يَعْلَمُ الكافِرُ بِكلِّ الَّذى عِنْدَ اللهِ مِنَ الرَّحْمَةِ لم يَيْأسْ مِنَ الجَنَّةِ . ولَوْ يَعْلَمُ المُؤْمِنُ بِكلِّ الذى عِنْدَ اللهِ

مِنَ العَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ.

(20) **CHAPTER.** Refraining patiently from doing those things which Allāh has made illegal.

And the Statement of Allāh ﷻ :—

> 'Only those who are steadfast shall receive their reward without measure.' (39 : 10)

And 'Umar said. " We have found that our best period of life was while we were patient."

بَابُ الصَّبْرِ عَنْ مَحَارِمِ اللهِ ـ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ـ وَقَالَ عُمَرُ: وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

477. Narrated Abū Sa'id : Some people from the Anṣār asked Allah's Apostle ﷺ (to give them something) and he gave to everyone of them who asked him until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, " (Know) that if I have any wealth, I do not withhold it from you (to keep for somebody else) ; And (know) that he who refrains from begging for things from others (or doing prohibited deeds), Allah will make him contented and not in need of others ; and he who perseveres, Allāh will bestow on him, the virtue of patience, and he who is satisfied with what he has, Allāh will make him self-sufficient. And no better gift you may be given than (the virtue of)

٤٧٧ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي عَطَاءُ ابْنُ يَزِيدَ اللَّيْثِيُّ : أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُ : أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَسْأَلْهُ أَحَدٌ مِنْهُمْ إِلَّا أَعْطَاهُ حَتَّى نَفِدَ مَا عِنْدَهُ . فَقَالَ لَهُمْ حِينَ نَفِدَ كُلُّ شَيْءٍ أَنْفَقَ بِيَدَيْهِ : مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ لَا أَدَّخِرُهُ عَنْكُمْ ، وَإِنَّهُ مَنْ يَسْتَعِفَّ يُعِفَّهُ اللهُ ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ ، وَلَنْ تُعْطَوْا عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ .

patience."

478. Narrated Al-Mughīra bin Shu'ba: The Prophet ﷺ used to pray so much that his feet used to become inflated or swollen, and when he was asked why, he would say: "Shall I not be a thankful slave (to Allāh)?"

٤٧٨ - حدَّثنا خَلاَّدُ بنُ يَحيَى: حدَّثنا مِسعَرٌ: حدَّثنا زِيادُ بنُ عِلاقَةَ قالَ: سَمِعتُ المُغِيرةَ بنَ شُعْبَةَ يقولُ: كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يُصَلِّى حتَّى تَرِمَ أو تَنْتَفِخَ قَدَماهُ. فيُقال لهُ، فيَقولُ أفَلا أكونُ عَبْدًا شَكورًا؟

(21) CHAPTER. 'And whoever puts his trust in Allāh, then He (Allāh) is sufficient for him.' (65 : 3)

And Ar-Rabī' bin Khuthaim said, "......... of all sorts of difficulties that might befall the people." (1)

باب - ومَنْ يَتَوَكَّلْ عَلى اللهِ فَهُوَ حَسْبُهُ - قالَ الرَّبيعُ بنُ خُثَيمٍ: مِنْ كُلِّ ما ضاقَ عَلى النَّاسِ.

479. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Apostle ﷺ said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practise Ar-Ruqya (2) and do not see an evil omen in things, and depend upon their Lord."

٤٧٩ - حدَّثَنِى إسحاقُ: حدَّثَنا رَوْحُ بنُ عُبادَةَ: حدَّثَنا شُعْبَةُ: سَمِعتُ حُصَيْنَ بنَ عَبدِ الرَّحمنِ قالَ: كُنْتُ قاعِدًا عِنْدَ سَعيدِ بنِ جُبَيْرٍ فقالَ: عَنِ ابْنِ عَبَّاسٍ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: يَدْخُلُ الجنَّةَ

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(1) Ar-Rabī' said this, commenting on the Quranic Verse: 'And for those who fear Allāh, He prepares a way out.' (65 : 2)

(2) Ar-Ruqya: See glossary.

مِنْ أُمَّتِي سَبْعُونَ أَلْفاً بِغَيْرِ حِسَابٍ ؛ هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ .

(22) CHAPTER. What is disliked about Qil and Qal (i. e. idle talk).

بَاب مَا يُكْرَهُ مِنْ قِيلَ وَ قَالَ .

480. Narrated Warrad, the clerk of Al-Mughira bin Shu'ba : Mu'awiya wrote to Al-Mughira : " Write to me a narration you have heard from Allah's Apostle ﷺ ." So Al-Mughira wrote to him : " I heard him saying the following after each prayer : ' La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa 'ala kulli shai 'in qadir.' (1) He also used to forbid idle talk (2), asking too many questions (in religion), wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive)."

٤٨٠ ـ حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ : حَدَّثَنَا هُشَيْمٌ : أَنْبَأَنَا غَيْرُ وَاحِدٍ مِنْهُمْ مُغِيرَةُ وَ فُلَانٌ وَ رَجُلٌ ثَالِثٌ أَيْضاً ، عَنِ الشَّعْبِيِّ . عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ ابْنِ شُعْبَةَ : أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ : أَنِ اكْتُبْ إِلَيَّ بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ . قالَ : فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ : إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ : لا إِلَهَ إِلَّا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ . لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ . وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . قالَ : وَ كانَ يَنْهَى عَنْ قِيلَ وَ قالَ ، وَ كَثْرَةِ السُّؤَالِ . وَ إِضاعَةِ الْمالِ . وَ مَنْعِ

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(1) None has the right to be worshipped except Allah Alone. Who has no partners. To Him belongs the kingdom (of the universe) and all Praises are for Him and He is Omnipotent.

(2) Idle talk stands for Qil and Qal which literally means : It was said, and, Somebody said, etc.

وهاتِ، وعُقوقِ الأُمَّهاتِ، ووَأْدِ البَناتِ. و عَنْ هُشَيْمٍ: أنبأنا عَبْدُ المَلِكِ بْنُ عُمَيْرٍ قالَ سَمِعْتُ وَرَّادًا يُحَدِّثُ هذا الحديثَ عَنِ المُغِيرَةِ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

(23) CHAPTER. To protect one's tongue (from saying evil or idle things).

(And the Prophet's statement) : " He who believes in Allāh and the Last Day should talk good (sense) or keep quiet."

And the Statement of Allāh ﷻ :—

> ' Not a word does he utter, but there is a sentinel by him (ready to note it).' (50 : 18)

بابُ حِفْظِ اللِّسانِ

وَمَنْ كانَ يُؤْمِنُ باللهِ واليَوْمِ الآخِرِ فَلْيَقُلْ خَيْرًا أو لِيَصْمُتْ. وقَوْلِ اللهِ تَعالى - ما يَلْفِظُ مِنْ قَوْلٍ إلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ - .

481. Narrated Sahl bin Sa'd: Allāh's Apostle ﷺ said, " Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i. e. his tongue and his private parts) (1), I guarantee Paradise for him."

٤٨١ - حَدَّثَنِي مُحَمَّدُ بنُ أبي بَكْرٍ المُقَدَّمِيُّ: حَدَّثَنا عُمَرُ بنُ عَلِيٍّ: سَمِعَ أبا حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ. عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنْ يَضْمَنْ لي ما بَيْنَ لَحْيَيْهِ وَما بَيْنَ رِجْلَيْهِ أضْمَنْ لَهُ الجَنَّةَ.

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(1) i. e. whoever protects his tongue from illegal talk e. g. to tell lies or back-biting etc., and his private parts from illegal sexual acts.

482. Narrated Abu Huraira ؓ: Allah's Apostle ﷺ said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet; and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbour; and whoever believes in Allah and the Last Day, should entertain his guest generously.

٤٨٢ ـ حدثنا عبد العزيز بن عبد الله: حدثنا إبراهيم بن سعد، عن ابن شهاب، عن أبي سلمة، عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت، ومن كان يؤمن بالله واليوم الآخر فلا يؤذ جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه.

483. Narrated Abu Shuraih Al-Khuza'i: My ears heard and my heart grasped (the statement which) the Prophet ﷺ said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk good (sense) or keep quiet."

٤٨٣ ـ حدثنا أبو الوليد: حدثنا ليث: حدثنا سعيد المقبري، عن أبي شريح الخزاعي قال: سمع أذناي ووعاه قلبي النبي صلى الله عليه وسلم يقول: الضيافة ثلاثة أيام جائزته، قيل: وما جائزته؟ قال: يوم وليلة، قال: ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه، ومن كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليسكت.

484. Narrated Abu Huraira ؓ that he heard Allah's Apostle ﷺ saying, "A (Allah's) slave may utter a

٤٨٤ ـ حدثني إبراهيم بن حمزة: حدثني ابن أبي حازم، عن يزيد، عن محمد بن ابراهيم، عن عيسى بن

word without thinking whether it is right or wrong, by virtue of which he may slip down in the Fire for a distance equal to that between the east." (1)

طَلْحَةَ بْنِ عُبَيْدِ اللهِ التَّيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ: سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلَّمَ يَقُولُ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ.

485. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "A (Allāh's) slave may utter a word which pleases Allāh without giving it much importance, by virtue of which Allāh will raise him to degrees (of reward): a (Allāh's) slave (any person) may utter a word (carelessly) which displeases Allāh without thinking of its gravity, by virtue of which he will fall into the Hell Fire."

٤٨٥ - حدَّثني عَبْدُ اللهِ بْنُ مُنِيرٍ: سَمِعَ أَبَا النَّضْرِ: حدَّثنا عَبْدُ الرَّحْمٰنِ ابْنُ عَبْدِ اللهِ، يَعْنِي ابْنَ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ. عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُ اللهُ بِهَا دَرَجَاتٍ. وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ.

(24) CHAPTER. Weeping out of fear of Allāh.

بَابُ الْبُكَاءِ مِنْ خَشْيَةِ اللهِ عَزَّ وَجَلَّ.

486. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Seven (types

٤٨٦ - حدَّثنا مُحَمَّدُ بْنُ بَشَّارٍ: حدَّثنا يَحْيَى، عَنْ عُبَيْدِ اللهِ: حدَّثني

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(1) In some narrations it is said, "between the east and the west."

of people) will be shaded by Allāh's Shade (on the Day of Resurrection).[1] (One of them will be) a man who remembers Allāh and tears flow from his eyes.

خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ ابْنِ عاصِمٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : سَبْعَةٌ يُظِلُّهُمُ اللهُ فى ظِلِّهِ : رَجُلٌ ذَكَرَ اللهَ فَفاضَتْ عَيْناهُ .

(25) CHAPTER. Fear of Allāh ﷻ :—

بابُ الخَوْفِ مِنَ اللهِ عَزَّ وجَلَّ .

487. Narrated Ḥudhaifa: The Prophet ﷺ said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, "If I die, take me (and burn my corpse and throw my ashes into the sea on a hot day." They did so, but Allāh then collected his particles (resurrected him and) asked, "What made you do what you did?" He replied, "The only thing that made me do it, was my fear of You." So Allāh forgave him."

٤٨٧ ـ حدَّثنا عُثمانُ بنُ أبي شَيْبَةَ : حدَّثنا جَرِيرٌ ، عَنْ مَنْصورٍ ، عَنْ رِبْعِيٍّ ، عَنْ حُذَيْفَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : كانَ رَجُلٌ مِمَّنْ كانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِه فقالَ لأهْلِهِ : إذا أنا مُتُّ فَخُذُونِى فَذَرُّونِى فى البَحْرِ فى يَوْمٍ صائِفٍ ، فَفَعَلوا بِهِ ، فَجَمَعَهُ اللهُ ثُمَّ قالَ : ما حَمَلَكَ على الذى صَنَعْتَ ؟ قالَ : ما حَمَلَنِي عَلَيْهِ إلاَّ مَخافَتُكَ ، فَغَفَرَ لَهُ .

488. Narrated Abū Sa'īd ﵁ : The Prophet ﷺ mentioned a man from

٤٨٨ ـ حدَّثنا مُوسَى : حدَّثنا مُعْتَمِرٌ : سَمِعْتُ أبي : حدَّثنا قَتادَةُ ،

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[1] See Ḥadīth No. 627 of First volume, for the seven types.

the previous generations or from the people who lived before you, whom Allāh had given both wealth and children. The Prophet ﷺ said, "When the time of his death approached, he asked his children, 'What kind of father was I to you?' They said, 'The best father.' He said, 'But he (i. e. you father) has not stored any good deeds with Allāh (for the Hereafter); if he should face Allāh, Allāh will punish him. So listen, (O my children), when I die, burn my body till I become mere coal and then grind it into powder, and when there is a stormy wind, throw me (my ashes) in it.' So by my Lord! He took a firm promise from his children (to follow his instructions), and they fulfilled their promise. Then Allāh (addressing the ashes), said, "Be." and behold! The man was standing there! Allāh then said, "O my slave! What made you do what you did?" That man said, "Fear of You." So Allāh forgave him.

عَنْ عُقْبَةَ بْنِ عَبْدِ الغافِرِ عَنْ أبي سَعيدٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ذَكَرَ رَجُلا فِيمَنْ سَلَفَ أو فِيمَنْ كانَ قَبْلَكُمْ آتاهُ اللهُ مالاً وَوَلَدًا يَعْني أعْطاهُ. قالَ: فَلَمَّا حُضِرَ قالَ لِبَنِيهِ: أيَّ أبٍ كُنْتُ لَكُمْ؟ قالوا: خَيْرَ أبٍ، قالَ: فإنَّهُ لمْ يَبْتَئِرْ عِنْدَ اللهِ خَيْرًا، فَسَّرَها قَتادَةُ: لمْ يَدَّخِرْ. وإنْ يَقْدَمْ عَلى اللهِ يُعَذِّبْهُ. فانْظُروا فإذا مُتُّ فأحْرِقوني حَتَّى إذا صِرْتُ فَحْمًا فاسْحَقوني أو قالَ فاسْهَكوني. ثُمَّ إذا كانَ رِيحٌ عاصِفٌ فأذْروني فيها. فأخَذَ مَواثِيقَهُمْ عَلى ذلكَ وَرَبِّي فَفَعَلوا، فَقالَ اللهُ: كُنْ. فإذا رَجُلٌ قائِمٌ. ثُمَّ قالَ: أيْ عَبْدي، ما حَمَلَكَ على ما فَعَلْتَ؟ قالَ: مَخافَتُكَ أو فَرَقٌ مِنْكَ. فما تَلافاهُ أنْ رَحِمَهُ. قالَ: فَحَدَّثْتُ أبا عُثْمانَ فَقالَ: سَمِعْتُ سَلْمانَ غَيْرَ أنَّهُ زادَ: فأذْروني في البَحْرِ أو كما حَدَّثَ. وقالَ مُعاذٌ: حَدَّثَنا شُعْبَةُ عَنْ قَتادَةَ: سَمِعْتُ عُقْبَةَ: سَمِعْتُ أبا سَعيدٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

(26) CHAPTER. Giving up sinful deeds.

باب الانْتِهاءِ عَنِ المَعاصِي.

489. Narrated Abū Mūsā: Allāh's Apostle ﷺ said, "My example and the example of the message with which Allāh has sent me is like that of a man who came to some people and said, "I have seen with my own eyes the enemy forces, and I am really the naked warner, so save yourself, save yourself!' (1) A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them over in the morning and destroyed them."

٤٨٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَثَلِي وَ مَثَلُ مَا بَعَثَنِي اللهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ : رَأَيْتُ الْجَيْشَ بِعَيْنَيَّ ، و إِنِّي النَّذِيرُ الْعُرْيَانُ ، فَالنَّجَاءَ النَّجَاءَ ، فَأَطَاعَهُ طَائِفَةٌ فَأَدْلَجُوا عَلَى مَهْلِهِمْ فَنَجَوْا ، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَاحَهُمْ .

490. Narrated Abū Huraira رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire, and the man tried to prevent them, but they overpowered him and rushed into the fire. Now, similarly, I take hold of the knots at your waist to prevent you from falling into the Fire, but you insist on falling into it." (2)

٤٩٠ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنْ عَبْدِ الرَّحْمَنِ : أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إِنَّمَا مَثَلِي و مَثَلُ النَّاسِ : كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا ، فَجَعَلَ الرَّجُلُ يَزَعُهُنَّ وَيَغْلِبْنَهُ ، فَيَقْتَحِمْنَ فِيهَا .

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(1) It was an Arabian custom that a man, on seeing the forces of the enemy, would take off his clothes and use it as a singnal of warning to his own people.

(2) The fire symbolizes the unlawful deeds which the Prophet ﷺ warned the people of.

فأنا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ و أَنْتُمْ تَقَحَّمُونَ فيها .

491. Narrated 'Abdullāh bin 'Amr رضي الله عنه : The Prophet ﷺ said, "A true Muslim is the one who refrains from harming other Muslims with his tongue or his hand, and Muhājir (emigrant) is the one who abandons what Allāh has forbidden." (1)

٤٩١ ـ حدَّثَنَا أبو نُعَيم : حدَّثَنا زَكَرِيَّاء عَنْ عامِرٍ : سَمِعْتُ عَبْدَ الله ابْنَ عَمْرٍو يقول : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : المُسْلِمُ مَنْ سَلِمَ المُسْلِمونَ مِنْ لِسانِهِ و يَدِهِ . والمهاجِرُ مَنْ هَجَرَ ما نَهَى اللهُ عَنْهُ .

(27) CHAPTER. The saying of the Prophet ﷺ : "If you knew what I know, you would laugh little and weep much."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : لَو تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً ولَبَكَيْتُمْ كَثيرًا .

492. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle said, "If you knew what I know you would laugh little and weep much."

٤٩٢ ـ حدَّثَنا يَحْيَى بنُ بُكَيرٍ : حدَّثَنا اللَّيْثُ عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ . عَنْ سَعيدِ بْنِ المُسَيَّبِ : أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ كانَ يَقولُ : قالَ رَسُولُ الله صلى اللهُ عليهِ وسلَّمَ : لَوْ تَعْلَمونَ ما أعْلَمُ لَضَحِكْتُمْ قَليلاً و لَبَكَيْتُمْ كَثيرًا .

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(1) The Prophet ﷺ regards the one who observes the orders of religion and the emigrant (who left Mecca for Medina for the sake of his religion) as equal in reward.

493. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "If you knew what I know, you would laugh little and weep much."

٤٩٣ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ مُوسَى بْنِ أَنَسٍ ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا .

(28) CHAPTER. The (Hell) Fire is surrounded by all kinds of desires and passions.

بَاب حُجِبَتِ النَّارُ بِالشَّهَوَاتِ .

494. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of difficult undesirable things." (1)

٤٩٤ ـ حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : حُجِبَتِ النَّارُ بِالشَّهَوَاتِ ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ .

(29) CHAPTER. Paradise is nearer to anyone of you than the Shirāk (2) of his shoe, and so is the (Hell) Fire.

بَابٌ الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ ، وَالنَّارُ مِثْلُ ذَلِكَ .

495. Narrated 'Abdullāh رضي الله عنه : The

٤٩٥ ـ حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ :

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(1) Inordinate desires and animalistic passions lead to the Fire while self-control, perseverence, chastity and all other virtues, and the obedience to Allāh and His Apostle ﷺ lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

(2) A leather strap.

Prophet ﷺ said, " Paradise is nearer to any of you than the Shirak of his shoe, and so is the (Hell) Fire.

حَدَّثَنَا سُفْيَانُ ، عَنْ مَنْصُورٍ وَالأَعْمَشِ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ ، وَالنَّارُ مِثْلُ ذَلِكَ .

496. Narrated Abu Huraira ؓ : The Prophet ﷺ said, " The truest poetic verse ever said by a poet, is: Indeed! Everything will perish except Allah.' "

٤٩٦ - حَدَّثَنِي مُحَمَّدُ بْنُ المُثَنَّى : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَبْدِ المَلِكِ بْنِ عُمَيْرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ : أَصْدَقُ بَيْتٍ قَالَهُ الشَّاعِرُ : أَلَا كُلُّ شَيْءٍ مَا خَلَا اللهَ بَاطِلُ .

(30) CHAPTER. One should always look at the one who is inferior (in worldly rank) to him, and should not look at the one who is superior (in worldly rank) to him.

باب لِيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ ، وَلَا يَنْظُرْ إِلَى مَنْ هُوَ فَوْقَهُ .

497. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, " If anyone of you should look at a person who has been made superior to him in property and looks, then he should also look at the one who is inferior to him, and to whom he has been made superior."

٤٩٧ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ : حَدَّثَنِي مَالِكٌ ، عَنْ أَبِي الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ قَالَ : إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ فِي المَالِ وَالخَلْقِ ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فُضِّلَ عَلَيْهِ .

(31) CHAPTER. Whoever intended to do a good deed or a bad deed.

باب مَنْ هَمَّ بِحَسَنَةٍ أو بِسَيِّئَةٍ .

498. Narrated Ibn 'Abbās رضي الله عنهما : The Prophet ﷺ , narrating about his Lord, said, " Allāh ordered that the good and the bad deeds be written, and He then showed how. So if somebody intends to do a good deed and he does not do it, then Allāh will write for him a full good deed (in his account with Him) : and if he intends to do a good deed and does do it, then Allāh will write for him (in his account) with Him as multiplied ten to seven hundred times to many more times : and if somebody intended to do a bad deed and he does not do it, then Allāh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and does do it, then Allāh will write one bad deed (in his account). "

٤٩٨ ـ حدَّثنا أبو مَعْمَرٍ : حدَّثنا عَبْدُ الوارِثِ : حدَّثنا جَعْدٌ أبو عُثمانَ : حدَّثنا أبو رَجاءٍ العُطارِدِيُّ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فيما يَرْوِي عَنْ رَبِّهِ عَزَّ وجَلَّ قالَ : إنَّ اللهَ عَزَّ وجَلَّ كَتَبَ الحَسَناتِ والسَّيِّئاتِ ثُمَّ بَيَّنَ ذلكَ . فمَنْ هَمَّ بِحَسَنَةٍ فلَمْ يَعْمَلْها كَتَبَها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً . فإنْ هَمَّ بِها وعَمِلَها كَتَبَها اللهُ لَهُ عِنْدَهُ عَشْرَ حَسَناتٍ إلى سَبْعِمائَةِ ضِعْفٍ إلى أضْعافٍ كَثِيرَةٍ . ومَنْ هَمَّ بِسَيِّئَةٍ فلَمْ يَعْمَلْها كَتَبَها اللهُ لَهُ عِنْدَهُ حَسَنَةً كامِلَةً . فإنْ هُوَ هَمَّ بِها فعَمِلَها كَتَبَها اللهُ لَهُ سَيِّئَةً واحِدَةً .

(32) CHAPTER. What minor sins should be warded off.

باب ما يُتَّقَى مِنْ مُحَقَّراتِ الذُّنوبِ .

499. Narrated Ghailan : Anas رضي الله عنه said, " You people do deeds (commit sins) which seem in your eyes thinner than hair while we used to consider those (very

٤٩٩ ـ حدَّثنا أبو الوَليدِ : حدَّثنا مَهْدِيٌّ ، عَنْ غَيْلانَ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : إنَّكُمْ لَتَعْمَلُونَ أعْمالاً

deeds) during the life-time of the Prophet ﷺ as destructive sins."

(33) CHAPTER. The (results of) deeds done depend upon the last actions. And what one should be afraid of.

500. Narrated Sa'd bin Sahl As-Sa'di: The Prophet ﷺ looked at a man fighting against the pagans and he was one of the most competent persons fighting on behalf of the Muslims. The Prophet ﷺ said, "Let him who wants to look at a man from the dwellers of the (Hell) Fire, look at this (man)." Another man followed him and kept on like him till he (the fighter) was injured and, making haste to die, he placed the blade tip of his sword between his breasts and leaned over it till it passed through his shoulders (i.e., committing suicide)." The Prophet ﷺ added, "A slave (person) may do deeds that seem to the people as deeds of the people of Paradise while in fact, he is from the people of the (Hell) Fire; and similarly a person may do deeds that seem to the people as deeds of the people of the (Hell)

هِيَ أَدَقُّ فى أَعْيُنِكُمْ مِنَ الشَّعَرِ . إِنْ كُنَّا لَنَعُدُّهَا عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ الموبِقاتِ . قالَ أبو عَبْدِ اللهِ : يَعْنى بِذلكَ المُهْلِكاتِ .

بَابٌ الأَعمالُ بِالخَوَاتِيمِ ، وما يُخافُ مِنها .

٥٠٠ ـ حدَّثَنا على بنُ عَيَّاشٍ الأَلهانِيُّ الحِمْصِيُّ : حدَّثَنا أبو غَسَّانَ قالَ : حدَّثَنِى أبو حازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قالَ : نَظَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إلى رَجُلٍ يُقاتِلُ المُشْرِكينَ و كانَ مِنْ أعْظَمِ المُسْلِمينَ غَناءً عَنْهُمْ فقالَ : مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النَّارِ فَلْيَنْظُرْ إلى هَذا. فَتَبِعَهُ رَجُلٌ فَلَمْ يَزَلْ عَلى ذلكَ حَتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَقالَ بِذُبابَةِ سَيْفِهِ فَوَضَعَهُ بَيْنَ ثَدْيَيْهِ فَتَحامَلَ عَلَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ . فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : إنَّ العَبْدَ لَيَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ الجَنَّةِ و إنَّهُ لَمِنْ أهْلِ النَّارِ ، و يَعْمَلُ فيما يَرَى النَّاسُ عَمَلَ أهْلِ النَّارِ و هُوَ مِنْ أهْلِ الجَنَّةِ ، و إنَّما الأَعْمالُ

Fire while in fact, he is from the people of Paradise. Verily, the (results of) deeds done, depend upon the last actions."

بِخَوَاتِيمِهَا .

(34) CHAPTER. Seclusion is better for a faithful believer than to have evil companions.

بَاب العُزْلَةُ رَاحَةٌ لِلْمُؤْمِنِ مِنْ خُلاَّطِ السُّوءِ .

501. Narrated Abū Sa'īd Al-Khudrī ؓ : A bedouin came to the Prophet ﷺ and said, "O Allāh's Apostle! Who is the best of mankind?" The Prophet ﷺ said, "A man who strives for Allah's Cause with his life and his property, and also a man who lives in a mountain path among the mountain paths (alone) to worship his Lord and save the people from his evil."

٥٠١ ـ حَدَّثَنَا أَبُو الْيَمَانِ : حَدَّثَنَا شُعَيْبٌ ، عَنِ الزُّهْرِى : حَدَّثَنِى عَطَاءُ بْنُ يَزِيدَ أَنَّ أَبَا سَعِيدٍ حَدَّثَهُ قَالَ : قِيلَ يَا رَسُولَ اللهِ . وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا الأَوْزَاعِى : حَدَّثَنَا الزُّهْرِى ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِى ، عَنْ أَبِى سَعِيدٍ الخُدْرِى : جَاءَ أَعْرَابِى إِلَى النَّبِى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللهِ . أَىُّ النَّاسِ خَيْرٌ ؟ قَالَ : رَجُلٌ جَاهَدَ بِنَفْسِهِ وَمَالِهِ . وَرَجُلٌ فِى شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ . تَابَعَهُ الزُّبَيْدِى وَسُلَيْمَانُ بْنُ كَثِيرٍ وَالنُّعْمَانُ عَنِ الزُّهْرِى . وَقَالَ مَعْمَرٌ ، عَنِ الزُّهْرِى ، عَنْ عَطَاءٍ أَوْ عُبَيْدِ اللهِ ، عَنْ أَبِى سَعِيدٍ ، عَنِ النَّبِى صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . وَقَالَ يُونُسُ وَابْنُ مُسَافِرٍ وَيَحْيَى بْنُ سَعِيدٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ عَطَاءٍ ، عَنْ بَعْضِ أَصْحَابِ النَّبِى صَلَّى اللهُ

عليه وسلَّمَ . عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ .

502. Narrated Abū Sa'īd ؓ : I heard from the Prophet ﷺ saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall to run away from afflictions with his religion."

٥٠٢ ـ حدَّثَنا أبو نُعَيمٍ : حدَّثَنا الماجِشونُ . عَنْ عَبْدِ الرَّحمَنِ بْنِ أبي صَعْصَعَةَ . عَنْ أبيهِ . عَنْ أبي سَعيدٍ أنَّهُ سَمِعَهُ يَقولُ : سَمِعْتُ النَّبيَّ صلى اللهُ عليه وسلَّمَ يَقولُ : يأتي عَلى النَّاسِ زَمانٌ خَيْرُ مالِ المُسْلِمِ الغَنَمُ يَتْبَعُ بِها شَعَفَ الجِبالِ و مواقِعَ القَطْرِ . يَفِرُّ بِدينِهِ مِنَ الفِتَنِ .

(35) CHAPTER. The disappearance of honesty.

باب رَفْعِ الأمانَةِ .

503. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ said, "When Honesty is lost, then wait for the Hour." It was asked, "How will Honesty be lost, O Allah's Apostle?" He said, "When authority is given to those who do not deserve it, then wait for the Hour."

٥٠٣ ـ حدَّثَنا مُحَمَّدُ بْنُ سِنانٍ : حدَّثَنا فُلَيْحُ بْنُ سُلَيمانَ : حدَّثَنا هِلالُ بْنُ عَلِيٍّ : عَنْ عَطاءِ بْنِ يَسارٍ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : إذا ضُيِّعَتِ الأمانَةُ فانْتَظِرِ السَّاعَةَ ، قالَ : كَيْفَ إضاعَتُها يا رَسُولَ اللهِ ؟ قالَ : إذا أُسْنِدَ الأمْرُ إلى غَيْرِ أهْلِهِ فانْتَظِرِ السَّاعَةَ .

504. Narrated Hudhaifa ؓ : Allah's Apostle ﷺ narrated to us two

٥٠٤ ـ حدَّثَنا مُحَمَّدُ بْنُ كَثيرٍ : أخْبَرَنا سُفْيانُ ، حدَّثَنا الأعْمَشُ ، عَنْ

narrations, one of which I have seen (happening) and I am waiting for the other. He narrated that Honesty was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (Honesty) from the Qur'ān, and then they learnt it from the (Prophet's) Sunna (traditon). He also told us about its disappearance, saying, " A man will go to sleep whereupon Honesty will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the Honesty will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin when an ember touches one's foot ; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other but there will hardly be any trustworthy persons among them. Then it will be said that in such-and-such a tribe there is such-and-such person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his governor would prevent him from cheating ; but today I cannot deal except with so-and-so and so-and-so.

زَيْدِ بْنِ وَهْبٍ : حَدَّثَنَا حُذَيْفَةُ قَالَ :
حَدَّثَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
حَدِيثَيْنِ، رَأَيْتُ أَحَدَهُمَا وَأَنَا أَنْتَظِرُ
الآخَرَ. حَدَّثَنَا أَنَّ الأَمَانَةَ نَزَلَتْ فِى
جَذْرِ قُلُوبِ الرِّجَالِ. ثُمَّ عَلِمُوا مِنَ
القُرْآنِ، ثُمَّ عَلِمُوا مِنَ السُّنَّةِ. وَحَدَّثَنَا
عَنْ رَفْعِهَا قَالَ : يَنَامُ الرَّجُلُ النَّوْمَةَ
فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ فَيَظَلُّ أَثَرُهَا
مِثْلَ أَثَرِ الوَكْتِ. ثُمَّ يَنَامُ النَّوْمَةَ
فَتُقْبَضُ فَيَبْقَى أَثَرُهَا مِثْلَ المَجْلِ
كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ.
فَتَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَىْءٌ، فَيُصْبِحُ
النَّاسُ يَتَبَايَعُونَ فَلا يَكَادُ أَحَدُهُمْ يُؤَدِّى
الأَمَانَةَ، فَيُقَالُ إِنَّ فِى بَنِى فُلانٍ رَجُلاً
أَمِينًا، وَيُقَالُ لِلرَّجُلِ مَا أَعْقَلَهُ وَمَا أَظْرَفَهُ
وَمَا أَجْلَدَهُ. وَمَا فِى قَلْبِهِ مِثْقَالُ حَبَّةِ
خَرْدَلٍ مِنْ إِيمَانٍ. وَلَقَدْ أَتَى عَلَىَّ
زَمَانٌ وَمَا أُبَالِى أَيُّكُمْ بَايَعْتُ، لَئِنْ كَانَ
مُسْلِمًا رَدَّهُ عَلَىَّ الإِسْلامُ، وَإِنْ كَانَ
نَصْرَانِيًّا رَدَّهُ عَلَىَّ سَاعِيهِ. فَأَمَّا اليَوْمَ
فَمَا كُنْتُ أُبَايِعُ إِلا فُلانًا وَفُلانًا. قَالَ
الفَرَبْرِىُّ : قَالَ أَبُو جَعْفَرٍ : حَدَّثْتُ
أَبَا عَبْدِ اللهِ فَقَالَ : سَمِعْتُ أَبَا أَحْمَدَ
ابْنَ عَاصِمٍ يَقُولُ : سَمِعْتُ أَبَا عُبَيْدٍ
يَقُولُ : قَالَ الأَصْمَعِىُّ وَأَبُو عَمْرٍو وَ
غَيْرُهُمَا: جَذْرُ قُلُوبِ الرِّجَالِ : الجَذْرُ :
الأَصْلُ مِنْ كُلِّ شَىْءٍ. وَالوَكْتُ :

أثرُ الشيءِ اليَسيرِ مِنْهُ. والمَجْلُ، أثرُ العَمَلِ فى الكَفِّ إذا غَلُظَ.

٥٠٥ - حدَّثنا أبو اليمانِ: أخبرَنا شُعَيْبٌ، عَنِ الزُّهْرى: أخبرَنى سالِمُ ابْنُ عَبْدِ اللهِ أن عَبْدَ اللهِ بْنَ عُمَرَ رَضِىَ اللهُ عَنْهُما قالَ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقولُ: إنَّما النَّاسُ كالإبِلِ المِائَةُ لاتَكادُ تَجِدُ فيها راحِلَةً.

505. Narrated 'Abdullāh bin 'Umar ؓ : I heard Allāh's Apostle ﷺ saying, "People are like camels, in that, out of one hundred, one can hardly find a single camel suitable to ride."

باب الرِّياءِ والسُّمْعَةِ.

(36) CHAPTER. Worshipping Allāh in public just for showing off ; and talking or hinting about one's own deeds of worship for the same purpose.

٥٠٦ - حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عَنْ سُفْيانَ: حدَّثنى سَلَمَةُ ابْنُ كُهَيْلٍ. و حدَّثنا أبو نُعَيْمٍ: حدَّثنا سُفْيانُ، عَنْ سَلَمَةَ قالَ: سَمِعْتُ جُنْدَبًا يَقولُ: قالَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ، ولم أسمعْ أحَدًا يَقولُ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ غيْرَهُ، فدَنَوْتُ مِنْهُ فسَمِعْتُهُ يَقولُ: قالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ: مَنْ سَمَّعَ سَمَّعَ اللهُ بِهِ، و مَنْ يُرائى يُرائى اللهُ بِهِ.

506. Narrated Jundub : The Prophet ﷺ said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allāh will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to win the praise of the people, Allāh will disclose his real intention (and humiliate him).

(37) CHAPTER. Whoever compelled his soul in obeying Allah ﷻ .

بَاب مَنْ جَاهَدَ نَفْسَهُ فى طَاعَةِ اللهِ عَزَّ وَجَلَّ .

507. Narrated Mu'adh bin Jabal ؓ : While I was riding behind the Prophet ﷺ as a companion rider and there was nothing between me and him except the back of the saddle, he said, "O Mu'adh!" I replied, "Labbaik (I am ready for your order) O Allah's Apostle! And sa'daik (I am ready to make you happy)!" He proceeded for a while and then said, "O Mu'adh!" I said, "Labbaik and Sa'daik, O Allah's Apostle!" He then proceeded for another while and said, "O Mu'adh bin Jabal!" I replied, "Labbaik, O Allah's Apostle, and Sa'daik!" He said, "Do you know what is Allah's right on His slaves?" I replied, "Allah and His Apostle know better." He said, "Allah's right on his slaves is that they should worship Him and not worship anything besides Him." He then proceeded for a while, and again said, "O Mu'adh bin Jabal!" I replied, "Labbaik, O Allah's Apostle, and Sa'daik." He said, "Do you know what is (Allah's) slaves' (people's) right on Allah if they did that?" I replied, "Allah and His Apostle know better." He said, "The right of (Allah's) slaves on Allah is that He should not punish them (if they did that)."

٥٠٧ ـ حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ . عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ قَالَ : بَيْنَا أَنَا رَدِيفُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ إِلا آخِرَةُ الرَّحْلِ ، فَقَالَ : مُعَاذُ . قُلْتُ : لَبَّيْكَ يَارَسُولَ اللهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً فَقَالَ : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . ثُمَّ سَارَ سَاعَةً فَقَالَ : يَا مُعَاذُ بْنَ جَبَلٍ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . قَالَ : هَلْ تَدْرِى مَا حَقُّ اللهِ عَلَى عِبَادِهِ ؟ قُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : حَقُّ اللهِ عَلَى عِبَادِهِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا . ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ : يَا مُعَاذُ ابْنَ جَبَلٍ ، قُلْتُ : لَبَّيْكَ رَسُولَ اللهِ وَسَعْدَيْكَ . قَالَ : هَلْ تَدْرِى مَا حَقُّ الْعِبَادِ عَلَى اللهِ إِذَا فَعَلُوهُ ؟ قُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ ، قَالَ : حَقُّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَهُمْ .

(38) CHAPTER. The lowliness (to lower oneself).

باب التَّواضُعِ .

508. Narrated Anas رضي الله عنه : The Prophet ﷺ had a she-camel called Al-ʿAḍbāʾ and it was too fast to surpass in speed. There came a bedouin riding a camel of his, and that camel outstripped it (i.e. Al-ʿAḍbāʾ). That result was hard on the Muslims who said sorrowfully, "Al-ʿAḍbāʾ has been outstripped." Allāh's Apostle ﷺ said, "It is due from Allāh that nothing would be raised high in this world except that He puts it down."

٥٠٨ - حدَّثَنا مالِكُ بْنُ إسماعيلَ : حدَّثَنا زُهَيْرٌ : حدَّثَنا حُمَيْدٌ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : كانَ لِلنَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ناقَةٌ . قالَ : و حدَّثَني مُحَمَّدٌ : أخْبَرَنا الفَزارِيُّ و أبو خالِدٍ الأحمَرُ ، عَنْ حُمَيْدٍ الطَّويلِ ، عَنْ أنَسٍ قالَ : كانَتْ ناقَةٌ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ تُسَمَّى العَضْباءَ ، و كانَتْ لا تُسْبَقُ ، فجاءَ أعْرابِيٌّ عَلَى قَعُودٍ لهُ فَسَبَقَها ، فاشْتَدَّ ذلكَ عَلَى المُسْلِمينَ و قالوا : سُبِقَتِ العَضْباءُ ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ حقًّا عَلَى اللهِ أنْ لا يَرْفَعَ شَيْئًا مِنَ الدُّنْيا إلاَّ وَضَعَهُ .

509. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "Allāh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him ; and My slave keeps on coming closer to Me through performing Nawāfil (praying or doing extra deeds besides what is obligatory) till I love him,

٥٠٩ - حدَّثَني مُحَمَّدُ بْنُ عُثْمانَ ابْنِ كَرامَةَ : حدَّثَنا خالِدُ بْنُ مَخْلَدٍ : حدَّثَنا سُلَيْمانُ بْنُ بِلالٍ حدَّثَني شَرِيكُ ابْنُ عَبْدِ اللهِ بْنِ أبي نَمِرٍ ، عَنْ عَطاءٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ اللهَ تَعالى قالَ : مَنْ عادَى لي وَلِيًّا فَقَدْ آذَنْتُهُ بالحَرْبِ ، ومَا تَقَرَّبَ إلَيَّ عَبْدِي بِشَيْءٍ أحَبَّ إلَيَّ مِمَّا افْتَرَضْتُهُ

so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks my protection (Refuge), I will protect him; (i. e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the faithful believer, for he hates death, and I hate to disappoint him."

عَلَيْهِ . ومَا زَالَ عَبْدِي يَتَقَرَّبُ إليَّ بالنَّوافِلِ حتَّى أحْبَبْتُهُ فكُنْتُ سَمْعَهُ الذي يَسْمَعُ ، وبَصَرَهُ الذي يُبْصِرُ بِهِ ، ويَدَهُ التي يَبْطِشُ بهَا ، ورِجْلَهُ الَّتِي يَمْشِي بِهَا . وإنْ سَأَلَنِي لأُعطِيَنَّهُ ، ولَئِنِ اسْتَعاذَنِي لأُعِيذَنَّهُ . ومَا تَرَدَّدتُ عَنْ شَيْءٍ أنَا فاعِلُهُ تَرَدُّدِي عَنْ نَفسِ المؤمِنِ يَكرَهُ المَوتَ وأنا أكرَهُ مَسَاءَتَهُ .

(39) CHAPTER. The saying of the Prophet ﷺ: "I was sent, and the Hour (was at hand) as these two (fingers)." (1)

And the Statement of Allah تعالى :-

'And the matter of the Hour is only like the twinkling of an eye ....' (16 : 77)

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : بُعِثْتُ أنا والساعَةَ كَهاتَيْنِ - وما أمرُ الساعَةِ إلاَّ كَلَمْحِ البَصَرِ - الآيةَ .

510. Narrated Sahl: Allah's Apostle ﷺ said, "I was sent and the Hour (was at hand) as these two." showing his two fingers and sticking (separating) them out.

٥١٠ - حدَّثَنا سعيدُ بْنُ أبي مَرْيَمَ : حدَّثَنا أبو غَسَّانَ : حدَّثَنا أبو حازِمٍ ، عَنْ سَهْلٍ قال : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : بُعِثْتُ أنا والساعَةَ كَهاتَيْنِ ،

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(1) This means, it will not be long before the Hour takes place. The period between the Prophet ﷺ and the coming of the Hour will not be long.

وَيُشِيرُ بِإِصْبَعَيْهِ فَيَمُدُّهُمَا .

511. Narrated Anas ؓ : Allah's Apostle ﷺ said, "I was sent and the Hour (was at hand) at these two (fingers)."

٥١١ ـ حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ قَتَادَةَ وَأَبِي التَّيَّاحِ عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم أنهُ قالَ : بُعِثْتُ أنا والساعَةَ كَهَاتَيْنِ .

512. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "I was sent and the Hour (was at hand) as these two (fingers)."

٥١٢ ـ حَدَّثَنِي يَحْيَى بْنُ يُوسُفَ : أَخْبَرَنَا أَبُو بَكْرٍ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : بُعِثْتُ أنا والساعَةَ كَهَاتَيْنِ ، يَعْنِي إِصْبَعَيْنِ . تابَعَهُ إِسْرائيلُ ، عَنْ أَبِي حَصِينٍ .

(40) CHAPTER:—

بَاب :ـــ

513. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then, If it believed not before........' (6 : 258)

٥١٣ ـ حَدَّثَنَا أَبُو اليَمانِ : أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنادِ ، عَنْ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ : لا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها ، فَإِذا طَلَعَتْ فَرَآها النَّاسُ آمَنُوا أَجْمَعُونَ ،

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

فَذَلِكَ حِينَ - لا يَنْفَعُ نَفْسًا إِيمانُها - الآيَة ولَتَقُومَنَّ السّاعَةُ وقَدْ نَشَرَ الرَّجُلانِ ثَوْبَهُما بَيْنَهُما فَلا يَتَبايَعانِهِ ولا يَطْوِيانِهِ . ولَتَقُومَنَّ السّاعَةُ وقَدِ انْصَرَفَ الرَّجُلُ بِلَبَنِ لِقْحَتِهِ فَلا يَطْعَمُهُ ، ولَتَقُومَنَّ السّاعَةُ وهُوَ يَلِيطُ حَوْضَهُ فَلا يَسْقِي فِيهِ . ولَتَقُومَنَّ السّاعَةُ وقَدْ رَفَعَ أَحَدُكُم أُكْلَتَهُ إلى فِيهِ فَلا يَطْعَمُها.

(41) CHAPTER. Allah loves to meet him who loves to meet Allah.

باب مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ .

514. Narrated 'Ubada bin As-Samit: The Prophet ﷺ said, "Allah loves to meet him who loves to meet Allah and Allah hates to meet him who hates to meet Allah." 'Aisha, or some of the wives of the Prophet ﷺ said, "But we dislike death." He said, "This is not meant here: (what is meant is that) when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time) nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah, loves the meeting with

٥١٤ - حَدَّثَنا حَجّاجٌ : حَدَّثَنا هَمّامٌ : حَدَّثَنا قَتادَةُ ، عَنْ أَنَسٍ ، عَنْ عُبادَةَ بْنِ الصّامِتِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ : مَنْ أَحَبَّ لِقاءَ اللهِ أَحَبَّ اللهُ لِقاءَهُ ، ومَنْ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ . قالَتْ عائِشَةُ أَو بَعْضُ أَزْواجِهِ : إِنّا لَنَكْرَهُ المَوْتَ . قالَ : لَيْسَ ذَلِكَ ، ولَكِنَّ المُؤْمِنَ إذا حَضَرَهُ المَوْتُ بُشِّرَ بِرِضْوانِ اللهِ وكَرامَتِهِ . فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمّا أَمامَهُ . فَأَحَبَّ لِقاءَ اللهِ وأَحَبَّ اللهُ لِقاءَهُ . وإِنَّ الكافِرَ إذا حُضِرَ بُشِّرَ بِعَذابِ

him. But when the time of the death of a Kafir (disbeliever) approaches, then he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allāh, and Allāh too, hates the meeting with him."

اللهِ وعُقوبَتِهِ فلَيْسَ شَيْءٌ أكْرَهَ إلَيْهِ مِمَّا أمامَهُ. فَكَرِهَ لِقاءَ اللهِ وكَرِهَ اللهُ لِقاءَهُ. اخْتَصَرَهُ أبو داوُدَ وعَمْرٌو عَنْ شُعْبَةَ. وقالَ سَعيدٌ، عَنْ قَتادَةَ، عَنْ زُرارَةَ، عَنْ سَعيدٍ، عَنْ عائِشَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

515. Narrated Abū Mūsā: The Prophet ﷺ said, "Whoever loves the meeting with Allāh, Allāh too, loves the meeting with him; and whoever hates the meeting with Allāh, Allāh too, hates the meeting with him."

٥١٥ ـ حدَّثَني مُحَمَّدُ بْنُ العَلاءِ: حدَّثَنا أبو أسامَةَ، عَنْ بُرَيْدٍ، عَنْ أبي بُرْدَةَ، عَنْ أبي مُوسَى عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنْ أحَبَّ لِقاءَ اللهِ أحَبَّ اللهُ لِقاءَهُ، ومَنْ كَرِهَ لِقاءَ اللهِ كَرِهَ اللهُ لِقاءَهُ.

516. Narrated 'Aisha رضي الله عنها, the wife of the Prophet ﷺ: When Allāh's Apostle ﷺ was in good health, he used to say, "No prophet's soul is ever captured unless he is shown his place in Paradise and given the option (to die or survive)." So when the death of the Prophet ﷺ approached and his head was on my thigh, he became unconscious for a while and then he came to his senses and fixed his eyes on the ceiling and said, "O Allāh (with) the highest companions." (See Qur'ān 4:69). I said, "Then he does

٥١٦ ـ حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهابٍ: أخْبَرَني سَعيدُ بْنُ المُسَيَّبِ، وعُرْوَةُ بْنُ الزُّبَيْرِ في رِجالٍ مِنْ أهْلِ العِلْمِ: أنَّ عائِشَةَ زَوْجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَتْ: كانَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقولُ وهْوَ صَحيحٌ: إنَّهُ لم يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الجَنَّةِ ثُمَّ يُخَيَّرُ، فلَمَّا نَزَلَ بِهِ ورَأْسُهُ عَلى فَخِذي غُشِيَ عَلَيْهِ ساعَةً ثُمَّ أفاقَ فأشْخَصَ بَصَرَهُ

not select us." And I came to know that it was the application of the narration which he (the Prophet ﷺ) used to narrate to us. And that was the last statement of the Propnet ﷺ (before his death) i. e., "O Allah! With the highest companions." (See Qur'ān 4 : 69)

إلى السقف ، ثُمَّ قالَ : اللَّهُمَّ الرَّفيقَ الأعْلَى . قلْتُ : إذًا لا يَخْتارُنا ، وعَرَفْتُ أنَّهُ الحَديثُ الذى كانَ يُحَدِّثُنا بهِ ، قالَتْ : فكانَتْ تِلكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِها النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ قَوْلُهُ : اللَّهُمَّ الرَّفيقَ الأعْلَى .

(42) CHAPTER. The stupors of death.

باب سَكَراتِ المَوْتِ .

517. Narrated 'Aisha رضي الله عنها : There was a leather or wood container full of water in front of Allāh's Apostle ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshipped but Allāh! No doubt, death has its stupors." Then he raised his hand and started saying, "(O Allah!) with the highest companions," (see Qur'ān 4 : 69) (and kept on saying it) till he expired and his hand dropped."

٥١٧ - حدَّثَنِى مُحَمَّدُ بْنُ عُبَيْدِ ابْنِ مَيْمونٍ : حدَّثَنا عِيسَى بْنُ يونُسَ ، عَنْ عُمَرَ بْنِ سَعيدٍ قالَ أخْبَرَنى ابْنُ أبى مُلَيْكَةَ أنَّ أبا عَمْرٍو ذَكْوانَ مَوْلَى عائِشَةَ أخْبَرَهُ : أنَّ عائِشَةَ رَضِىَ اللهُ عَنْها كانَتْ تَقولُ : إنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ بَيْنَ يَدَيْهِ رَكْوَةٌ أو عُلْبَةٌ فيها ماءٌ ، شَكَّ عُمَرُ ، فَجَعَلَ يُدْخِلُ يَدَهُ فى الماءِ فَيَمْسَحُ بِها وَجْهَهُ ويَقولُ : لا إلهَ إلا اللهُ ، إنَّ لِلمَوْتِ سَكَراتٍ . ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقولُ : فى الرَّفيقِ الأعْلَى ، حَتَّى قُبِضَ ومالَتْ يَدُهُ . قالَ أبو عَبْدِ اللهِ : العُلْبَةُ مِنَ الخَشَبِ ، والرَّكْوَةُ مِنَ الأدَمِ .

518. Narrated 'Aisha رضي الله عنها : Some rough bedouins used to visit the Prophet ﷺ and ask him, "When will the Hour be?" He would look at the youngest of all of them and say, "If this should live till he is very old, your Hour (the death of the people addressed) will take place." Hishām said that he meant (by the Hour), their death.

٥١٨ ـ حَدَّثَنِي صَدَقَةُ : أَخْبَرَنَا عَبْدَةُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : كَانَ رِجَالٌ مِنَ الأَعْرَابِ جُفَاةً يَأْتُونَ النَّبِيَّ صلى اللهُ عليه وسلَّمَ فَيَسْأَلُونَهُ : مَتَى السَّاعَةُ ؟ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ : إِنْ يَعِشْ هَذَا لَا يُدْرِكْهُ الْهَرَمُ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ . قَالَ هِشَامٌ : يَعْنِي مَوْتَهُمْ .

519. Narrated Abū Qatāda bin Rib'ī Al-Ansārī; A funeral procession passed by Allāh's Apostle ﷺ who said, "Relieved or relieving?" The people asked, "O Allāh's Apostle! What is relieved and relieving?" He said, "A faithful believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allah عز وجل, while (the death of) a wicked person relieves the people, the land, the trees, (and) the animals from him."

٥١٩ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ الأَنْصَارِيِّ : أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ مُرَّ عَلَيْهِ بِجَنَازَةٍ ، قَالَ : مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ . قَالُوا : يَا رَسُولَ اللهِ ، مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ ؟ قَالَ : الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللهِ عَزَّ وَجَلَّ ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ .

520. Narrated Abū Qatāda: The Prophet ﷺ said, "Relieved or relieving. And a believer is relieved (by

٥٢٠ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ : حَدَّثَنِي

ابْنُ كَعْبٍ ، عَنْ أَبِي قَتَادَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مُسْتَرِيحٌ و مُسْتَرَاحٌ مِنْهُ : المُؤْمِنُ يَسْتَرِيحُ .

death)." (1)

٥٢١ - حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفْيانُ : حدَّثنا عَبْدُ اللهِ بنُ أبي بَكْرِ ابْنِ عَمْرِو بْنِ حَزْمٍ : سَمِعَ أنَسَ بْنَ مالِكٍ يَقولُ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَتْبَعُ المَيِّتَ ثَلاثَةٌ فيَرْجِعُ اثْنانِ و يَبْقَى مَعَهُ واحِدٌ ، يَتْبَعُهُ أهْلُهُ و مالُهُ و عَمَلُهُ ، فيَرْجِعُ أهْلُهُ و مالُهُ و يَبْقَى عَمَلُهُ .

521. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, " When carried to his grave, a dead person is followed by three, two of which return (after His burial) and one remains with him : his relatives, his property, and his deeds follow him ; relatives and his property go back while his deeds remain with him."

٥٢٢ - حدَّثنا أبو النُّعْمانِ : حدَّثنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ أيُّوبَ ، عَنْ نافِعٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إذا ماتَ أحَدُكُمْ عُرِضَ عَلَيْهِ مَقْعَدُهُ غُدْوَةً و عَشِيَّةً ، إمَّا النارُ و إمَّا الجَنَّةُ ، فيُقالُ : هذا مَقْعَدُكَ حَتَّى تُبْعَثَ إلَيْهِ .

522. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, " When any-one of you dies, his destination is displayed before him in the forenoon and in the afternoon, either in the (Hell) Fire or in Paradise, and it is said to him, " That is your place till you are resurrected and sent to it."

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(1) A dead person is either relieved from the worries and troubles of the world (if he is a believer), or relieves the people from his evil deeds (if he is wicked).

523. Narrated 'Aisha ﵂ : The Prophet ﷺ said, "Do not abuse the dead, for they have reached the result of what they have done."

٥٢٣ ـ حَدَّثَنَا عَلِيُّ بْنُ الجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لا تَسُبُّوا الأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.

(43) CHAPTER. The blowing of the Trumpet, on the Day of Resurrection.

And Mujahid said, "Aṣ-Ṣūr (the Trumpet) is like a horn. Zajra: Saiha (a cry). Ibn 'Abbās said, "An-Naqūr is Aṣ-Ṣūr (the Horn or the Trumpet); Ar-Rājifa (the first blowing) Ar-Rādifa (the second blowing)."

باب نَفْخِ الصُّورِ، قالَ مُجَاهِدٌ: الصُّورُ كَهَيْئَةِ البُوقِ، زَجْرَةٌ: صَيْحَةٌ. قالَ ابْنُ عَبَّاسٍ: النَّاقُورُ: الصُّورُ، الرَّاجِفَةُ: النَّفْخَةُ الأُولَى، والرَّادِفَةُ: النَّفْخَةُ الثَّانِيَةُ.

524. Narrated Abū Huraira ﵁ : Two men, a Muslim and a Jew, abused each other. The Muslim said, "By Him Who gave superiority to Muhammad over all the people." On that, the Jew said, "By Him Who gave superiority to Moses over all the people." The Muslim became furious at that and slapped the Jew in the face. The Jew went to Allah's Apostle ﷺ and informed him of what had happened between him and the Muslim. Allah's Apostle ﷺ said, "Don't give me superiority over Moses, for the people will fall unconscious on the Day of Resurrection and I will be the first to

٥٢٤ ـ حَدَّثَنِي عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وعَبْدِ الرَّحْمَنِ الأَعْرَجِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلانِ: رَجُلٌ مِنَ المُسْلِمِينَ ورَجُلٌ مِنَ اليَهُودِ، فَقَالَ المُسْلِمُ: والذى اصْطَفَى مُحَمَّدًا عَلَى العَالَمِينَ، فَقَالَ اليَهُودِيُّ: والذى اصْطَفَى مُوسَى عَلَى العَالَمِينَ، قَالَ: فَغَضِبَ المُسْلِمُ عِنْدَ ذَلِكَ فَلَطَمَ وَجْهَ اليَهُودِيِّ، فَذَهَبَ اليَهُودِيُّ إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَأَخْبَرَهُ

awake, and behold! Moses will be there holding the side of Allāh's Throne. I will not know whether Moses has been among those people who have become unconscious and then has regained consciousness before me, or has been among those exempted by Allāh عز وجل from falling unconscious."

بِما كانَ مِنْ أَمْرِهِ وأَمْرِ المُسْلِمِ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: لا تُخَيِّرُونى عَلَى مُوسَى، فإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ القِيامَةِ فأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فإِذا مُوسَى باطِشٌ بِجانِبِ العَرْشِ، فَلا أَدْرِى أَكانَ مُوسَى فِيمَنْ صَعِقَ فأَفاقَ قَبْلِى أَو كانَ مِمَّنِ اسْتَثْنَى اللهُ عَزَّ وجَلَّ.

525. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "The people will fall down unconscious at the time when they should fall down (i. e., on the Day of Resurrection), and then I will be the first man to get up, and behold, Moses will be there holding (Allāh's) Throne. I will not know whether he has been amongst those who have fallen unconscious."

٥٢٥ - حدَّثَنا أبو اليمانِ: أَخْبَرَنا شُعَيْبٌ: حدَّثَنا أبو الزِّنادِ، عَنِ الأَعْرَجِ، عَنْ أبي هُرَيْرَةَ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: يَصْعَقُ النَّاسُ حِينَ يَصْعَقُونَ فأَكُونُ أَوَّلَ مَنْ قامَ فإِذا مُوسَى آخِذٌ بالعَرْشِ فَما أَدْرِى أَكانَ فِيمَنْ صَعِقَ. رَواهُ أبو سَعِيدٍ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

(44) CHAPTER. On the Day of Resurrection Allāh will hold the whole earth. This narration has come from the Prophet ﷺ on the authority of Ibn ʿUmar.

باب يَقْبِضُ اللهُ الأَرْضَ يَوْمَ القِيامَةِ، رَواهُ نافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ.

526. Narrated Abū Huraira رضي الله عنه: The Prophet ﷺ said, "Allāh will take

٥٢٦ - حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أَخْبَرَنا عَبْدُ اللهِ: أَخْبَرَنا يُونُسُ، عَنِ

the whole earth (in His Hand) and will roll up the Heaven in His right Hand, and then He will say, "I am King! Where are the kings of the earth?' "

أبي سَلَمَةَ: حدَّثَنِي سَعيدُ بْنُ المُسَيَّبِ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: يَقْبِضُ اللهُ الأرضَ و يَطْوِي السَّماءَ بِيَمِينِهِ ثُمَّ يَقولُ: أنا المَلِكُ، أيْنَ مُلُوكُ الأرضِ؟.

527. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "The (planet of) earth will be like a bread on the Day of Resurrection, and The Irresistable (Allah) will tople turn it with His Hand like anyone of you tople turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet ﷺ) and said, "May The Beneficent (Allah) bless you, O Abū-l-Qāsim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?" The Prophet ﷺ said, "Yes." The Jew said, "The earth will be like a bread," as the Prophet ﷺ had said. Thereupon the Prophet ﷺ looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the extra food they will have with the bread?" He added, "That will

٥٢٧ ـ حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حدَّثَنا اللَّيْثُ، عَنْ خالِدٍ، عَنْ سَعيدِ بنِ أبي هِلالٍ، عَنْ زَيْدِ بْنِ أسلمَ عَنْ عَطاءِ ابْنِ يَسارٍ، عَنْ أبي سَعيدِ الخُدْرِيِّ، قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: وتَكونُ الأرضُ يَوْمَ القِيامَةِ خُبْزَةً واحِدَةً. يَتَكَفَّؤُها الجَبَّارُ بِيَدِهِ، كما يَكْفَأُ أحَدُكُمْ خُبْزَتَهُ في السَّفَرِ نُزُلاً لأهْلِ الجَنَّةِ. فأتَى رَجُلٌ مِنَ اليَهُودِ فقالَ: بارَكَ الرَّحمَنُ عَلَيْكَ يا أبا القاسِمِ ألا أُخْبِرُكَ بِنُزُلِ أهْلِ الجَنَّةِ يَوْمَ القِيامَةِ؟ قالَ: بَلَى. قالَ: تَكونُ الأرضُ خُبْزَةً واحِدَةً كما قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ، فَنَظَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إلَيْنا ثُمَّ ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ ثُمَّ قالَ: ألا أُخْبِرُكَ بإدامِهِمْ؟ قالَ إدامُهُمْ بالامٌ ونُونٌ. قالوا: ما هَذا؟ قالَ: ثَوْرٌ و نُونٌ يَأْكُلُ مِنْ زائِدَةِ كَبِدِهِما سَبْعونَ ألْفاً.

Balam and Nun." (1) The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i. e. extra lobe) of their livers."

528. Narrated Sahl bin Sa'd ؓ: I heard the Prophet ﷺ saying, "The people will be gathered on the Day of Resurrection on reddish white land like a loaf of bread (made of pure fine flour)." Sahl added: That land will have no landmarks for anybody (to make use of).

٥٢٨ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنِي أَبُو حَازِمٍ قَالَ : سَمِعْتُ سَهْلَ بْنَ سَعْدٍ قَالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : يُحْشَرُ النَّاسُ يَوْمَ القِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ . قَالَ سَهْلٌ أَوْ غَيْرُهُ : لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ .

(45) CHAPTER. The gathering (on the Day of Resurrection).

بابُ الحَشْرِ .

529. Narrated Abu Huraira ؓ: The Prophet ﷺ said, "The people will be gathered in three ways: (The first way will be of) those who will have a hope (for Paradise) and fear (of punishment). (2) (The second batch

٥٢٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ : حَدَّثَنَا وُهَيْبٌ ، عَنِ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : يُحْشَرُ النَّاسُ عَلَى ثلاثِ طَرَائِقَ : رَاغِبِينَ

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(1) 'Balam' must be a Hebrew word meaning ox: and 'Nun' is an Arabic word meaning fish.

(2) These will go to the scene of the gathering by comfortable means of conveyance, and will be provided with provisions and other facilities.

will be those who will gather) riding two on a camel or three on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire (1) which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and be with them in the morning wherever they may be then, and be with them in the Afternoon wherever they may be then."

وَرَاهِبِينَ ، وَاثْنَانِ عَلَى بَعِيرٍ ، ثَلَاثَةٌ عَلَى بَعِيرٍ ، أَرْبَعَةٌ عَلَى بَعِيرٍ ، عَشَرَةٌ عَلَى بَعِيرٍ . وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا ، وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا ، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا ، وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا .

530. Narrated Anas bin Mālik ؓ: A man said, "O Allāh's Prophet! Will a Kāfir (disbeliever) be gathered (driven prone) on his face?" The Prophet ﷺ said, "Is not He Who made him walk with his legs in this world, able to make him walk on his face on the Day of Resurrection?" (Qatāda, a sub-narrator said: Yes, (He can), by the Power of Our Lord!")

٥٣٠ ـ حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ الْبَغْدَادِيُّ : حَدَّثَنَا شَيْبَانُ ، عَنْ قَتَادَةَ : حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ : أَنَّ رَجُلًا قَالَ : يَا نَبِيَّ اللهِ ، يُحْشَرُ الْكَافِرُ عَلَى وَجْهِهِ ؟ قَالَ : أَلَيْسَ الذى أَمْشَاهُ عَلَى الرِّجْلَيْنِ فى الدُّنْيَا قَادِرًا عَلَى أَنْ يُمْشِيَهُ عَلَى وَجْهِهِ يَوْمَ الْقِيَامَةِ ؟ قَالَ قَتَادَةُ : بَلَى وَعِزَّةِ رَبِّنَا .

531. Narrated Ibn 'Abbās ؓ: The Prophet ﷺ said, "You will meet Allāh barefooted, naked, walking on feet, and uncircumcised."

٥٣١ ـ حَدَّثَنَا عَلِيٌّ : حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرٌو : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ : سَمِعْتُ ابْنَ عَبَّاسٍ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِنَّكُمْ

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(1) Either real fire or the fire of afflictions and riots that will force them to go to the place of the gathering on foot.

مُلاقُوا اللهِ حُفاةً عُراةً مُشاةً غُرْلًا . قالَ سُفيانُ : هٰذا مِمّا نَعُدُّ أنَّ ابْنَ عَبّاسٍ سَمِعَهُ مِنَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

532. Narrated Ibn 'Abbās ﵄ : I heard Allāh's Apostle ﷺ while he was delivering a sermon from the pulpit, saying, "You will meet Allāh barefooted, naked, and uncircumcised."

٥٣٢ - حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حدَّثَنا سُفيانُ ، عَنْ عَمْرٍو ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبّاسٍ رَضِيَ اللهُ عَنهُما قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ عَلى المِنبرِ يَقولُ : إنَّكُمْ مُلاقُو اللهِ حُفاةً عُراةً غُرْلًا .

533. Narrated Ibn 'Abbās ﵄ : The Prophet ﷺ got up among us and addressed us saying, "You will be gathered, barefooted, naked, and uncircumcised (as Allāh says) :—

> 'As We began the first creation, We shall repeat it......' (21 : 104)

And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil (1). Then will be brought some men of my followers who will be taken towards the left (i. e., to the Fire), and I will say : 'O Lord! My companions,' whereupon Allāh will say :

٥٣٣ - حدَّثَني مُحَمَّدُ بنُ بَشّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ المُغيرَةِ بْنِ النُّعْمانِ ، عَنْ سَعيدِ بْنِ جُبَيرٍ عَنِ ابْنِ عَباسٍ قالَ : قامَ فِينا النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَخْطُبُ فَقالَ : إنَّكُمْ تُحْشَرُونَ حُفاةً عُراةً غُرْلًا - كما بَدَأنا أوَّلَ خَلْقٍ نُعيدُهُ - الآيَةَ ، وإنَّ أوَّلَ الخلائِقِ يُكْسَى يَوْمَ القِيامَةِ إبراهيمُ الخَليلُ . وإنَّهُ سَيُجاءُ بِرِجالٍ مِنْ أُمَّتي فَيُؤخَذُ بِهِمْ ذاتَ الشِّمالِ ، فَأقولُ : يا رَبِّ أصحابي . فَيَقولُ اللهُ :

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(1) See the glossary.

'You do not know what they did behind you.' I will then say as the pious slave, Jesus said, 'And I was witness over them while I dwelt amongst them ....(up to)..........., the All-Wise.' (5 : 117-118). The narrator added : Then it will be said that those people kept on turning on their heels (deserting Islam). (1)

إنَّكَ لا تَدْرِى ما أحْدَثُوا بَعْدَكَ . فأقولُ كَما قالَ العَبْدُ الصالِحُ ـ وكُنْتُ عَلَيْهِمْ شَهِيدًا ـ إلى قَوْلِهِ ـ الحَكِيمُ ـ قالَ : فيُقالُ : إنَّهُمْ لمْ يَزالوا مُرْتَدِّينَ عَلَى أعْقابِهِمْ .

534. Narrated 'Aisha ؓ : Allah's Apostle ﷺ said, "The people will be gathered barefooted, naked, and uncircumcised." I said, "O Allah's Apostle ! Will the men and the women look at each other ?" He said, "The situation will be too hard for them to pay attention to that."

٥٣٤ ـ حدَّثَنا قَيْسُ بْنُ حَفْصٍ : حدَّثَنا خالِدُ بْنُ الحارِثِ : حدَّثَنا حاتِمُ ابْنُ أبي صَغِيرَةَ ، عَنْ عَبْدِ اللهِ بْنِ أبي مُلَيْكَةَ قالَ : حدَّثَني القاسِمُ بْنُ مُحَمَّدِ بْنِ أبي بَكْرٍ : أنَّ عائِشَةَ قالَتْ : قالَ رَسُولُ اللهِ صَلَّى اللهُ عليهِ وسلَّمَ : تُحْشَرُونَ حُفاةً عُراةً غُرْلاً . قالَتْ عائِشَةُ : فَقُلْتُ : يا رَسُولَ اللهِ ، الرِّجالُ والنِّساءُ يَنْظُرُ بَعْضُهُمْ إلى بَعْضٍ ؟ فَقالَ : الأمْرُ أشَدُّ مِنْ أنْ يُهِمَّهُمْ ذاكِ .

535. Narrated 'Abdullah ؓ : We

٥٣٥ ـ حدَّثَني مُحَمَّدُ بْنُ بَشَّارٍ :

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(1) The people who act and do things in a different way to that of the Prophet ﷺ .

were in the company of the Prophet ﷺ in a tent, and he said, "Would it please you to be one fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one half of the people of Paradise, for none will enter Paradise but a Muslim soul, and you people, in comparison to the people who associate others in worship with Allah, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox."

حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِى إِسْحَاقَ ، عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللهِ قَالَ : كُنَّا مَعَ النَّبِىِّ صلى الله عليه وسلم فِى قُبَّةٍ ، فَقَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ ؟ قُلْنَا : نَعَمْ . قَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ؟ قُلْنَا : نَعَمْ . قَالَ : أَتَرْضَوْنَ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ : قُلْنَا : نَعَمْ . قَالَ : إِنِّى لأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ ، وَذَلِكَ أَنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ ، وَمَا أَنْتُمْ فِى أَهْلِ الشِّرْكِ إِلاَّ كَالشَّعْرَةِ الْبَيْضَاءِ فِى جِلْدِ الثَّوْرِ الأَسْوَدِ ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِى جِلْدِ الثَّوْرِ الأَحْمَرِ .

536. Narrated Abu Huraira رضي الله عنه : The Prophet ﷺ said, "The first man to be called on the Day of Resurrection will be Adam who will be shown his offspring, and it will be said to them, 'This is your father, Adam.' Adam will say (responding to the call), 'Labbaik and Saʿdaik (I am ready for your order and I am ready to please you.' Then Allah will say (to Adam), 'Take out of your offspring, the mission to Hell.' Adam will say, 'O Lord, how many should I take out?' Allah

٥٣٦ - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِى أَخِى ، عَنْ سُلَيْمَانَ ، عَنْ ثَوْرٍ ، عَنْ أَبِى الْغَيْثِ ، عَنْ أَبِى هُرَيْرَةَ أَنَّ النَّبِىَّ صلى اللهُ عليه وسلم قَالَ : أَوَّلُ مَنْ يُدْعَى يَوْمَ الْقِيَامَةِ آدَمُ فَتَرَاءَى ذُرِّيَّتُهُ فَيُقَالُ : هَذَا أَبُوكُمْ آدَمُ . فَيَقُولُ : لَبَّيْكَ وَسَعْدَيْكَ . فَيَقُولُ : أَخْرِجْ بَعْثَ جَهَنَّمَ مِنْ ذُرِّيَّتِكَ . فَيَقُولُ : يَا رَبِّ ، كَمْ أُخْرِجُ ؟ فَيَقُولُ : أَخْرِجْ مِنْ

will say, 'Take out ninety-nine out of every hundred.'" They (the Prophet's companions) said, "O Allah's Apostle! If ninety-nine out of every one hundred of us are taken away, what will remain out of us?" He said, "My followers in comparison to the other nations are like a white hair on a black ox."

كُلِّ مِائَةٍ تِسْعَةً وَتِسْعِينَ، فَقَالُوا: يَا رَسُولَ اللهِ، إِذَا أُخِذَ مِنَّا كُلِّ مِائَةٍ تِسْعَةٌ وَ تِسْعُونَ، فَمَاذَا يَبْقَى مِنَّا؟ قَالَ: إِنَّ أُمَّتى فى الأُمَمِ كَالشَّعَرَةِ البَيْضَاءِ فى الثَّوْرِ الأَسْوَدِ.

(46) CHAPTER. 'The earthquake of the Hour (of Judgement) will be a terrible thing.' (22 : 1)

بَاب - إِنَّ زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ - أَزِفَتِ الآزِفَةُ - اقْتَرَبَتِ السَّاعَةُ -

537. Narrated Abū Sa'id: The Prophet ﷺ said, "Allah will say, 'O Adam!', Adam will reply, 'Labbaik and Sa'daik (I am ready for Your order, and I am ready to please you), wal Khair fi Yadaik (and all the good is in Your Hands)!' Then Allah will say (to Adam), 'Take out the mission to the Fire.' Adam will say, 'What (how many) are the mission to the Fire?' Allah will say, 'Out of every thousand (take out) nine-hundred and ninety-nine (persons).' And that will be at the time when the hair of the young (child) will turn grey, and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; but Allah's punishment will be very severe." That news distressed the companions of the Prophet ﷺ too much, and they said, "O Allah's Apostle! Who amongst

٥٣٧ - حَدَّثَنِى يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ الأَعْمَشِ. عَنْ أَبى صَالِحٍ. عَنْ أَبى سَعِيدٍ قَالَ: يَقُولُ اللهُ يَا آدَمُ. فَيَقُولُ: لَبَّيْكَ وَ سَعْدَيْكَ. وَالخَيْرُ فى يَدَيْكَ، قَالَ: يَقُولُ: أَخْرِجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ - وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا، وَتَرَى النَّاسَ سَكْرَى وَمَاهُمْ بِسَكْرَى وَلَكِنَّ عَذَابَ اللهِ شَدِيدٌ -. فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ فَقَالُوا: يَا رَسُولَ اللهِ، أَيُّنَا ذَلِكَ الرَّجُلُ؟ قَالَ: أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَ مَأْجُوجَ أَلْفًا وَ مِنْكُمْ رَجُلٌ، ثُمَّ قَالَ: وَالَّذى نَفْسى بِيَدِهِ إِنى لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ، قَالَ: فَحَمِدْنَا اللهَ وَ كَبَّرْنَا، ثُمَّ

us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?" He said, "Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you."(1) The Prophet ﷺ added, "By Him in Whose Hand my soul is, I hope greatly that you (Muslims) will be one third of the people of Paradise." On that, we glorified and praised Allāh and said, "Allāhu Akbar." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope greatly that you will be one half of the people of Paradise, as your example in comparison to the other people is that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey."

قالَ : والذى نَفْسى بِيَدِهِ إنى لأَطْمَعُ أنْ تَكُونوا شَطْرَ أهْلِ الجَنَّةِ ، إنَّ مَثَلَكُمْ فى الأُمَمِ كَمَثَلِ الشَّعْرَةِ البَيْضاءِ فى جِلْدِ الثَّوْرِ الأسْوَدِ . أو كالرَّقْمَةِ فى ذِراعِ الحِمارِ .

(47) CHAPTER. The Statement of Allāh تعالى :—

> ' Do they not think that they will be raised up for account on an Appointed Day, On a Great Day, a Day when (all) mankind will stand before the Lord of the Worlds ?'
> (83 : 4—6)

And Ibn 'Abbās said, "The Verse :—

> ' And all their relations will be cut off with them,' (2 : 166)

باب قَوْلِ اللهِ تَعالى - ألا يَظُنُّ أولئكَ أنَّهُمْ مَبْعوثونَ لِيَوْمٍ عَظيمٍ يَوْمَ يَقومُ النّاسُ لِرَبِّ العالَمينَ - و قالَ ابْنُ عَبّاسٍ - و تَقَطَّعَتْ بِهِمُ الأسْبابُ - قالَ : الوُصُلاتُ فى الدُّنيا .

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(1) Gog and Magog represent a special nation from Kāfirs while the men addressed by the Prophet ﷺ represent all Muslims. Please see Hadith 249 in the 9th Volume (for Gog and Magog.)

means the relations which they used to observe in the world."

538. Narrated Ibn 'Umar ؓ: The Prophet ﷺ said (regarding the Verse), " 'A Day when all mankind will stand before the Lord of the Worlds,' (that day) they will stand, drowned in their sweat up to the middle of their ears."

٥٣٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ - يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العالَمِينَ - قالَ: يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إلى أنصافِ أُذُنَيْهِ.

539. Narrated Abū Huraira ؓ: Allah's Apostle ﷺ said, "The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches the people's mouths and ears."

٥٣٩ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ: يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأرضِ سَبْعِينَ ذِرَاعًا وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ.

(48) CHAPTER. Retaliation on the Day of Resurrection which is called Al-Ḥāqqa (sure reality) as there will be in it, the giving of reward and everything true. Al-Ḥāqqa and Al-Ḥaqa have the same meaning. (The Day of Resurrection) is also

باب القِصاصِ يَوْمَ القِيامَةِ وَهِيَ الحاقَّةُ لأنَّ فيها الثَّوابَ وحَواقَّ الأُمورِ. الحَقَّةُ والحاقَّةُ واحِدٌ. والقارِعَةُ والغاشِيَةُ والصَّاخَّةُ. والتَّغابُنُ: غَبْنُ أهلِ الجنةِ أهلَ النَّارِ.

called) Al-Qāri'a and Al-Gāshiya and As-Ṣākhkha and At-Taghābun (mutual loss): The losses caused by the people of Paradise to the people of the Fire.

540. Narrated 'Abdullāh رضي الله عنه : The Prophet ﷺ said, " The first cases which will be decided (on the Day of Resurrection) will be the cases of blood-shedding."

٥٤٠ ـ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ : حَدَّثَنَا أبي : حَدَّثَنَا الأعْمَشُ : حَدَّثَنِي شَقِيقٌ قالَ : سَمِعتُ عَبْدَ اللهِ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أوَّلُ ما يُقْضى بَيْنَ النَّاسِ بالدِّماءِ .

541. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, " Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be no Dīnār or Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be laid on him (in the Hereafter)."

٥٤١ ـ حَدَّثَنَا إسماعيلُ : حَدَّثَنِي مالكٌ ، عَنْ سَعيدٍ المَقْبُرِيِّ ، عَنْ أبي هُرَيرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : مَنْ كانَتْ عِنْدَهُ مَظْلَمَةٌ لأخيهِ فَلْيَتَحَلَّلْهُ منها ، فإنَّهُ لَيسَ ثَمَّ دينارٌ ولا دِرهَمٌ مِنْ قَبْلِ أنْ يُؤخَذَ لأخيهِ من حَسناتِهِ ، فإنْ لم يَكُنْ لهُ حَسناتٌ أُخِذَ من سَيِّئاتِ أخيهِ فَطُرِحَتْ عَلَيهِ .

542. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : Allāh's Apostle ﷺ said, " The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual

٥٤٢ ـ حَدَّثَنا الصَّلْتُ بْنُ مُحَمَّدٍ : حَدَّثَنا يَزيدُ بْنُ زُرَيْعٍ ـ وَنَزَعْنا ما في صُدُورِهِمْ مِنْ غِلٍّ ـ قالَ : حَدَّثَنا سَعيدٌ ، عَنْ قَتادَةَ ، عَنْ أبي المُتَوَكِّلِ النَّاجِيِّ :

retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muḥammad's soul is, everyone of them will know his place in Paradise better than he knew his place in the world."

أَنَّ أَبا سَعِيدٍ الخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: يَخلُصُ المُؤمِنونَ مِنَ النَّارِ فَيُحْبَسونَ عَلى قَنطَرَةٍ بَينَ الجنةِ والنَّارِ ، فَيُقتَصُّ لِبَعضِهِم مِنْ بَعضٍ مظالِمُ كانَتْ بَيْنَهُمْ فى الدُّنيا ، حَتَّى إذا هُذِّبوا و نُقُّوا أُذِنَ لهُم فى دُخُولِ الجنةِ . فَوَ الذى نَفسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدَى بِمَنزِلِهِ فى الجنةِ مِنْهُ بِمَنزِلِهِ كانَ فى الدُّنيا .

(49) CHAPTER. Anybody who will be argued with about his account, will surely be punished.

باب مَنْ نوقِشَ الحِسابَ عُذِّبَ .

543. Narrated Ibn Abī Mulaika: 'Aisha said, "The Prophet ﷺ said, 'Anybody who will be argued with about his account, will surely be punished.' I said, 'Doesn't Allāh say:

> 'His account will be taken by an easy reckoning?' (84: 8)

The Prophet ﷺ replied, 'This means only the presentation of the account.' "

٥٤٣ ـ حدَّثَنا عُبَيْدُ اللهِ بْنُ موسَى ، عَنْ عُثمانَ بْنِ الأَسوَدِ ، عَنِ ابْنِ أَبي مُلَيكَةَ ، عَنْ عائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: مَنْ نُوقِشَ الحِسابَ عُذِّبَ . قالَتْ: قلْتُ أَلَيْسَ يَقولُ اللهُ تَعالى ـ فَسَوفَ يُحاسَبُ حِسابا يَسيرًا ـ قالَ: ذلكَ العَرْضُ .

544. Narrated 'Aisha ﵂: The Prophet ﷺ said (as above, 543).

٥٤٤ ـ حدَّثَني عَمرُو بْنُ عَلِيٍّ : حدَّثَنا يَحْيَى ، عَنْ عُثمانَ بْنِ الأَسوَدِ :

سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ قَالَ : سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ مِثْلَهُ . تَابَعَهُ ابْنُ جُرَيْجٍ ، و مُحَمَّدُ بْنُ سُلَيْمٍ ، و أَيُّوبُ ، و صَالِحُ بْنُ رُسْتُمٍ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ، عَنْ عَائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

545. Narrated 'Aisha رضي الله عنها : Allah's Apostle ﷺ said, "Nobody will be called to account on the Day of Resurrection, but will be ruined." I said, "O Allah's Apostle! Hasn't Allah said, 'He who is given his record in his right hand, his account will be taken on an easy reckoning?'" Allah's Apostle ﷺ said, "That (Verse) means only the presentation of the accounts, for nobody will be argued with about his account on the Day of Resurrection, but will be punished."

٥٤٥ ـ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا حَاتِمُ ابْنُ أَبِي صَغِيرَةَ : حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي مُلَيْكَةَ : حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ : حَدَّثَتْنِي عَائِشَةُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قَالَ : لَيْسَ أَحَدٌ يُحَاسَبُ يَوْمَ الْقِيَامَةِ إِلا هَلَكَ ، فَقُلْتُ : يَا رَسُولَ اللهِ ، أَلَيْسَ قَدْ قَالَ اللهُ تَعَالَى ـ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ـ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إِنَّمَا ذَلِكِ الْعَرْضُ ، و لَيْسَ أَحَدٌ يُنَاقَشُ الْحِسَابَ يَوْمَ الْقِيَامَةِ إِلا عُذِّبَ .

546. Narrated Anas bin Malik رضي الله عنه : Allah's Prophet ﷺ used to say, "A disbeliever will be brought on the Day of

٥٤٦ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ : حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صلى

Resurrection and will be asked, "Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?" He will reply, "Yes." Then it will be said to him, "You were asked for something easier than that (i.e., to accept Islam, but you refused)."

اللهُ عليهِ وسلَّمَ ح. و حدَّثَنِي مُحَمَّدُ ابْنُ مَعْمَرَ: حدَّثَنا رَوْحُ بْنُ عُبادَةَ: حدَّثَنا سَعِيدٌ، عَنْ قَتادَةَ: حدَّثَنا أنَسُ ابْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ، أن نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّمَ كانَ يَقولُ: يُجاءُ بالكافِرِ يَوْمَ القِيامَةِ فَيُقالُ لَهُ: أرَأيتَ لَو كانَ لكَ مِلءُ الأرضِ ذَهَبًا أكُنتَ تَفْتَدى بهِ؟ فَيقولُ: نَعَمْ، فَيُقالُ لَهُ: قَد كُنْتَ سُئِلْتَ ما هُوَ أيْسَرُ مِنْ ذلكَ.

547. Narrated ‘Adī bin Ḥātim ﵁: The Prophet ﷺ said, "There will be none among you but will be talked to by Allāh on the Day of Resurrection, without there being an interpreter between him and Him. He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can protect yourself from the Fire, should do so even with one half of a date (to give in charity)."

٥٤٧ـ حدَّثَنا عُمَرُ بْنُ حَفْصٍ: حدَّثَنا أبى: حدَّثَنِي الأعْمَشُ: حدَّثَنِي خَيْثَمَةُ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: ما مِنْكُمْ مِنْ أحَدٍ إلاَّ سَيُكَلِّمُهُ اللهُ يَوْمَ القِيامَةِ لَيسَ بَيْنَهُ و بَيْنَهُ تُرْجُمانٌ. ثُمَّ يَنْظُرُ فَلا يَرَى شَيْئًا قُدَّامَهُ، ثُمَّ يَنْظُرُ بَينَ يَدَيهِ فَتَسْتَقْبِلُهُ النارُ. فَمَنِ اسْتَطاعَ مِنْكُمْ أنْ يَتَّقِيَ النارَ ولَوْ بِشِقِّ تَمْرَةٍ. قالَ الأعْمَشُ:

548. ‘Adī bin Ḥātim added: The Prophet ﷺ said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the

٥٤٨ـ حدَّثَنِي عَمْرٌو، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حاتِمٍ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: اتَّقُوا النارَ، ثُمَّ أعْرَضَ و أشاحَ، ثُمَّ قالَ: اتَّقُوا النارَ،

Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, " Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by saying what is good."

ثُمَّ أَعْرَضَ وأَشاحَ ثَلاثًا ، حَتَّى ظَنَنَّا أَنَّهُ يَنْظُرُ إِلَيها ، ثُمَّ قالَ : اتَّقُوا النارَ ولو بِشِقِّ تَمْرَةٍ ، فمَنْ لم يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ .

(50) CHAPTER. Seventy thousand persons will enter Paradise without accounts.

باب يَدخُلُ الجَنَّةَ سَبْعونَ ألفا بِغَيرِ حِسابٍ .

549. Narrated Ibn Abbas رضي الله عنهما : The Prophet ﷺ said, " The people were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel, " Are these people my followers?' He said, ' No, but look towards the horizon.' I looked and saw a very large multitude of people. Gabriel said, ' Those are your followers, and those are seventy thousand persons in front of them who will have no accounts and will receive no punishment.' I asked, ' Why?' He said, ' For they used not

٥٤٩ ـ حدَّثَنا عِمرانُ بْنُ مَيْسَرَةَ : حدَّثَنا ابْنُ فُضَيلٍ : حدَّثَنا حُصَينٌ : قالَ أبو عَبْدِ اللهِ : وحدَّثَنِي أَسِيدُ بْنُ زَيدٍ : حدَّثَنا هُشَيمٌ ، عَنْ حُصَينٍ قالَ : كُنْتُ عِندَ سَعيدِ بنِ جُبَيرٍ فَقالَ : حدَّثَنِي ابْنُ عَبَّاسٍ قالَ : قالَ النَّبِيُّ صلى الله عليهِ وسلَّمَ : عُرِضَتْ عَلَيَّ الأُمَمُ ، فَأَجِدُ النَّبِيَّ يَمُرُّ مَعَهُ الأُمَّةُ ، والنَّبِيُّ يَمُرُّ مَعَهُ النَّفَرُ ، والنَّبِيُّ يَمُرُّ مَعَهُ العَشْرُ ، والنَّبِيُّ يَمُرُّ مَعَهُ الخَمْسَةُ ، والنَّبِيُّ يَمُرُّ وحْدَهُ . فَنَظَرْتُ فإذا سَوادٌ كَثيرٌ ، قُلْتُ : يا جبريلُ ، هؤُلاءِ أُمَّتي ؟ قالَ : لا ولَكِنِ انْظُرْ إلى الأُفُقِ ، فَنَظَرْتُ فإذا سَوادٌ كَثيرٌ . قالَ : هؤُلاءِ أُمَّتُكَ ، وهؤُلاءِ سَبْعونَ ألفا قُدَّامُهُمْ

to treat themselves with branding (cauterization) nor with Ruqya(1) (get oneself treated by the recitation of some Verses of the Qur'ān) and not to see evil omen in things, and they used to depend totally on their Lord.' " On hearing that, 'Ukāsha bin Miḥṣan got up and said (to the Prophet), " Invoke Allāh to make me one of them." The Prophet ﷺ said, "O Allāh, make him one of them." Then another man got up and said (to the Prophet), " Invoke Allāh to make me one of them." The Prophet ﷺ said, " 'Ukāsha has preceded you."

لا حِسابَ عَلَيْهِمْ وَلا عَذابَ . قُلْتُ : وَلِمَ؟ قال كانوا لا يَكْتَوُونَ ، وَلا يَسْتَرْقُونَ ، وَلا يَتَطَيَّرُونَ ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ . فَقامَ إليهِ عُكَّاشَةُ بْنُ مِحْصَنٍ فَقالَ : ادعُ اللهَ أنْ يَجْعَلَنى مِنهمْ . قالَ : اللهم اجْعَلْهُ مِنْهُمْ ، ثُمَّ قامَ إلَيهِ رَجُلٌ آخَرُ قالَ : ادعُ اللهَ أنْ يَجْعَلَنى مِنْهُمْ ، قالَ : سَبَقَكَ بِها عُكَّاشَةُ .

550. Narrated 'Abū Huraira رضي الله عنه : I heard Allāh's Apostle ﷺ saying, " From my followers there will enter Paradise a crowd who will be seventy thousand persons whose faces will glitter as the moon does when it is full." On hearing that, 'Ukāsha bin Miḥṣan Al-Asdi got up, lifting his covering sheet, and said, "O Allāh's Apostle! Invoke Allāh that He may make me one of them." The Prophet ﷺ said, " O Allāh, make him one of them." Another man from the Anṣār got up and said, " O Allāh's Apostle! Invoke Allāh to make me one

٥٥٠ ـ حَدَّثَنا مُعاذُ بْنُ أَسَدٍ : أَخْبَرَنا عَبْدُ اللهِ : أَخْبَرَنا يُونُسُ ، عَنِ الزُّهْرِى قالَ : حَدَّثَنِى سَعِيدُ بْنُ المُسَيَّبِ : أَنَّ أَبا هُرَيْرَةَ حَدَّثَهُ قالَ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : يَدْخُلُ الجَنَّةَ مِنْ أُمَّتِى زُمْرَةٌ هُمْ سَبْعُونَ أَلْفاً تُضِىءُ وُجُوهُهُمْ إِضاءَةَ القَمَرِ لَيْلَةَ البَدْرِ ، وَقالَ أَبو هُرَيْرَةَ : فَقامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الأَسَدِىُّ يَرْفَعُ نَمِرَةً عَلَيْهِ ، فَقالَ : يا رَسُولَ اللهِ ، ادْعُ اللهَ أَنْ يَجْعَلَنِى

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(1) Ruqya : See the glossary.

of them." The Prophet ﷺ said (to him), "ʿUkāsha has preceded you."

مِنْهُمْ ، فَقَالَ : اللَّهُمَّ اجْعَلْهُ مِنْهُمْ ، ثُمَّ قَامَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ : يَا رَسُولَ اللهِ ، ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ ، فَقَالَ : سَبَقَكَ عُكَّاشَةُ .

551. Narrated Sahl bin Saʿd: The Prophet ﷺ said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time.(1) and their faces will have a glitter like that of the moon at night when it is full."

٥٥١ ـ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ : حَدَّثَنَا أَبُو غَسَّانَ : حَدَّثَنِي أَبُو حَازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لَيَدْخُلَنَّ الجنةَ مِنْ أُمَّتِي سَبْعُونَ أَلفًا أو سَبْعُمِائَةِ أَلْفٍ ، شَكَّ فِي أَحَدِهِمَا ، مُتَمَاسِكِينَ آخِذٌ بَعْضُهُمْ بِبَعْضٍ حَتَّى يَدْخُلَ أَوَّلُهُمْ وآخِرُهُمُ الجنةَ ، وَوُجُوهُهُمْ عَلَى ضَوْءِ القَمَرِ لَيْلَةَ البَدْرِ .

552. Narrated Ibn ʿUmar رضي الله عنهما: The Prophet ﷺ said, "The people of Paradise will enter Paradise, and the people of the Fire will enter the Fire; then a callmaker will get up (and make an announcement) among them, 'O the people of the Fire! No death anymore! And O people of Paradise! No death (anymore) but Eternity."

٥٥٢ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنَا يَعقوبُ بْنُ إبراهيمَ : حَدَّثَنَا أَبِي ، عَنْ صالحٍ : حَدَّثَنَا نافِعٌ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : يَدْخُلُ أَهْلُ الجنةِ الجنةَ ، وأَهلُ النارِ النارَ ، ثُمَّ يَقُومُ مُؤَذِّنٌ بَيْنَهُمْ : يا أَهْلَ النارِ لا مَوتَ ، ويا أَهْلَ الجنةِ لا مَوتَ ، خُلُودٌ .

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(1) They will enter as a single row, going side by side.

553. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " It will be said to the people of Paradise, ' O the people of Paradise ! Eternity and no death (after today),' and to the people of the Fire, ' O the people of the Fire, eternity and no death ! ' "

٥٥٣ - حدَّثَنَا أبو اليمانِ : أخبرَنا شُعَيبٌ : حدَّثنا أبو الزِّنادِ ، عَنِ الأعرَجِ ، عَنْ أبي هُرَيرَةَ قالَ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : يُقالُ لِأهلِ الجنَّةِ : يا أهلَ الجنَّةِ خُلودٌ لا مَوْتَ ، و لِأهلِ النَّارِ : يا أهلَ النَّارِ ، خُلودٌ لا مَوْتَ .

(51) CHAPTER. The description of Paradise and the Fire.

And Abū Sa'īd said, " The Prophet ﷺ said, ' The first meal which the people of Paradise will take, will be the caudate (extra) lobe of the liver of a fish.' "

(The meaning of some Quranic words not translated.)

باب صِفَةِ الجنَّةِ والنَّارِ .

و قالَ أبو سَعيدٍ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : أوَّلُ طَعامٍ يأكُلُهُ أهلُ الجنَّةِ زِيادَةُ كَبِدِ حوتٍ . عَدْنٌ : خُلْدٌ ، عَدَنْتُ بأرْضٍ : أقَمْتُ ، و مِنهُ المَعدِنُ - في مَقْعَدِ صِدْقٍ - في مَنْبِتِ صِدْقٍ .

554. Narrated 'Imrān : The Prophet ﷺ said, " I looked into paradise and saw that the majority of its people were the poor, and I looked into the Fire and found that the majority of its people were women."

٥٥٤ - حدَّثنا عُثمانُ بنُ الهَيْثَمِ : حدَّثنا عَوفٌ عَنْ أبي رجاءٍ عَنْ عِمْرانَ عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : اطَّلَعْتُ في الجنَّةِ فرأيتُ أكثرَ أهلِها الفُقَراءَ ، و اطَّلَعْتُ في النَّارِ فرأيْتُ أكثرَ أهلِها النِّساءَ .

555. Narrated Usāma : The Prophet ﷺ said, " I stood at the gate of Paradise and saw that the majority of the

٥٥٥ - حدَّثنا مُسدَّدٌ : حدَّثنا إسماعيلُ : أخبرَنا سُليمانُ التَّيمِيُّ ، عَنْ أبي عُثمانَ ، عَنْ أُسامَةَ ، عَنِ النَّبيِّ صلى اللهُ

people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting for their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

عليهِ وسلَّمَ قالَ : قُمْتُ عَلَى بابِ الجنَّةِ فكانَ عامَّةُ مَنْ دَخَلَها المَساكينَ ، و أصحابُ الجَدِّ مَحْبوسونَ . غيرَ أنَّ أصحابَ النَّارِ قدْ أُمِرَ بِهِمْ إلى النَّارِ . و قُمْتُ عَلَى بابِ النَّارِ فإذا عامَّةُ مَنْ دَخَلَها النِّساءُ .

556. Narrated Ibn 'Umar رضي الله عنهما : Allāh's Apostle ﷺ said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Death will be brought and will be placed between the Fire and Paradise, and then it will be slaughtered, and a call will be made (that), 'O people of Paradise, no more death! O people of the Fire, no more death!' So the people of Paradise will have happiness added to their previous happiness, and the people of the Fire will have sorrow added to their previous sorrow."

٥٥٦ ـ حدَّثنـا مُعاذُ بْنُ أسَدٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا عُمَرُ بْنُ مُحَمَّدِ بْنِ زَيْدٍ ، عَنْ أبيهِ : أنَّهُ حدَّثَهُ عَنِ ابْنِ عُمَرَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إذَا صارَ أهلُ الجنَّةِ إلى الجنَّةِ و أهلُ النَّارِ إلى النَّارِ جِيءَ بالمَوتِ حتَّى يُجعَلَ بَيْنَ الجنَّةِ والنَّارِ ، ثُمَّ يُذْبَحُ ، ثُمَّ يُنادِي مُنادٍ : يا أهلَ الجنَّةِ لا مَوتَ ، يا أهلَ النَّارِ لا مَوتَ ، فيَزْدادُ أهلُ الجنَّةِ فَرَحًا إلى فَرَحِهِمْ و يَزْدادُ أهلُ النَّارِ حُزْنًا إلى حُزْنِهِمْ .

557. Narrated Abū Sa'id Al-Khudrī رضي الله عنه : Allāh's Apostle ﷺ said, "Allāh will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa'daik!' Allāh will say, 'Are you pleased?"

٥٥٧ ـ حدَّثَنا مُعاذُ بْنُ أسَدٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا مالِكُ بْنُ أنَسٍ ، عَنْ زَيْدِ بْنِ أسْلَمَ ، عَنْ عَطاءِ بْنِ يَسارٍ ، عَنْ أبي سَعيدٍ الخُدْرِيِّ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ اللهَ تَبارَكَ

They will say, 'Why should we not be pleased since you have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after for-ever.' "

وَ تَعالى يَقولُ لأهلِ الجنَّةِ : يا أهلَ الجنَّةِ ، فَيقولونَ : لَبَّيْكَ رَبَّنا و سَعدَيكَ ، فَيقولُ : هَل رَضِيتُمْ ؟ فَيقولونَ : وما لَنا لا نَرضى و قَد أعْطَيتَنا مالمْ تُعْطِ أحَدًا مِنْ خَلقكَ ؟ فَيقولُ : أنا أُعْطيكمْ أفْضَلَ مِنْ ذلك . قالوا : يا رَبِّ و أيُّ شَيءٍ أفْضَلُ مِنْ ذلكَ : فَيقولُ : أحِلُّ عَلَيْكمْ رِضواني فَلا أسخَطُ عَلَيْكمْ بَعْدَهُ أبدًا .

558. Narrated Anas ؓ : Haritha was martyred on the day (of the battle) of Badr while he was young. His mother came to the Prophet ﷺ saying, "O Allah's Apostle! You know the relation of Haritha to me (how fond of him I was); so, if he is in Paradise, I will remain patient and wish for Allah's reward, but if he is not there, then you will see what I will do." The Prophet ﷺ replied, "May Allah be merciful! Have you gone mad? (Do you think) it is one Paradise? There are many Paradises and he is in the (most superior) Paradise of Al-Firdaus."

٥٥٨ ـ حدَّثَني عَبْدُ اللهِ بنُ مُحَمَّد : حدَّثَنا مُعاوِيَةُ بنُ عَمْرٍو : حدَّثَنا أبو إسحاقَ ، عَنْ حُمَيْد قالَ : سَمِعْتُ أنَسًا يَقُولُ : أُصِيبَ حارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلامٌ . فَجاءَتْ أُمُّهُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فَقالَتْ : يا رَسُولَ اللهِ . قَدْ عَرَفْتَ مَنْزِلَةَ حارِثَةَ مِنِّي ، فإنْ يَكُ في الجَنَّةِ أصْبِرْ و أحْتَسِبْ . و إنْ تَكُنِ الأُخرَى تَرَ ما أصْنَعُ ؟ فَقالَ : وَيْحَكِ أوَهَبِلْتِ ، أوَجَنَّةٌ وَاحِدَةٌ هِيَ ؟ إنَّها جِنانٌ كَثِيرَةٌ ، و إنَّهُ لَفي جَنَّةِ الفِرْدَوْسِ .

559. Narrated Abu Huraira ؓ : The Prophet ﷺ said, "The width

٥٥٩ ـ حدَّثَنا مُعاذُ بنُ أسَد : أخبَرَنا الفَضلُ بنُ موسَى : أخْبَرَنا الفُضَيْلُ ،

between the two shoulders of a Kāfir (disbeliever) will be equal to the distance covered by a fast rider in three days."

Narrated Sahl bin Sa'd: Allah's Apostle ﷺ said, "In Paradise there is a tree the shade in which a rider may travel for one hundred years without being able to cross it."

عَنْ أبى حازِمٍ ، عَنْ أبى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ما بينَ مَنْكِبَىِ الكافِرِ مَسِيرَةُ ثَلاثَةِ أيامٍ للراكِبِ المُسْرِعِ . و قالَ إسحاقُ بْنُ إبراهيمَ : أنبأنا المُغيرَةُ بْنُ سَلَمَةَ : حدَّثنا وُهَيْبٌ ، عَنْ أبى حازِمٍ ، عَنْ سَهْلِ بْنِ سَعْدٍ ، عَنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : إنَّ فى الجنَّةِ لَشَجَرَةً يَسيرُ الراكِبُ فى ظِلِّها مائَةَ عامٍ لا يَقطَعُها . قالَ أبو حازِمٍ : فَحَدَّثْتُ بِهِ النُّعمانَ بْنَ أبى عَيَّاشٍ فَقالَ : أخبرَنى أبو سَعيدٍ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إنَّ فى الجنَّةِ لَشَجَرَةً يَسيرُ الرَّاكِبُ الجَوادَ أوِ المُضَمَّرَ السَّريعَ مِائَةَ عامٍ ما يَقطَعُها .

560. Narrated Sahl bin Sa'd: Allah's Apostle ﷺ said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abū Ḥāzim, the sub-narrator, is not sure as to which of the two numbers is correct.) And they will be holding on to each other, and the first of them will not enter till the last of them has entered;[1] and their faces

٥٦٠ - حدَّثنا قُتَيْبَةُ : حدَّثنا عَبْدُ العَزيزِ ، عَنْ أبى حازِمٍ ، عَنْ سَهْلِ ابْنِ سَعْدٍ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : لَيَدْخُلَنَّ الجنَّةَ مِنْ أُمَّتى سَبعونَ أوْ سَبعُمائَةِ ألفٍ ، لا يَدرى أبو حازِمٍ أيُّهما قالَ ، مُتَماسِكونَ آخِذٌ بَعضُهم بَعضًا ، لا يَدْخُلُ أوَّلُهم حتَّى يَدخُلَ آخرُهُم ، وُجوهُهُم عَلَى صورَةِ

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(1) They will enter together in one row, walking side by side.

will be like the moon on a full moon night."

القَمَرِ لَيْلَةَ البَدْرِ .

561. Narrated Sahl : The Prophet ﷺ said. "The people of Paradise will see the Ghuraf (special abodes) in Paradise as you see a star in the sky." Abū Sa'īd added : As you see a glittering star remaining in the eastern horizon and the western horizon."

٥٦١ ـ حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ : حدَّثنا عَبْدُ العَزِيزِ ، عَنْ أبيه ، عَنْ سَهْلٍ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ : إنَّ أهْلَ الجنَّةِ لَيَتَرَاءَوْنَ الغُرَفَ فى الجنَّةِ كما تَتَرَاءَوْنَ الكَوْكَبَ فى السَّماءِ . قالَ أبى : فَحَدَّثْتُ النُّعْمانَ بْنَ أبى عَيَّاشٍ فقالَ : أشْهَدُ لَسَمِعْتُ أبا سَعيدٍ يُحَدِّثُ و يَزِيدُ فيهِ : كما تَرَاءَوْنَ الكَوْكَبَ الغارِبَ فى الأُفُقِ الشَّرْقِىِّ والغَرْبِىِّ .

562. Narrated Anas bin Mālik ﵁ : The Prophet ﷺ said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it ?' He will reply, 'Yes.' Allāh will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.' "

٥٦٢ ـ حدَّثنى مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثنا غُنْدَرٌ : حدَّثنا شُعْبَةُ ، عَنْ أبى عِمْرانَ قالَ : سَمِعْتُ أنَسَ بْنَ مالكٍ رَضِىَ اللهُ عَنْهُ ، عَنِ النَّبِىِّ صلى اللهُ عليه وسلَّمَ قالَ : يَقُولُ اللهُ تَعالى لأهْوَنِ أهلِ النَّارِ عَذابا يَوْمَ القِيامَةِ : لَوْ أنَّ لكَ ما فى الأرْضِ مِنْ شَىْءٍ أكُنْتَ تَفْتَدِى بهِ ؟ فيَقُولُ : نَعَمْ ، فيَقُولُ : أرَدْتُ مِنْكَ أهْوَنَ مِنْ هذا و أنتَ فى صُلْبِ آدَمَ : أنْ لا تُشْرِكَ بى شَيْئا فأبَيْتَ إلاَّ أنْ تُشْرِكَ بى .

563. Narrated Ḥammād from ʿAmr from Jābir ؓ : The Prophet ﷺ said, "Some people will come out of the Fire through intercession looking like the Tha arir." I asked ʿAmr, "What is the Tha arir?" He said, "Ad-Daghabis," (1) and that time he was toothless. Ḥammād added: I said to ʿAmr bin Dinar, "O Abū Muḥammad! Did you hear Jābir bin ʿAbdullah saying, 'I heard the Prophet ﷺ saying: 'Some people will come out of the Fire through intercession?'" He said, "Yes."

٥٦٣ ـ حدَّثنا أبو النُّعْمانِ : حدَّثنا حَمَّادٌ ، عَنْ عمرٍو ، عَنْ جابرٍ رَضِيَ اللهُ عَنْهُ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : يَخرُجُ مِنَ النَّارِ بالشفاعَةِ كأنَّهُم الثَّعاريرُ ، قُلْتُ : وما الثَّعاريرُ ؟ قالَ : الضَّغابيسُ ، وكانَ قد سَقَطَ فَمُهُ فقلت لعمْرِو بنِ دينارٍ : أبا مُحَمَّدٍ ، سَمِعتَ جابِرَ بنَ عَبدِ اللهِ يقولُ : سَمِعتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقولُ : يَخرُجُ بالشَّفاعَةِ مِنَ النَّارِ ؟ قالَ : نَعَمْ .

564. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "Some people will come out of the Fire after they have received a touch of the Fire, changing their colour, and they will enter Paradise, and the people of Paradise will name them 'Al-Jahannamiyin' [the (Hell) Fire people]."

٥٦٤ ـ حدَّثنا هُدْبَةُ بنُ خالدٍ : حدَّثنا هَمَّامٌ ، عَنْ قَتادَةَ ، عَنْ أنَسِ ابْنِ مالكٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : يَخرُجُ قَومٌ مِنَ النَّارِ بَعدَ ما مَسَّهُم مِنها سَفْعٌ فَيَدخلونَ الجنَّةَ فَيُسَمِّيهِم أهلُ الجنَّةِ الجَهَنَّمِيِّينَ .

565. Narrated Abū Saʿid Al-Khudrī ؓ : Allah's Apostle ﷺ said, "When

٥٦٥ ـ حدَّثنا موسى : حدَّثنا وُهَيْبٌ : حدَّثنا عَمرُو بنُ يَحيى ، عَنْ أبيهِ ،

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(1) This word means snake cucumbers.

the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire. Allāh will say, 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they will have burnt and became like coal, and then they will be thrown into the river of Al-Ḥayyāt (life) and they will spring up just as a seed grows on the bank of a rain-water stream." The Prophet ﷺ said, "Don't you see that the germinating seed comes out yellow and twisted?"

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : إذا دَخَلَ أَهْلُ الجنَّةِ الجنَّةَ ، و أَهْلُ النَّارِ النَّارَ يَقُولُ اللهُ تَعالى : مَنْ كانَ في قَلْبِهِ مِثْقالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إيمانٍ فأخرجوهُ ، فَيَخْرُجُونَ قَدِ امْتُحِشُوا و عادوا حُمَما ، فَيُلْقَوْنَ في نَهَرِ الحَياةِ فَيَنْبُتُونَ كما تَنْبُتُ الحِبَّةُ في حَمِيلِ السَّيْلِ ، أو قالَ حَمِيَّةِ . و قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : أَلَمْ تَرَوْا أنَّها تخرج صَفْراءَ مُلْتَوِيَةً ؟

566. Narrated An-Nu'mān: I heard the Prophet ﷺ saying, "The least punished person of the Hell Fire people on the Day of Resurrection, will be a man under whose arch of the feet a smouldering ember will be placed so that his brain will boil because of it,"

٥٦٦ ـ حدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حدَّثَنا غُنْدَرٌ : حدَّثَنا شُعْبَةُ قالَ : سَمِعْتُ أبا إسحاقَ قالَ : سَمِعْتُ النُّعْمانَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَقُولُ : إنَّ أَهْوَنَ أَهْلِ النَّارِ عَذابا يَوْمَ القِيامَةِ لَرَجُلٌ تُوضَعُ في أَخْمَصِ قَدَمَيْهِ جَمْرَةٌ يَغْلِي مِنها دِماغُهُ .

567. Narrated An-Nu'mān bin Bashīr رضي الله عنه: I heard the Prophet ﷺ saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smouldering embers will be

٥٦٧ ـ حدَّثَنا عَبْدُ اللهِ بْنُ رَجاءٍ : حدَّثَنا إسْرائيلُ ، عَنْ أبي إسحاقَ ، عَنِ النُّعْمانِ بْنِ بَشيرٍ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّمَ يَقُولُ : إنَّ أَهْوَنَ أَهْلِ النَّارِ عَذابا يَوْمَ القِيامَةِ رَجُلٌ

placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

عَلَى أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمِرْجَلُ بِالْقُمْقُمِ .

568. Narrated 'Adi bin Hatim رضي الله عنه : The Prophet ﷺ mentioned the Fire and turned his face aside and asked for Allah's Protection from it, and then again he mentioned the Fire and turned his face aside and asked for Allah's protection from it and said, " Protect yourselves from the Hell Fire, even if with one half of a date, and he who cannot afford that, then (let him do so) by saying what is good."

٥٦٨ ـ حَدَّثَنَا سُلَيمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرٍو ، عَنْ خَيْثَمَةَ ، عَنْ عَدِيِّ بْنِ حَاتِمٍ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا ، ثُمَّ ذَكَرَ النَّارَ فَأَشَاحَ بِوَجْهِهِ فَتَعَوَّذَ مِنْهَا ، ثُمَّ قَالَ : اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ .

569. Narrated Abu Sa'id Al-Khudri رضي الله عنه : I heard Allah's Apostle ﷺ when his uncle, Abu Talib had been mentioned in his presence, saying, " May be my intercession will help him (Abu Talib) on the Day of Resurrection so that he may be put in a shallow place in the Fire, with fire reaching his ankles and causing his brain to boil."

٥٦٩ ـ حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ : حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالدَّرَاوَرْدِيُّ ، عَنْ يَزِيدَ ، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ ، وَذُكِرَ عِنْدَهُ عَمُّهُ أَبُو طَالِبٍ فَقَالَ : لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبَيْهِ يَغْلِي مِنْهُ أُمُّ دِمَاغِهِ .

570. Narrated Anas رضي الله عنه : Allah's Apostle ﷺ said, " Allah will gather

٥٧٠ ـ حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا أَبُو عَوَانَةَ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ

all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam and say, 'You are the one whom Allāh created with His Own Hands, and breathed in you of His soul, and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for that duty,' and will remember his sin, and will say, 'Go to Noah, the first Apostle, Allāh sent.' They will go to him and he will say, 'I am not fit for that duty,' and will remember his sin and say, 'Go to Abraham whom Allāh took as a Khalīl(1). They will go to him (and request similarly). He will reply, 'I am not fit for that duty,' and will remember his sin and say, 'Go to Moses to whom Allāh spoke directly.' They will go to Moses and he will say, 'I am not fit for that duty,' and will remember his sin and say, 'Go to Jesus.' They will go to him, and he will say, 'I am not fit for that duty; go to Muḥammad ﷺ as Allāh has forgiven and past his future sins.' They will come to me and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as Allāh will, and then I will be

رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يَجْمَعُ اللهُ النَّاسَ يَوْمَ القِيامَةِ فَيقولونَ : لَوِ اسْتَشْفَعْنا عَلَى رَبِّنا حَتَّى يُرِيحَنا مِنْ مَكانِنا ، فَيأتونَ آدَمَ فَيقولونَ : أنتَ الَّذِي خَلَقَكَ اللهُ بِيَدِهِ و نَفَخَ فِيكَ مِنْ رُوحِهِ و أَمَرَ المَلائِكَةَ فَسَجَدُوا لكَ ، فاشْفَعْ لَنا عِندَ رَبِّنا فيقولُ : لَسْتُ هُناكُمْ و يَذكُرُ خَطِيئَتَهُ ، و يَقولُ : ائْتوا نوحا أوَّلَ رَسُولٍ بَعَثَهُ اللهُ . فَيأتونَهُ فَيقولُ : لَسْتُ هُناكُمْ و يَذكُرُ خَطِيئَتَهُ . ائْتوا إبراهيمَ الذى اتَّخَذَهُ اللهُ خَلِيلا ، فَيأتونَهُ فَيقولُ : لَسْتُ هُناكُمْ ويَذكُرُ خَطِيئَتَهُ ، ائْتوا موسَى الذى كَلَّمَهُ اللهُ فَيأتونَهُ فَيقولُ : لَسْتُ هُناكُمْ ، فَيَذكُرُ خَطِيئَتَهُ . ائْتوا عِيسَى فَيأتونَهُ فَيقولُ : لَسْتُ هُناكُمْ ، ائْتوا مُحَمَّدًا صَلى اللهُ عليهِ وسلَّمَ فَقَدْ غُفِرَ لَهُ ما تَقَدَّمَ مِنْ ذَنْبِهِ وما تَأخَّرَ ، فَيأتونى فَأَسْتَأذِنُ عَلَى رَبِّى فإذا رَأيْتُهُ وقَعْتُ لَهُ ساجِدًا ، فَيَدَعُنِي ماشاءَ اللهُ ثُمَّ يُقالُ لى : ارْفَعْ رَأسَكَ وسلْ تُعْطَه ، و قلْ يُسْمَعْ ، و اشْفَعْ تُشَفَّعْ ، فَأرْفَعُ رَأسِي ، فأحْمَدُ رَبِّى بِتَحْميدٍ يُعَلِّمُنِي ، ثُمَّ أشْفَعُ فَيَحُدُّ

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(1) **Khalīl**: See glossary.

addressed, 'Raise up your head (O Muhammad)! Ask, and you will be given; speak, and you will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head, and I will glorify and praise my Lord with a saying he will teach me, and then I will intercede, and Allah will fix a limit for me (i. e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will go back and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom Qur'ān has stopped therein." (The sub-narrator, Qatāda used to say at that point, "......those upon whom eternity (in Hall) has been imposed.")

لى حَدًّا ، ثُمَّ أخرِجُهُمْ مِنَ النَّارِ و أدخِلُهُمُ الجنَّةَ ، ثُمَّ أعودُ فأقَعُ ساجِدًا مِثلَهُ فى الثالثةِ أو الرابعةِ حتَّى ما يَبقَى فى النارِ إلاَّ مَنْ حَبَسَهُ القرآنُ . و كانَ قَتادَةُ يقولُ : عِندَ هذا : أى وَجَبَ علَيهِ الخُلودُ .

571. Narrated 'Imrān bin Husain رضي الله عنه: The Prophet ﷺ said, "Some people will be taken out of the Fire through the intercession of Muhammad ﷺ, and they will enter Paradise and be called Al-Jahannamiyin [the (Hell) Fire people]."

٥٧١ ـ حدَّثنا مُسدَّدٌ : حدَّثنا يَحيَى ، عَنِ الحَسَنِ بْنِ ذكوانَ : حدَّثنا أبو رجاء : حدَّثنا عِمرانُ بْنُ حُصَينٍ رَضِيَ اللهُ عَنْهُ . عَنِ النَّبيِّ صلى اللهُ عليه وسلَّمَ قالَ : يَخرُجُ قَومٌ مِنَ النَّارِ بشَفاعةِ مُحَمَّدٍ صلى اللهُ عليه وسلَّمَ فيَدخُلونَ الجنَّةَ يُسَمَّونَ الجَهَنَّمِيِّينَ .

572. Narrated Anas رضي الله عنه: Um (the mother of) Hāritha came to Allah's

٥٧٢ ـ حدَّثنا قُتَيبةُ : حدَّثنا إسماعيلُ ابْنُ جعفرٍ ، عَنْ حُمَيدٍ ، عَنْ أنسٍ أنَّ

Apostle ﷺ when Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Apostle! You know the position of Haritha in my heart (i.e., how dear to me he was), so if he is in Paradise, I will not weep or him, otherwise you will see what I will do." The Prophet ﷺ said, "Are you mad? Is it only one Paradise? There are many Paradises, and he is in the Superior Paradise of Firdaus." The Prophet ﷺ added, "A forenoon journey or an afternoon in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a foot of ground in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it."

أمَّ حارِثَةَ أتَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وقَدْ هَلَكَ حارِثَةُ يَوْمَ بَدْرٍ . أصابَهُ غَرْبُ سَهْمٍ فَقالَتْ : يا رَسُولَ اللهِ ، قَدْ عَلِمْتَ مَوْقِعَ حارِثَةَ مِنْ قَلْبِي ، فإنْ كانَ في الجنَّةِ لمْ أبْكِ عَلَيهِ ، وإلاَّ سَوفَ تَرَى ما أصنَعُ . فَقالَ لها : هَبِلْتِ ، أجَنَّةٌ واحِدَةٌ هِيَ ؟ إنَّها جِنانٌ كَثيرَةٌ ، وإنَّهُ في الفِرْدَوسِ الأعْلَى . و قالَ : غَدْوَةٌ في سَبيلِ اللهِ أو رَوْحَةٌ خَيرٌ مِنَ الدُّنيا وما فيها . ولَقابُ قَوسِ أحَدِكُمْ أو مَوضِعُ قَدَمٍ مِنَ الجنَّةِ خَيرٌ مِنَ الدُّنيا وما فيها . ولَو أنَّ امرَأةً مِنْ نِساءِ أهلِ الجنَّةِ اطَّلَعَتْ إلى الأرضِ لأضاءَتْ ما بَيْنَهُما ، ولَمَلأتْ ما بَيْنَهُما رِيحاً ، ولَنَصيفُها، يَعني الخِمارَ خَيرٌ مِنَ الدُّنيا وما فيها .

573. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "None will enter Paradise but will be shown the place he would have occupied in the (Hell) Fire if he had rejected faith, so that he may be more thankful; and none will enter the (Hell) Fire but will be shown the place

٥٧٣ ـ حدَّثَنا أبو اليمانِ : أخبَرَنا شُعَيبٌ : حدَّثَنا أبو الزِّنادِ : عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : لا يَدخُلُ أحَدٌ الجنَّةَ إلاَّ أُرِيَ مَقعَدَهُ مِنَ النَّارِ . لَو أساءَ لِيَزدادَ شُكراً . ولا يَدخُلُ النَّارَ أحَدٌ

he would have occupied in Paradise if he had faith, so that that may be a cause of sorrow for him."

إِلاَّ أُرِيَ مَقْعَدَهُ مِنَ الْجَنَّةِ، لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً.

574. Narrated Abū Huraira ؓ: I said, "O Allah's Apostle! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet ﷺ said, "O Abū Huraira! I have thought that none will ask me about this Ḥadīth before you, as I know for your longing for the Ḥadīths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allāh,' sincerely from the bottom of his heart."

٥٧٤ ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنا إسماعيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّهُ قَالَ: قُلْتُ: يا رَسُولَ اللهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيامَةِ؟ فَقَالَ: لَقَدْ ظَنَنْتُ يا أَبا هُرَيْرَةَ أَنْ لا يَسْأَلَنِي عَنْ هَذا الحديثِ أَحَدٌ أَوَّلُ مِنْكَ لِما رَأَيْتُ مِنْ حِرْصِكَ عَلَى الحديثِ: أَسْعَدُ الناسِ بِشَفَاعَتِي يَوْمَ الْقِيامَةِ مَنْ قالَ: لا إِلَهَ إِلاَّ اللهُ، خالِصا مِنْ قِبَلِ نَفْسِهِ.

575. Narrated ʽAbdullāh ؓ: The Prophet ﷺ said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allāh will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allāh will say, 'Go and enter Paradise, and you will have what equals the world and

٥٧٥ ـ حَدَّثَنا عُثْمانُ بْنُ أَبي شَيْبَةَ: حَدَّثَنا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إبراهيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: قالَ النَّبِيُّ صلى الله عليه وسلَّمَ: إِنِّي لأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجا مِنْها، وآخِرَ أَهْلِ الجَنَّةِ دُخولا. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا، فَيَقُولُ اللهُ: اذْهَبْ فادخُلِ الجَنَّةَ. فَيَأْتِيها فَيُخَيَّلُ إِلَيْهِ أَنَّها مَلأَى فَيَرْجِعُ فَيَقُولُ: يا رَبِّ

ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, ' Do you mock at me (or laugh at me) though You are the King ? ' " I saw Allāh's Apostle ﷺ (while saying that) smiling that his premolar teeth became visible. It is said that that will be the lowest degree of the people of Paradise.

وَجَدتُها مَلأَى؛ فَيَقولُ : اذهَبْ فادخُلِ الجَنَّةَ فإنَّ لَكَ مِثلَ الدُّنيا و عَشَرَةَ أمثالِها ، أو إنَّ لكَ مِثْلَ عَشَرَةِ أمثالِ الدُّنْيا، فَيَقولُ : أتَسخَرُ مِنِّى أو تَضحَكُ مِنِّى ، و أنْتَ المَلِكُ ؟ فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ ضَحِكَ حَتَّى بَدَتْ نَواجِذُهُ وكانَ يُقالُ : ذلكَ أدْنَى أهْلِ الجَنَّةِ مَنزِلَةً .

576. Narrated ʿAbbās ﵁ that he said to the Prophet ﷺ , " Were you of any use to Abū Ṭālib ?"

٥٧٦ ـ حدَّثَنــا مُسدَّدٌ : حدَّثَنــا أبو عَوانَةَ ، عَنْ عَبدِ الملكِ بنِ عُمَيرٍ ، عَنْ عَبدِ اللهِ بنِ الحارِثِ بنِ نَوفَلٍ ، عَنِ العباسِ رَضِىَ اللهُ عَنْهُ قالَ للنَّبِىِّ صلى اللهُ عليهِ وسلَّمَ : هَلْ نَفَعْتَ أباطالِبٍ بِشَىءٍ ؟

(52) CHAPTER. Aṣ-Sirāt : is a bridge across Hell.

باب الصِّراطُ جِسْرُ جَهَنَّمَ .

577. Narrated Abū Huraira ﵁ : Some people said, " O Allāh's Apostle ! Shall we see our Lord on the Day of Resurrection ? " He said, " Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds ? " They replied, " No, Allāh's

٥٧٧ ـ حدَّثَنــا أبو اليمانِ : أخبَرَنا شُعَيبٌ ، عَنِ الزُّهْرِىِّ قالَ : قالَ سَعيدٌ و عَطاءُ بْنُ يَزيدَ إنَّ أبا هُرَيْرَةَ أخبَرَهُما عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . وحدَّثَنِى محمودٌ : حدَّثَنا عَبْدُالرَّزَّاق : أخبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِىِّ ، عَنْ

Apostle." He said, "Do you crowd and squeeze each other on looking at the moon when it is full and not hidden by clouds?" They replied, "No, O Allāh's Apostle!" He said, "So you will see Him (your Lord) on the Day of Resurrection similarly. Allāh will gather all the people and say, 'Whoever used to worship anything should follow that thing.' So, he who used to worship the sun, will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them; and then only this nation (i. e., Muslims) will remain, including their hypocrites. Allāh will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allāh from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognise Him.' Then Allāh will come to them in a shape they know and will say, 'I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire." Allāh's Apostle ﷺ added, "I will be the first to cross it. And the invocation of the Apostles on that Day, will be: 'Allāhumma Sallim, Sallim (O Allāh, save us, save us!).' and over that bridge there will be hooks similar to the thorns of As-Sa'dān (a thorny tree). Didn't you see

عَطاءِ بْنِ يَزِيدَ اللَّيْثى ، عَنْ أبى هُرَيْرَةَ قالَ : قالَ أناسٌ : يا رَسُولَ اللهِ ، هَلْ نَرَى رَبَّنا يَومَ القِيامَةِ ؟ قالَ : هَلْ تُضارُّونَ فى الشَّمسِ لَيسَ دونَها سحابٌ ؟ قالوا : لا يا رَسُولَ اللهِ ، قالَ : هَلْ تُضارُّونَ فى القَمَرِ لَيْلَةَ البَدرِ لَيس دونَهُ سحابٌ ؟ قالوا : لا يا رَسُولَ اللهِ ، قالَ : فإنَّكُم تَرَوْنَهُ يَومَ القِيامَةِ كذلكَ ، يَجمَعُ اللهُ النَّاس فَيقولُ : مَنْ كانَ يَعْبُدُ شَيئا فَلْيَتَّبِعْهُ ، فَيَتَّبِعُ مَنْ كانَ يَعْبُدُ الشَّمسَ ، و يَتبَعُ مَنْ كانَ يَعْبُدُ القَمَرَ ، و يَتَّبِعُ مَنْ كانَ يَعْبُدُ الطَّواغيتَ ، و تَبْقَى هَذهِ الأُمَّةُ فيها مُنافِقوها ، فَيَأتيهمُ اللهُ فى غَيرِ الصُّورَةِ الَّتى يَعْرِفونَ فَيقولُ : أنا رَبُّكُمْ ، فَيقولونَ : نَعوذُ باللهِ مِنكَ ، هَذا مَكانُنا حَتَّى يَأتِينا رَبُّنا . فإذا أتانا رَبُّنا عَرَفْناهُ . فَيَأتيهِمُ اللهُ فى الصُّورَةِ الَّتى يَعْرِفونَ فَيقولُ : أنا رَبُّكُمْ . فَيقولونَ : أنتَ رَبُّنا ، فَيَتْبَعونَهُ ، و يُضْرَبُ جِسْرُ جَهَنَّمَ ، قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : فَأكونُ أوَّلَ مَنْ يجيزُ ، و دُعاءُ الرُّسُلِ يَومَئِذٍ : اللَّهُمَّ سَلِّمْ . سَلِّمْ . و بهِ كَلاليبُ مِثْلُ شَوْكِ السَّعْدانِ ، أما رَأيْتُمْ شَوْكَ السَّعدانِ ؟ قالوا : بَلَى يا رَسُولَ اللهِ ، قالَ : فإنَّها مِثلُ شَوْكِ السَّعْدانِ غَيرَ أنَّها لا يَعْلَمُ قَدْرَ عِظَمِها إلاَّ اللهُ ، فَتَخْطَفُ

the thorns of As-Saʿdān?" The companions said, "Yes, O Allāh's Apostle." He added, "So the hooks over that bridge will be like the thorns of As-Saʿdān except that their greatness in size is only known to Allāh. These hooks will snatch the people according to their deeds: Some people will be ruined because of their evil deeds, and some will be cut into pieces and fall down in Hell, but will be saved afterwards, when Allāh has finished the judgements among His slaves, and intends to take out of the Fire whoever He wishes to take out from among those who used to certify that none had the right to be worshipped but Allāh. He will order the angels to take them out and the angels will know them by the mark of the traces of prostration (on their foreheads) for Allāh banned the Fire to consume the traces of prostration on the body of Adam's son. So they will take them out, and by then they will have been burnt (as coal), and then water, called Ma'ul Ḥayat (water of life) will be poured on them, and they will spring out like a seed springs out on the bank of a rainwater stream, and there will remain one man who will be facing the (Hell) Fire and will say, 'O Lord! It's (Hell's) vapour has poisoned me and smoked and its flame has burnt me; please turn my face away from the Fire.' He will keep on invoking Allāh till Allāh says, 'Perhaps, if I give you (what you want), you will ask for another

النَّاسَ بِأَعْمَالِهِمْ ، مِنْهُمْ المُوبَقُ بِعَمَلِهِ ، وَ مِنْهُمْ المُخَرْدَلُ ، ثُمَّ يَنْجُو حَتَّى إِذَا فَرَغَ اللهُ مِنَ القَضَاءِ بَيْنَ عِبَادِهِ وَ أَرَادَ أَنْ يُخْرِجَ مِنَ النَّارِ مَنْ أَرَادَ أَنْ يُخْرِجَ مِمَّنْ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ . أَمَرَ المَلَائِكَةَ أَنْ يُخْرِجُوهُمْ ، فَيَعْرِفُونَهُمْ بِعَلَامَةِ آثَارِ السُّجُودِ ، وَ حَرَّمَ اللهُ عَلَى النَّارِ أَنْ تَأْكُلَ مِنِ ابْنِ آدَمَ أَثَرَ السُّجُودِ ، فَيُخْرِجُونَهُمْ قَدِ امْتُحِشُوا ، فَيُصَبُّ عَلَيْهِمْ مَاءٌ يُقَالُ لَهُ مَاءُ الحَيَاةِ ، فَيَنْبُتُونَ نَبَاتَ الحِبَّةِ فِى حَمِيلِ السَّيْلِ ، وَ يَبْقَى رَجُلٌ مُقْبِلٌ بِوَجْهِهِ عَلَى النَّارِ ، فَيَقُولُ : يَا رَبِّ ، قَدْ قَشَبَنِى رِيحُهَا وَ أَحْرَقَنِى ذَكَاؤُهَا ، فَاصْرِفْ وَجْهِى عَنِ النَّارِ . فَلَا يَزَالُ يَدْعُو اللهَ فَيَقُولُ : لَعَلَّكَ إِنْ أَعْطَيْتُكَ أَنْ تَسْأَلَنِى غَيْرَهُ ، فَيَقُولُ : لَا وَ عِزَّتِكَ ، لَا أَسْأَلُكَ غَيْرَهُ . فَيُصْرَفُ وَجْهُهُ عَنِ النَّارِ ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ : يَا رَبِّ ، قَرِّبْنِى إِلَى بَابِ الجَنَّةِ ، فَيَقُولُ : أَلَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِى غَيْرَهُ ؟ وَيْلَكَ يَا ابْنَ آدَمَ ، مَا أَغْدَرَكَ . فَلَا يَزَالُ يَدْعُو فَيَقُولُ لَعَلِّى إِنْ أَعْطَيْتُكَ ذَلِكَ تَسْأَلُنِى غَيْرَهُ ، فَيَقُولُ : لَا وَ عِزَّتِكَ ، لَا أَسْأَلُكَ غَيْرَهُ ، فَيُعْطِى اللهُ مَا شَاءَ مِنْ عَهْدٍ وَ مِيثَاقٍ أَنْ لَا يَسْأَلَهُ غَيْرَهُ فَيُقَرِّبُهُ إِلَى بَابِ الجَنَّةِ ، فَإِذَا رَأَى مَا

thing?' The man will say, 'No, by Your Power, I will not ask You for anything else.' Then Allāh will turn his face away from the Fire. The man will say after that, 'O Lord, bring me near the gate of Paradise.' Allāh will say (to him), 'Didn't you promise not to ask for anything else? Woe to you, O the son of Adam! How treacherous you are!' The man will keep on invoking Allāh till Allāh say, 'But if I give you that, you may ask me for something else.' The man will say, 'No, by Your Power, I will not ask for anything else.' He will give Allāh his covenant and promise not to ask for anything else after that. So Allāh will bring him near to the gate of Paradise, and when he sees what is in it, he will remain silent as long as Allāh will, and then he will say, 'O Lord! Let me enter Paradise.' Allāh will say, 'Didn't you promise that you would not ask Me for anything other than that? Woe to you, O son of Adam! How treacherous you are!' On that, the man will say, 'O Lord! Do not make me the most wretched of Your creation,' and will keep on invoking Allāh till Allāh smiles and when Allāh smiles because of him, he will enter Paradise, and when he enters Paradise, he will be addressed, 'Wish (ask for anything) from so-and-so.' He will wish till all his wishes are fulfilled, and Allāh will say, 'All this (i. e., what you have

فِيهَا سَكَتَ مَا شَاءَ اللهُ أَنْ يَسْكُتَ، ثُمَّ قَالَ: رَبِّ ادْخِلْنِي الْجَنَّةَ، ثُمَّ يَقُولُ: أَوَ لَيْسَ قَدْ زَعَمْتَ أَنْ لَا تَسْأَلَنِي غَيْرَهُ؟ وَيْلَكَ يَا ابْنَ آدَمَ مَا أَغْدَرَكَ. فَيَقُولُ: يَا رَبِّ، لَا تَجْعَلْنِي أَشْقَى خَلْقِكَ. فَلَا يَزَالُ يَدْعُو حَتَّى يَضْحَكَ فَإِذَا ضَحِكَ مِنْهُ أَذِنَ لَهُ بِالدُّخُولِ فِيهَا، فَإِذَا دَخَلَ فِيهَا قِيلَ: تَمَنَّ مِنْ كَذَا فَيَتَمَنَّى ثُمَّ يُقَالُ لَهُ: تَمَنَّ مِنْ كَذَا فَيَتَمَنَّى حَتَّى تَنْقَطِعَ بِهِ الْأَمَانِيُّ فَيَقُولُ: هَذَا لَكَ وَ مِثْلُهُ مَعَهُ. قَالَ أَبُو هُرَيْرَةَ: وَ ذَلِكَ الرَّجُلُ آخِرُ أَهْلِ الْجَنَّةِ دُخُولًا، قَالَ عَطَاءٌ: وَأَبُو سَعِيدٍ جَالِسٌ مَعَ أَبِي هُرَيْرَةَ لَا يُغَيِّرُ عَلَيْهِ شَيْئًا مِنْ حَدِيثِهِ حَتَّى انْتَهَى إِلَى قَوْلِهِ: هَذَا لَكَ وَ مِثْلُهُ مَعَهُ، قَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ يَقُولُ: هَذَا لَكَ وَ عَشَرَةُ أَمْثَالِهِ؟ قَالَ أَبُو هُرَيْرَةَ: حَفِظْتُ: مِثْلُهُ مَعَهُ.

wished for) and as much again therewith are for you.' "

Abū Huraira added : That man will be the last of the people of Paradise to enter (Paradise).

Narrated ʿAṭā (while Abū Huraira was narrating) : Abū Saʿid was sitting in the company of Abū Huraira and he did not deny anything of his narration till he reached his saying : " All this and as much again therewith are for you." Then Abū Saʿid said, " I heard Allāh's Apostle ﷺ saying, 'This is for you and ten times as much.' " Abū Huraira said, " In my memory it is ' as much again therewith.' "

(53) CHAPTER. (What is said) regarding the Prophet's Fount 'Al-Kauthar'.

And the Statement of Allāh ﷻ :—

' We have granted you the river (Fountain-Lake) of Al-Kauthar. (108:1)

And ʿAbdullāh bin Zaid said that the Prophet ﷺ said, " Be patient till you meet me at the Lake-Fount (Kauthar)."

بَابٌ فِى الحَوْضِ ، وَ قَوْلِ اللهِ تعالى - إِنَّا أَعْطَيْنَاكَ الكَوْثَرَ - وَ قَالَ عَبْدُ اللهِ ابْنُ زَيْدٍ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : اصْبِرُوا حَتَّى تَلْقَوْنِى عَلَى الحَوْضِ .

578. Narrated ʿAbdullāh ؓ : The Prophet ﷺ said, " I am your predecessor to the Lake-Fount." ʿAbdullāh

٥٧٨ ـ حدَّثَنِي يَحْيَى بْنُ حَمَّادٍ : حدَّثَنَا أبو عَوَانَةَ ، عَنْ سُلَيمانَ ، عَنْ شَقِيقٍ ، عَنْ عَبْدِ اللهِ ، عَنِ النَّبِيِّ صلى

added: The Prophet ﷺ said, "I am your predecessor at the Lake-Fount. Some of you will be brought in front of me till I see them and then they will be taken away from me and I will say, 'O Lord: my companions!' It will be said, 'Do you not know what they did after you?'"

اللهُ عليهِ وسلَّمَ : أنا فَرَطُكُمْ عَلَى الحَوْضِ . وحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ ، عَنِ المُغِيرَةِ قالَ : سَمِعْتُ أبا وائِلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : أنا فَرَطُكُمْ عَلَى الحَوْضِ ، ولَيُرْفَعَنَّ رِجالٌ مِنْكُمْ ثُمَّ لَيُخْتَلَجُنَّ دُونِي فَأقُولُ : يا رَبِّ أصحابي . فَيُقالُ : إنَّكَ لا تَدْرِي ما أحدَثُوا بَعْدَكَ . تابَعَهُ عاصِمٌ ، عَنْ أبي وائِلٍ وقالَ حُصَيْنٌ ، عَنْ أبي وائِلٍ ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

579. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "There will be a Lake-Fount before you as large as the distance between Jarba and Adhruḥ (two towns in Shām)."

٥٧٩ ـ حَدَّثَنا مُسَدَّدٌ : حَدَّثَنا يَحْيَى ، عَنْ عُبَيْدِ اللهِ : حَدَّثَنِي نافِعٌ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : أمامَكُمْ حَوْضٌ كما بَيْنَ جَرْباءَ وأذْرُحَ .

580. Narrated Ibn 'Abbās رضي الله عنهما: The word 'Al-Kauthar' means the abundant good Allah gave to him (the Prophet Muḥammad ﷺ).

Abū Bishr said: I said to Sa'id, "Some people claim that it (Al-Kauthar) is a river in Paradise." Sa'id

٥٨٠ ـ حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ : أخْبَرَنا هُشَيْمٌ : أخْبَرَنا أبو بِشْرٍ وعَطاءُ ابْنُ السَّائِبِ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : الكَوْثَرُ الخَيْرُ الكَثِيرُ الذي أعطاهُ اللهُ إيَّاهُ ، قالَ أبو بِشْرٍ : قُلْتُ لِسَعِيدٍ :

replied, "The river which is in Paradise is one item of that good which Allāh has bestowed upon him (Muḥammad ﷺ)."

إن أناسا يَزْعُمونَ أنَّه نَهَرٌ في الجنَّةِ ، فقالَ سَعيدٌ: النَّهَرُ الذى في الجنَّةِ مِنَ الخَيْرِ الذى أعْطاهُ اللهُ إيَّاهُ .

581. Narrated ʿAbdullāh bin ʿAmr رضي الله عنهما : The Prophet ﷺ said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of perfume), and its drinking cups are (as numberless or as bright) as the stars of the sky; and whoever drinks from it, will never be thirsty."

٥٨١ ـ حدَّثَنا سَعيدُ بْنُ أبي مَرْيَمَ : حدَّثَنا نافِعُ بْنُ عُمَرَ ، عَنِ ابْنِ أبي مُلَيْكَةَ قالَ: قالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: حَوْضِي مَسِيرَةُ شَهْرٍ ، ماؤُهُ أبْيَضُ مِنَ اللَّبَنِ ، و رِيحُهُ أطْيَبُ مِنَ المِسْكِ ، و كِيزانُهُ كَنُجومِ السَّماءِ ، مَنْ شَرِبَ مِنها فَلا يَظْمأُ أبَدًا .

582. Narrated Anas bin Mālik رضي الله عنه : Allāh's Apostle ﷺ said, "The width of my Lake-Fount is equal to the distance between Aila (a town in Shaʾm) and Ṣanʿāʾ (the capital of Yemen) and it has as many jugs as the stars of the sky."

٥٨٢ ـ حدَّثَنا سَعيدُ بْنُ عُفَيْرٍ قالَ: حدَّثَنِي ابْنُ وَهْبٍ ، عَنْ يونُسَ : قالَ ابْنُ شِهابٍ : حدَّثَنِي أنَسُ بْنُ مالِكٍ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : إنَّ قَدْرَ حَوْضِي كَما بَيْنَ أيْلَةَ و صَنْعاءَ مِنَ اليَمَنِ ، و إنَّ فيهِ مِنَ الأباريقِ كَعَدَدِ نُجومِ السَّماءِ .

583. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said: "While I was

٥٨٣ ـ حدَّثَنا أبو الوَليدِ : حدَّثَنا هَمَّامٌ . عَنْ قَتادَةَ ، عَنْ أنَسٍ ، عَنِ

walking in Paradise (on the night of Mi'raj) (1), I saw a river, the two banks of which were tents made of hollow pearls. I asked, 'What is this, O Gabriel?' He said, 'That is the Kauthar (Lake-Fount) which Your Lord has given to you.' Behold! Its scent (or its mud) was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression.)

النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ. وحدَّثَنا هُدْبَةُ بنُ خالدٍ. حدَّثنا هَمَّامٌ: حدَّثنا قَتادَةُ: حدَّثنا أنسُ بنُ مالكٍ: عنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: بَيْنَما أنا أسيرُ فى الجنَّةِ إذا أنا بِنَهَرٍ حافَتاهُ قِبابُ الدُّرِّ المُجَوَّفِ، قُلْتُ: ما هٰذا يا جِبريلُ؟ قالَ: هٰذا الكَوْثَرُ الذى أعطاكَ رَبُّكَ، فإذا طِيبُهُ أو طِينُهُ مِسْكٌ أذْفَرُ، شَكَّ هُدْبَةُ.

584. Narrated Anas ؓ: The Prophet ﷺ said, "Some of my companions will come to me at my Lake-Fount, and after I recognize them, they will be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what (sins) they committed after you.'"

٥٨٤ ـ حدَّثنا مُسلِمُ بنُ إبراهيمَ: حدَّثنا وُهَيْبٌ: حدَّثنا عَبدُ العزيزِ، عَنْ أنسٍ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لَيَرِدَنَّ عَلَىَّ ناسٌ مِنْ أصحابى الحَوْضَ حَتَّى إذا عَرَفْتُهُمُ اخْتُلِجوا دونى فأقولُ: أصحابى، فيَقولُ: لا تَدْرى ما أحْدَثوا بَعْدَكَ.

585. Narrated Abū Ḥazim from Sahl bin Sa'd: The Prophet ﷺ said, "I am your predecessor (forerunner) at the Lake-Fount, and whoever will drink will never be thirsty. There will

٥٨٥ ـ حدَّثنا سَعيدُ بنُ أبى مَرْيَمَ: حدَّثنا مُحَمَّدُ بنُ مُطَرِّفٍ: حدَّثنى أبو حازِمٍ، عَنْ سَهْلِ بنِ سَعْدٍ قالَ: قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: إنِّى

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(1) Mi'raj: See glossary.

come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between me and them." Abū Ḥazim added : An-Nu'man bin Abi 'Aiyash, on hearing me, said, "Did you hear this from Sahl?" I said, "Yes." He said, "I bear witness that I heard Abū Sa'id Al-Khudri saying the same, adding that the Prophet ﷺ said : 'I will say : They are of me (i. e., my followers). It will be said, 'You do not know what they did after you.' I will say, 'Far removed, far removed (from mercy) are those who changed (their religion) after me.'"

Abū Huraira narrated that the Prophet ﷺ said, "On the Day of Resurrection a group of my companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they did after you; they turned apostates (reverted from Islam).'"

فَرَطُكُمْ عَلَى الحَوْضِ ، مَنْ مَرَّ عَلَيَّ شَرِبَ ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا . لَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِى . ثُمَّ يُحَالُ بَيْنِى وَبَيْنَهُمْ . قَالَ أَبُو حَازِمٍ : فَسَمِعَنِى النُّعْمَانُ بْنُ أَبِى عَيَّاشٍ فَقَالَ : هَكَذَا سَمِعْتَ مِنْ سَهْلٍ ؟ فَقُلْتُ : نَعَمْ ، فَقَالَ : أَشْهَدُ عَلَى أَبِى سَعِيدٍ الخُدْرِىِّ لَسَمِعْتُهُ وَهُوَ يَزِيدُ فِيهَا : فَأَقُولُ إِنَّهُمْ مِنِّى فَيُقَالُ : إِنَّكَ لَا تَدْرِى مَا أَحْدَثُوا بَعْدَكَ ، فَأَقُولُ : سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِى . وَقَالَ ابْنُ عَبَّاسٍ : سُحْقًا : بُعْدًا ، يُقَالُ سَحِيقٌ : بَعِيدٌ ، سَحَقَهُ وَأَسْحَقَهُ : أَبْعَدَهُ . وَقَالَ أَحْمَدُ بْنُ شَبِيبِ ابْنِ سَعِيدٍ الحَبَطِىُّ : حَدَّثَنَا أَبِى ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ . عَنْ سَعِيدِ ابْنِ المُسَيَّبِ ، عَنْ أَبِى هُرَيْرَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ قَالَ : يَرِدُ عَلَيَّ يَوْمَ القِيَامَةِ رَهْطٌ مِنْ أَصْحَابِى فَيُجْلَوْنَ عَنِ الحَوْضِ فَأَقُولُ : يَا رَبِّ ، أَصْحَابِى فَيَقُولُ : إِنَّكَ لَا عِلْمَ لَكَ بِمَا أَحْدَثُوا بَعْدَكَ . إِنَّهُمُ ارْتَدُّوا عَلَى أَعْقَابِهِمُ القَهْقَرَى .

586. Narrated Ibn Al-Musaiyab : The companions of the Prophet ﷺ said, "Some men from my companions will come to my Lake-Fount and they

٥٨٦ ـ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنِى يُونُسُ ، عَنِ ابْنِ شِهَابٍ ، عَنِ ابْنِ المُسَيَّبِ أَنَّهُ

will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they did after you: they turned back as apostates.'"

كَانَ يُحَدِّثُ عَنْ أَصْحَابِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : يَرِدُ عَلَى الحَوْضِ رِجالٌ مِنْ أَصحابي فَيُحَلَّؤُونَ عَنْهُ فَأَقولُ : يا رَبِّ أَصحابي ، فَيقولُ : إنَّكَ لا عِلْمَ لكَ بِما أَحْدَثوا بَعْدَكَ ، إنَّهُمُ ارْتَدُّوا عَلَى أَدْبارِهِمُ القَهْقَرَى . و قالَ شُعَيبٌ . عَنِ الزُّهْرِيِّ : كانَ أَبو هُرَيْرَةَ يُحَدِّثُ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : فَيُجْلَوْنَ . وقالَ عُقَيلٌ : فَيُحَلَّؤُونَ . قالَ الزُّبَيْدِيُّ . عَنِ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بنِ عَلِيٍّ ، عَنْ عُبَيدِ اللهِ بنِ أَبي رافِعٍ ، عَنْ أَبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

587. Narrated Abū Huraira ﷺ: The Prophet ﷺ said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from between me and them, and he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said 'They turned back as apostates after you.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from between me and them and he said (to them).

٥٨٧ ـ حدَّثَني إبراهيمُ بنُ المُنْذِرِ الحِزامِيُّ : حدَّثَنا مُحَمَّدُ بنُ فُلَيْحٍ : حدَّثَنا أَبي : حدَّثَني هِلالٌ ، عَنْ عَطاءِ ابْنِ يَسارٍ ، عَنْ أَبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : بَيْنا أَنا نائِمٌ فَإِذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي و بَيْنِهِمْ ، فَقالَ : هَلُمَّ . فَقُلْتُ : أَيْنَ ؟ قالَ : إلى النَّارِ واللهِ . قُلْتُ : وما شَأْنُهُمْ ؟ قالَ : إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلَى أَدْبارِهِمُ القَهْقَرَى . ثُمَّ إذا زُمْرَةٌ حَتَّى إذا عَرَفْتُهُمْ خَرَجَ رَجُلٌ مِنْ بَيْنِي و بَيْنِهِمْ . فَقالَ :

'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allāh.' I asked, 'What is wrong with them?' He said, 'They turned back as apostates after you.' So I did not see anyone of them escaping except a few who were like camels without a shepherd."

هَلُمَّ قلتُ: أينَ؟ قالَ: إلى النَّارِ، قلتُ: ما شأنُهُمْ؟ قالَ: إنَّهُمُ ارْتَدُّوا بَعْدَكَ عَلى أدْبارِهِمُ القَهْقَرى. فَلا أراهُ يَخْلُصُ مِنهمْ إلاَّ مِثْلُ هَمَلِ النَّعَمِ.

588. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "Between my house and my pulpit there is a garden from the gardens of Paradise, and my pulpit is over my Lake-Fount."

٥٨٨ ـ حدَّثني إبراهيمُ بنُ المُنْذِرِ: حدَّثنا أنَسُ بنُ عِياضٍ، عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبٍ، عَنْ حَفْصِ بنِ عاصِمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ: ما بَيْنَ بَيْتي و مِنْبَري رَوْضَةٌ مِنْ رِياضِ الجنَّةِ، و مِنْبَري عَلى حَوْضي.

589. Narrated Jundab: I heard the Prophet ﷺ saying, "I am your predecessor at the Lake-Fount."

٥٨٩ ـ حدَّثنا عَبْدانُ: أخْبَرَني أبي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الملكِ قالَ: سَمِعْتُ جُنْدَبًا قالَ: سَمِعْتُ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ يَقولُ: أنا فَرَطُكُمْ عَلى الحَوْضِ.

590. Narrated 'Uqba bin 'Āmir ؓ: Once the Prophet ﷺ went out and offered the funeral prayers for the martyrs of Uḥud, and then went to the pulpit and said, "I am a predecessor

٥٩٠ ـ حدَّثنا عَمْرُو بنُ خالِدٍ: حدَّثنا اللَّيْثُ، عَنْ يَزيدَ، عَنْ أبي الخَيْرِ، عَنْ عُقْبَةَ بنِ عامِرٍ رَضِيَ اللهُ عَنْهُ: أنَّ النَّبيَّ صلى اللهُ عليهِ وسلَّمَ خَرَجَ يَوْمًا

for you and I am a witness for you: and by Allāh, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will struggle against each other over these treasures of the world."

فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ عَلَى الْمِنْبَرِ فَقَالَ: إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ. وَإِنِّي وَاللهِ لَأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ أَوْ مَفَاتِيحَ الأَرْضِ، وَإِنِّي وَاللهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا.

591. Narrated Ḥāritha bin Wahb: I heard the Prophet ﷺ mentioning the Lake-Fount (Al-Kauthar), saying, "(The width of the Lake-Fount) is equal to the distance between Medina and San'ā' (capital of Yemen)." Ḥāritha said that he heard the Prophet ﷺ saying that his Lake-Fount would be as large as the distance between San'ā' and Medina. Al-Mustaurid said to Ḥāritha, "Didn't you hear him talking about the vessels?" He said, "No." Al-Mustaurid said, "The vessels are seen in it as (numberless as) the stars."

٥٩١ ـ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَعْبَدِ بْنِ خَالِدٍ: أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْحَوْضَ فَقَالَ: كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ. وَزَادَ ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ سَمِعَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ، فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ الأَوَانِي؟ قَالَ: لَا. قَالَ الْمُسْتَوْرِدُ: تُرَى فِيهِ الآنِيَةُ مِثْلَ الْكَوَاكِبِ.

592. Narrated Asmā' bint Abū

٥٩٢ ـ حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ،

Bakr : The Prophet said, "I will be standing at the Lake-Fount so that I will see whom among you will come to me; and some people will be taken away from me, and I will say, 'O Lord, (they are) from me and from my followers.' Then it will be said, 'Did you notice what they did after you? By Allāh, they kept on turning on their heels (turned into apostates).'" The sub-narrator, Ibn Abī Mulaika said, "O Allāh, we take refuge in You from turning on our heels, or being put to trial in our religion."

عن نافع بن عمر قال: حدثني ابن أبي مليكة، عن أسماء بنت أبي بكر رضي الله عنهما قالت: قال النبي صلى الله عليه وسلم: إني على الحوض حتى أنظر من يرد علي منكم، وسيؤخذ ناس من دوني فأقول: يا رب مني ومن أمتي؟ فيقال: هل شعرت ما عملوا بعدك؟ والله ما برحوا يرجعون على أعقابهم. فكان ابن أبي مليكة يقول: اللهم إنا نعوذ بك أن نرجع على أعقابنا، أو نفتن عن ديننا. على أعقابكم تنكصون: ترجعون على العقب.

In the Name of Allah,
the Most Beneficent, the Most Merciful

LXXVII. THE BOOK OF AL-QADR
(**Divine Foreordainment**)

593. Narrated 'Abdullah رضي الله عنه : Allah's Apostle ﷺ , the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him. And by Allah, a person among you or a man may do deeds of the people of the Fire till there is only a cubit or an arm-breadth distance between him and the Fire, but then that writing (which Allah has ordered the angel to write) preceeds, and he does the deeds of the people of Paradise and enters it ; and a man may do the deeds of the people of Paradise till there is only a cubit or two between him and Paradise, and then that writing preceeds and he does the deeds of the people of the Fire and enters it."

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

كتاب القدر

٥٩٣ - حدَّثنا أبو الوَليدِ هِشامُ بْنُ عَبْدِ الملكِ : حدَّثنا شُعْبَةُ : أنْبَأني سُلَيمانُ الأعْمَشُ قالَ : سَمِعْتُ زَيْدَ ابْنَ وَهْبٍ ، عَنْ عَبْدِ اللهِ قالَ : حدَّثنا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و هُوَ الصَّادِقُ المَصْدوقُ قالَ : إنَّ أحَدَكُمْ يُجْمَعُ فى بَطْنِ أمِّهِ أرْبَعينَ يَوْماً ، ثُمَّ عَلَقَةً مِثْلَ ذلكَ ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلكَ ، ثُمَّ يَبْعَثُ اللهُ مَلَكاً فَيُؤْمَرُ بأرْبَعَةٍ : بِرِزْقِهِ ، و أجَلِهِ ، وشَقِيٌّ أو سَعيدٌ ، ثُمَّ يَنْفُخُ فيهِ الرُّوحَ . فَوَ اللهِ إنَّ أحَدَكُمْ أو الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ حَتَّى ما يَكُونُ بَيْنَهُ وبَيْنَها غَيرُ ذِراعٍ أو باعٍ ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ فَيَدْخُلُها ، وإنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أهْلِ الجَنَّةِ حَتَّى ما يَكُونُ بَيْنَهُ و بَيْنَها غيرُ ذِراعٍ أو ذِراعَيْنِ ، فَيَسْبِقُ عَلَيْهِ الكِتابُ فَيَعْمَلُ بِعَمَلِ أهْلِ النَّارِ

فَيَدْخُلُهَا . قَالَ آدَمُ : إِلاَّ ذِرَاعٌ .

594. Narrated Anas bin Mālik ؓ : The Prophet ﷺ said, "Allah puts an angel in charge of the uterus and the angel says, 'O Lord, (it is) semen! O Lord, (it is now) a clot! O Lord, (it is now) a piece of flesh.' And then, if Allāh wishes to complete its creation, the angel asks, 'O Lord, (will it be) a male or a female? A wretched (an evil doer) or a blessed (doer of good)? How much will his provisions be? What will his age be?' So all that is written while the creature is still in the mother's womb."

٥٩٤ ـ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَّادٌ ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ . عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَ : وَكَّلَ اللهُ بِالرَّحِمِ مَلَكًا فَيَقُولُ : أَيْ رَبِّ نُطْفَةٌ ، أَيْ رَبِّ عَلَقَةٌ ، أَيْ رَبِّ مُضْغَةٌ . فَإِذَا أَرَادَ اللهُ أَنْ يَقْضِيَ خَلْقَهَا قَالَ : أَيْ رَبِّ ذَكَرٌ أَمْ أُنْثَى ؟ أَشَقِيٌّ أَمْ سَعِيدٌ ؟ فَمَا الرِّزْقُ ؟ فَمَا الأَجَلُ ؟ فَيُكْتَبُ كَذَلِكَ فِي بَطْنِ أُمِّهِ .

(1) CHAPTER. (What is said regarding) The pen is dry, (i.e., after the writing has been completed), with Allāh's knowledge.

And His (Allāh's) Statement :—

> 'And Allāh knowing (him as such) left him astray.' (45 : 23)

And Abū Huraira said ; The Prophet ﷺ said to me, "The pen has dried after writing what you will surely encounter."

And Ibn Abbās ؓ said, "'They are foremost,' (23 : 61) means that happiness has already been foreordained for them."

بَاب جَفَّ الْقَلَمُ عَلَى عِلْمِ اللهِ .

وَقَوْلُهُ ـ وَأَضَلَّهُ اللهُ عَلَى عِلْمٍ ـ وَقَالَ أَبُو هُرَيْرَةَ : قَالَ لِي النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : جَفَّ الْقَلَمُ بِمَا أَنْتَ لاَقٍ . وَقَالَ ابْنُ عَبَّاسٍ ـ لَهَا سَابِقُونَ ـ سَبَقَتْ لَهُمُ السَّعَادَةُ .

595. Narrated Imrān bin Ḥuṣain: A man said, "O Allah's Apostle! Can the people of Paradise be differentiated from the people of the Fire?" The Prophet ﷺ replied, "Yes." The man said, "Why do people (try to) do (good) deeds?" The Prophet ﷺ said, "Everyone will do the deeds he has been created to do or he will do those deeds which will be made easy for him to do."

٥٩٥ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ : حَدَّثَنَا يَزِيدُ الرِّشْكُ قَالَ : سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ يُحَدِّثُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ : قَالَ رَجُلٌ : يَا رَسُولَ اللهِ ، أَيُعْرَفُ أَهْلُ الجَنَّةِ مِنْ أَهْلِ النَّارِ ؟ قَالَ : نَعَمْ ، قَالَ : فَلِمَ يَعْمَلُ العَامِلُونَ ؟ قَالَ : كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ أَوْ لِمَا يُيَسَّرُ لَهُ .

(2) CHAPTER. It is (only) Allāh Who knows what they would have done.

بَابٌ اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ .

596. Narrated Ibn Abbās رضي الله عنهما: The Prophet ﷺ was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)."

٥٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ قَالَ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي بِشْرٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ : سُئِلَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عَنْ أَوْلَادِ المُشْرِكِينَ . فَقَالَ : اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ .

597. Narrrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ was asked about the offspring of the pagans. He said, "Allah knows what they would have done (were they to live)."

Narrated Abū Huraira رضي الله عنه: Allāh's Apostle ﷺ said, "No child is born

٥٩٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهَابٍ قَالَ : وأَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : سُئِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنْ ذَرَارِىِّ المُشْرِكِينَ ، فَقَالَ : اللهُ أَعْلَمُ

but has the Islamic Faith, but its parents turn it into a Jew or a Chirstian. It is as you help the animals give birth. Do you find among their offspring a mutilated one before you mutilate them yourself ?" The people said, " O Allah's Apostle ! What do you think about those (of them) who die young ?" The Prophet ﷺ said, " Allah knows what they would have done (were they to live)."

بِما كانوا عامِلينَ. أخْبرَنا إسحاقُ بْنُ إبراهيمَ : أخْبرَنا عَبْدُ الرَّزّاقِ : أخْبرَنا مَعْمَرٌ ، عَنْ هَمّامٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : ما مِنْ مَولودٍ إلاَّ يولَدُ عَلى الفِطْرةِ فَأبَواهُ يُهَوِّدانِهِ ويُنَصِّرانِهِ كما تُنتِجونَ البَهيمَةَ ، هَلْ تَجِدونَ فيها من جَدْعاءَ حتّى تَكونوا أنتمْ تَجْدَعونَها ؟ قالوا : يا رَسُولَ اللهِ ، أفرأيْتَ مَنْ يَموتُ وهُوَ صَغيرٌ ؟ قالَ : اللهُ أعْلَمُ بِما كانوا عامِلينَ .

(3) CHAPTER. ' And the command of Allah is a decree determined."

(33 : 38)

بابٌ ـ وكانَ أمْرُ اللهِ قَدَرًا مَقْدورًا .

598. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "No woman should ask for the divorce of her sister (Muslim) so as to take her place, but she should marry the man (without compelling him to divorce his other wife) for she will have nothing but what Allah has written for her."

٥٩٨ ـ حدَّثَنا عَبْدُ اللهِ بْنُ يوسُفَ : أخْبرَنا مالكٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا تَسألِ المَرأةُ طَلاقَ أُختِها لِتَستَفْرِغَ صَحْفَتَها ولْتَنْكِحْ ، فإنَّ لهَا ما قُدِّرَ لهَا .

599. Narrated Usama : Once while I was with the Prophet ﷺ and Sa d,

٥٩٩ ـ حدَّثَنا مالكُ بْنُ إسْماعيلَ : حدَّثَنا إسْرائيلُ ، عَنْ عاصِمٍ ، عَنْ أبي

Ubai bin Ka'b and Mu'adh were also sitting with him, there came to him a messenger of one of his daughters, telling him that her child was on the verge of death. The Prophet ﷺ told the messenger to tell her, "It is for Allah what He takes, and it is for Allah what He gives, and everything has its fixed time (limit). So (she should) be patient and look for Allah's reward."

عُثْمَانَ . عَنْ أُسَامَةَ قَالَ : كُنْتُ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ إِذْ جَاءَهُ رَسُولُ إِحْدَى بَنَاتِهِ وَ عِنْدَهُ سَعْدٌ وَ أُبَىُّ بْنُ كَعْبٍ وَ مُعَاذٌ أَنَّ ابْنَهَا يَجُودُ بِنَفْسِهِ ، فَبَعَثَ إِلَيْهَا : للهِ مَا أَخَذَ ، وللهِ مَا أَعْطَى . كُلٌّ بِأَجَلٍ ، فَلْتَصْبِرْ وَلْتَحْتَسِبْ .

600. Narrated Abu Sa'id Al-Khudri ﵁ that while he was sitting with the Prophet ﷺ a man from the Ansar came and said, "O Allah's Apostle! We get slave girls from the war captives and we love property; what do you think about coitus interruptus?" Allah's Apostle ﷺ said, "Do you do that? It is better for you not to do it, for there is no soul which Allah has ordained to be created but will be created."

٦٠٠ ـ حَدَّثَنَا حَبَّانُ بْنُ مُوسَى : أَخْبَرَنَا عَبْدُ اللهِ : حَدَّثَنَا يُونُسُ ، عَنِ الزُّهْرِىِّ قَالَ : أَخْبَرَنِى عَبْدُ اللهِ بْنُ مُحَيْرِيزٍ الجُمَحِىُّ : أَنَّ أَبَا سَعِيدٍ الخُدْرِىَّ أَخْبَرَهُ أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ : يَا رَسُولَ اللهِ ، إِنَّا نُصِيبُ سَبْيًا وَ نُحِبُّ المَالَ . كَيْفَ تَرَى فِى العَزْلِ ؟ فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَوَ إِنَّكُمْ تَفْعَلُونَ ذَلِكَ ؟ لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّهُ لَيْسَتْ نَسَمَةٌ كَتَبَ اللهُ أَنْ تَخْرُجَ إِلَّا هِىَ كَائِنَةٌ .

601. Narrated Hudhaifa ﵁ The Prophet ﷺ once delivered before us, a speech wherein he mentioned everything that would happen till the Hour. Some

٦٠١ ـ حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ : حَدَّثَنَا سُفْيَانُ ، عَنِ الأَعْمَشِ ، عَنْ أَبِى وَائِلٍ ، عَنْ حُذَيْفَةَ رَضِىَ اللهُ عَنْهُ

of us stored that in our minds and some forgot it. (After that speech) I used to see events taking place (which had been refered to in that speech) but I had forgotten them (before their occurrence). Then I would recognize such events as a man recognizes another man who has been absent and then sees and recognizes him.

قالَ : لَقَدْ خَطَبَنا النَّبِىُّ صلى اللهُ عليه وسلم خُطْبَةً ماتَرَكَ فيها شَيْئًا إلى قِيامِ السَّاعَةِ إلاَّ ذَكَرَهُ، عَلِمَهُ مَنْ عَلِمَهُ، وجَهِلَهُ مَنْ جَهِلَهُ. إنْ كُنْتُ لأرَى الشَّيءَ قَدْ نَسِيتُ فَأعرِفُهُ كما يَعْرِفُ الرَّجُلُ الرَّجُلَ إذا غابَ عَنْهُ فَعرَفَه فَرآهُ.

602. Narrated 'Ali رضى الله عنه :While we were sitting with the Prophet ﷺ who had a stick with which he was scraping the earth, he lowered his head and said, " There is none of you but has had his place in the Fire or in Paradise assigned." Thereupon a man from the people said, " Shall we not depend upon this, O Allah's Apostle? "(1) The Prophet ﷺ said, " No, but carry on your deeds, for everybody finds it easy to do such deeds (as will lead him to his place)." The Prophet ﷺ then recited the Verse :—

> ' As for he who gives (in charity) and keeps his duty to Allah......'
> (92 : 5)

٦٠٢ ـ حدَّثَنا عَبْدانُ، عَنْ أبي حَمْزَةَ، عَنِ الأعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أبي عَبْدِ الرَّحْمَنِ السُّلَمىّ، عَنْ عَلىّ رَضِىَ اللهُ عَنْهُ قالَ : كُنَّا جُلوسا مَعَ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ومَعَهُ عودٌ يَنْكُتُ بهِ فى الأرْضِ فَنَكَّسَ فقالَ: ما مِنْكُمْ مِنْ أحَدٍ إلاَّ قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أو مِنَ الجَنَّةِ. فقالَ رَجُلٌ مِنَ القَوْمِ : ألا نَتَّكِلُ يا رَسُولَ اللهِ ؟ قالَ : لا، اعْمَلوا فَكُلٌّ مُيَسَّرٌ، ثُمَّ قَرأ ـ فَأمَّا مَنْ أعْطَى واتَّقى ـ الآيةَ .

(4) CHAPTER. The reward for one's

بابٌ العَمَلُ بالخواتيمِ .

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(1) He meant : Shall we abandon our deeds since the fate of everybody has already been decided ?

deeds depends upon one's last deed.

603. Narrated Abū Huraira ؓ: We witnessed along with Allāh's Apostle ﷺ the Khaibar (campaign). Allāh's Apostle ﷺ told his companions about a man who claimed to be a Muslim, "This man is from the people of the Fire." When the battle started, the man fought very bravely and received a great number of wounds and got crippled. On that, a man from among the companions of the Prophet ﷺ came and said, "O Allāh's Apostle! Do you know what the man you described as of the people of the Fire has done? He has fought very bravely for Allāh's Cause and he has received many wounds." The Prophet ﷺ said, "But he is indeed one of the people of the Fire." Some of the Muslims were about to have some doubt about that statement. So while the man was in that state, the pain caused by the wounds troubled him so much that he put his hand into his quiver and took out an arrow and committed suicide with it. Off went some men from among the Muslims to Allāh's Apostle ﷺ and said, "O Allāh's Apostle! Allah has made your statement true. So-and-so has committed suicide." Allāh's Apostle ﷺ said, "O Bilāl! Get up and announce in public: None will enter Paradise but a believer, and Allah may support this religion (Islam) with a wicked man."

٦٠٣ ـ حدَّثنا حِبَّانُ بنُ موسَى : أخبرَنا عبدُ اللهِ : أخبرَنا معمرٌ ، عنِ الزُّهرِيِّ ، عنْ سعيدِ بنِ المسيَّبِ ، عنْ أبي هُريرَةَ رضِيَ اللهُ عنهُ قالَ : شهِدْنا معَ رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ خيبرَ ، فقالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لرجلٍ ممَّنْ معهُ يدَّعى الإسلامَ : هذا منْ أهلِ النَّارِ ، فلمَّا حضرَ القتالُ قاتلَ الرَّجلُ منْ أشدِّ القتالِ ، وكثُرتْ بهِ الجِراحُ فأثبتَتْهُ . فجاءَ رجلٌ منْ أصحابِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ فقالَ : يا رسولَ اللهِ ، أرأيتَ الذى تحدَّثتَ أنَّهُ منْ أهلِ النَّارِ ؟ قاتلَ فى سبيلِ اللهِ منْ أشدِّ القتالِ فكثُرتْ بهِ الجِراحُ ، فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : أما إنَّهُ منْ أهلِ النَّارِ ، فكادَ بعضُ المسلمينَ يرتابُ ، فبينما هوَ على ذلكَ إذْ وجدَ الرَّجلُ ألمَ الجِراحِ فأهوَى بيدِهِ إلى كِنانتِهِ فانتزعَ منها سهمًا فانتحرَ بها ، فاشتدَّ رجالٌ منَ المسلمينَ إلى رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فقالوا : يا رسولَ اللهِ ، صدَّقَ اللهُ حديثَكَ ، قدِ انتحرَ فلانٌ فقتلَ نفسَهُ . فقالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : يا بلالُ ، قُمْ فأذِّنْ : لا يدخلُ

الجَنَّةَ إلاَّ مُؤْمِنٌ ، و إنَّ اللهَ لَيُؤَيِّدُ هٰذا الدِّينَ بالرَّجُلِ الفاجِرِ .

604. Narrated Sahl (bin Sa'd): There was a man who fought most bravely of all the Muslims on behalf of the Muslims in a Ghazwa of the Prophet ﷺ. The Prophet ﷺ looked at him and said, "If anyone would like to see a man from the people of the Fire, let him look at this (brave man)." On that, a man from the people (Muslims) followed him, and he was in that state i.e., fighting fiercely against the pagans till he was wounded, and then he hastened to end his life by placing his sword between his breasts (and pressed it with great force) till it came out between his shoulders. Then the man (who was watching that person) went quickly to the Prophet ﷺ and said, "I certify that you are Allah's Apostle!" The Prophet ﷺ asked him, "Why do you say that?" He said, "You said about so-and-so, 'If anyone would like to see a man from the people of the Fire, he should look at him.' He fought most bravely of all of us on behalf of the Muslims and I knew that he would not die from that. So when he got wounded, he hastened to die and committed suicide." There-upon the Prophet ﷺ said, "A man may do the deeds of the people of the Fire while in fact he is

٦٠٤ ـ حَدَّثَنا سَعِيدُ بْنُ أبي مَرْيَمَ : حَدَّثَنا أبو غَسَّانَ : حَدَّثَنِي أبو حازِمٍ ، عَنْ سَهْلٍ : أنَّ رَجُلاً مِنْ أعْظَمِ المُسْلِمِينَ غَنَاءً عَنِ المُسْلِمِينَ فِي غَزْوَةٍ غَزَاها مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ، فَنَظَرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النَّارِ فَلْيَنْظُرْ إلى هٰذا . فاتَّبَعَهُ رَجُلٌ مِنَ القَوْمِ وَهُوَ عَلَى تِلْكَ الحالِ مِنْ أشَدِّ النَّاسِ عَلَى المُشْرِكِينَ حَتَّى جُرِحَ فاسْتَعْجَلَ المَوْتَ فَجَعَلَ ذُبابَةَ سَيْفِهِ بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَ مِنْ بَيْنِ كَتِفَيْهِ ، فأقْبَلَ الرَّجُلُ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مُسْرِعا فَقالَ : أشْهَدُ أنَّكَ رَسُولُ اللهِ ، فَقالَ : وما ذاكَ ؟ قالَ : قُلْتَ لِفُلانٍ : مَنْ أحَبَّ أنْ يَنْظُرَ إلى رَجُلٍ مِنْ أهْلِ النَّارِ فَلْيَنْظُرْ إلَيْهِ . وكانَ مِنْ أعْظَمِنا غَناءً عَنِ المُسْلِمِينَ فَعَرَفْتُ أنَّهُ لا يَمُوتُ عَلَى ذلكَ ، فَلَمَّا جُرِحَ اسْتَعْجَلَ المَوْتَ فَقَتَلَ نَفْسَهُ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عِنْدَ ذلكَ ، إنَّ العَبْدَ لَيَعْمَلُ عَمَلَ أهْلِ النَّارِ و إنَّهُ مِنْ أهْلِ الجَنَّةِ ، و يَعْمَلُ

one of the people of Paradise, and he may do the deeds of the people of Paradise while in fact he belongs to the people of Fire, and in short, (the rewards for) the deeds are decided by the last of such deeds."

عَمَلَ أهْلِ الجنَّةِ و إنَّهُ مِنْ أهْلِ النَّارِ . و إنَّما الأعْمالُ بالخَواتيمِ .

(5) CHAPTER. Man makes a vow seeking something other than what has been foreordained (for him).

باب إلقاءِ العَبْدِ النَّذْرَ إلى القَدَرِ .

605. Narrated Ibn Umar رضي الله عنهما : The Prophet ﷺ forbade vowing and said, " In fact, vowing does not prevent anything, but it makes a miser to spend his property."

٦٠٥ ـ حدَّثَنا أبو نُعيمٍ : حدَّثَنا سُفيانُ ، عَنْ مَنصورٍ ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنهُما قالَ : نَهى النَّبيُّ صلى اللهُ عليهِ وسلَّمَ عَنِ النَّذْرِ ، قالَ : إنَّهُ لا يَرُدُّ شَيْئًا ، إنَّما يُسْتَخْرَجُ بهِ مِنَ البَخيلِ .

606. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said (that Allāh said), " Vowing does not bring to the son of Adam, anything I have not already written in his fate, but vowing is imposed on him by way of foreordainment. Through vowing I make a miser spend of his wealth."

٦٠٦ ـ حدَّثَنا بِشْرُ بْنُ مُحَمَّدٍ : أخْبَرَنا عَبْدُ اللهِ : أخْبَرَنا مَعْمَرٌ ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ ، عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَأتِ ابْنَ آدمَ النَّذْرُ بشَيءٍ لمْ يَكُنْ قَدْ قَدَّرْتُهُ ، ولكنْ يُلْقيهِ القَدَرُ و قَدْ قَدَّرْتُهُ لَهُ ، أسْتَخرِجُ بهِ مِنَ البَخيلِ .

(6) CHAPTER. 'Lā haula walā

باب لا حَوْلَ ولا قُوَّةَ إلاَّ باللهِ .

quwata illā billah ': There is neither real might nor power except with Allāh.

607. Narrated Abū Mūsā: While we were with Allāh's Apostle ﷺ in a holy battle, we never went up a hill or reached its peak, or went down a valley but raised our voices with Takbir.(1) Allāh's Apostle ﷺ came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the Listener, the Seer." The Prophet ﷺ then said, "O 'Abdullāh bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? (It is): 'Lā haula walā quwata illā billāh.'"

٦٠٧ ـ حدَّثني مُحمَّدُ بنُ مُقاتِلٍ أبو الحسنِ: أخبرَنا عبدُ اللهِ: أخبرَنا خالدٌ الحذّاءُ، عنْ أبي عُثمانَ النَّهدِيِّ، عنْ أبي موسَى قالَ: كُنَّا معَ رسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ في غزاةٍ فجعَلْنا لا نَصعَدُ شرَفًا ولا نَعلُو شرَفًا ولا نَهبِطُ في وادٍ إلاَّ رفَعْنا أصواتَنا بالتَّكبيرِ. قالَ: فدَنا مِنَّا رسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فقالَ: يا أيُّها النَّاسُ، اربَعوا على أنفُسِكُمْ. فإنَّكمْ لا تدعُونَ أصمَّ ولا غائبًا، إنَّما تدعُونَ سَميعًا بَصيرًا، ثُمَّ قالَ: يا عبدَ اللهِ بنَ قيْسٍ، ألا أعلِّمُكَ: كلِمةً هيَ مِنْ كُنوزِ الجنَّةِ؟ لا حوْلَ ولا قُوَّةَ إلاَّ باللهِ.

(7) CHAPTER. The protected is one whom Allāh protects. 'Āṣim: (that means) protector.

بابٌ المَعصومُ مَنْ عصَمَ اللهُ.

عاصِمٌ: مانِعٌ: قالَ مُجاهِدٌ: سَدًّا عنَ الحقِّ يتَردَّدونَ في الضلالةِ ـ دسَّاها ـ أغوَاها.

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(1) "Allāhu Akbar" (Allāh is Greater)

608. Narrated Abū Sa'id Al-Khudrī that the Prophet ﷺ said, "No caliph is appointed but has two groups of advisors: One group advises him to do good and urges him to adopt it, and the other group advises him to do bad and urges him to adopt it; and the protected is the one whom Allāh protects."

٦٠٨ ـ حدَّثنا عَبْدانُ : أخبرَنا عَبْدُ اللهِ : أخبرَنا يونُسُ ، عَنِ الزُّهْرِيِّ قالَ : حدَّثني أبو سَلَمَةَ عَنْ أبي سَعيدٍ الخُدْرِيِّ : عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ما استُخْلِفَ خَليفَةٌ إلاَّ لَهُ بِطانَتانِ : بِطانَةٌ تَأْمُرُهُ بالخَيرِ و تَحُضُّهُ عَليهِ ، و بِطانَةٌ تَأْمُرُهُ بالشَّرِّ و تَحُضُّهُ عَليهِ . والمَعْصُومُ مَنْ عَصَمَ اللهُ .

(8) CHAPTER. The statement of Allāh تعالى :—

> "And it is incumbent on a population which We decide to destroy that they shall not repent.' (21 : 95)
>
> 'None of your nation will believe, except those who have already believed.' (11 : 36)
>
> 'And they will breed none but wicked disbelievers.' (71 : 27)

Ibn 'Abbās said, "'Hirmun' in the Ethiopian language means 'it is imperative.'"

بابٌ ـ وحِرْمٌ عَلى قَرْيَةٍ أهْلَكْناها ـ أنَّهُ ـ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إلاَّ مَنْ قَدْ آمَنَ ـ وَلا يَلِدوا إلاَّ فاجِرًا كَفّارًا ـ

و قالَ مَنْصورُ بنُ النُّعْمانِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ : و حِرْمٌ بالحَبَشِيَّةِ : وجَبَ .

609. Narrated Ibn 'Abbās رضي الله عنهما : I did not see anything so resembling minor sins as what Abū Huraira said from the Prophet ﷺ who said, "Allāh has written for the son of Adam his inevitable

٦٠٩ ـ حدَّثني مَحْمودُ بْنُ غَيْلانَ : حدَّثنا عَبْدُ الرَّزَّاقِ : أخبرَنا مَعْمَرٌ ، عَنِ ابْنِ طاوُسٍ ، عَنْ أبيهِ ، عَنِ ابْنِ عَبَّاسٍ قالَ : ما رَأَيْتُ شَيْئًا أشْبَهَ باللَّمَمِ

share of adultery whether he is aware of it or not : The adultery of the eye is the looking (at something which is sinful to look at——from the women), and the adultery of the tongue is to utter (what it is unlawful to utter about women), and the innerself wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ . قَالَ : إِنَّ اللهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزِّنَا أَدْرَكَ ذَلِكَ لَا مَحَالَةَ ، فَزِنَا العَيْنِ : النَّظَرُ ، وزِنَا اللِّسَانِ : المَنْطِقُ . والنَّفْسُ تَمَنَّى و تَشْتَهِي ، و الفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ . و قَالَ شَبَابَةُ : حدَّثنا وَرْقَاءُ ، عَنْ ابْنِ طَاوُسٍ ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(9) CHAPTER. The Statement of Allah تعالى :—

'We granted the Vision (Ascend to the heavens "Mi‘raj") which We showed you (O Muhammad ﷺ as an actual eye witness) but as a trial for mankind,' (17 : 60)

بَابٌ ـ وما جَعَلنا الرُّؤْيا الَّتي أَرَيْنَاكَ إلاَّ فِتْنَةً للنَّاسِ ـ

610. Narrated Ibn ‘Abbas رضي الله عنهما regarding the Verse: 'We granted the vision which We showed you but as a trial for mankind.' (17 : 60) : Allah's Apostle ﷺ actually saw with his own eyes the vision (all the things which were shown to him) on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur’an is the tree of Az-Zaqqum.

٦١٠ ـ حدَّثنا الحُمَيْدِيُّ : حدَّثنا سُفيانُ : حدَّثنا عَمْرٌو ، عَنْ عِكْرِمَةَ . عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ـ وما جَعَلنا الرُّؤْيا الَّتي أَرَيْنَاكَ إلاَّ فِتْنَةً للنَّاسِ ـ قَالَ : هِيَ رُؤْيا عَيْنٍ أُرِيَهَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ المَقْدِسِ . قَالَ . وَالشَّجَرَةَ المَلْعُونَةَ فِي القُرْآنِ قَالَ : هِيَ شَجَرَةُ الزَّقُّومِ .

(10) CHAPTER. Adam and Mōses argued with each other in front of Allāh.

باب تحاج آدم وموسى عند الله.

611. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "Adam and Moses argued with each other. Moses said to Adam, 'O Adam! You are our father who disappointed us and turned us out of Paradise,' Then Adam said to him, 'O Mōses! Allāh favoured you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allāh had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet ﷺ added, repeating the statement three times.

٦١١ - حدثنا علي بن عبد الله: حدثنا سفيان قال: حفظناه من عمرو، عن طاوس: سمعت أبا هريرة، عن النبي صلى الله عليه وسلم قال: احتج آدم و موسى، فقال له موسى: يا آدم، أنت أبونا خيبتنا و أخرجتنا من الجنة، قال له آدم: يا موسى، اصطفاك الله بكلامه. و خط لك بيده، أتلومني على أمر قدر الله على قبل أن يخلقني بأربعين سنة؟ فحج آدم موسى، فحج آدم موسى ثلاثا. قال سفيان: حدثنا أبو الزناد، عن الأعرج، عن أبي هريرة: عن النبي صلى الله عليه وسلم مثله.

(11) CHAPTER. No power can withhold what Allāh gives.

باب لا مانع لما أعطى الله.

612. Narrated Warrād, the freed slave of Al-Mughīra bin Shuʿba: Muʿawiya wrote to Mughira: 'Write to me what you heard the Prophet ﷺ saying after his prayer.' So Al-Mughīra

٦١٢ - حدثنا محمد بن سنان: حدثنا فليح: حدثنا عبدة بن أبي لبابة، عن وراد مولى المغيرة بن شعبة قال: كتب معاوية إلى المغيرة:

dictated to me and said, "I heard the Prophet ﷺ saying after the prayer, 'None has the right to be worshipped but Allāh Alone Who has no partner. O Allāh! No-one can withhold what You give, and none can give what You withhold, and the fortune of a man of means is useless before You (i.e., only good deeds are of value).'"

اكْتُبْ إليَّ ما سَمِعتَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ خَلْفَ الصَّلاةِ ، فَأَمْلَى عَلَيَّ المُغيرَةُ قالَ : سَمِعتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقولُ خَلْفَ الصَّلاةِ : لا إلهَ إلاَّ اللهُ وحْدَهُ لاشَرِيكَ لَهُ ، اللَّهُمَّ لا مانِعَ لِما أعْطَيْتَ ، ولا مُعْطِيَ لِما مَنَعْتَ ، ولا يَنْفَعُ ذا الجَدِّ مِنْكَ الجَدُّ . وقالَ ابْنُ جُرَيْجٍ : أخْبَرَني عَبْدَةُ أنَّ ورَّادًا أخْبَرَهُ بِهذا ، ثُمَّ وفَدْتُ بَعْدُ إلى مُعاوِيَةَ فَسَمِعْتُهُ يَأْمُرُ النَّاسَ بِذلكَ القَوْلِ .

(12) CHAPTER. Whoever takes refuge with Allāh from having an evil end of the worldly life and from having a bad fate.

And the Statement of Allāh تعالى :—

> 'Say: I seek refuge with the Lord of the Dawn from the evil of what He created,' (113 : 1-2)

باب مَنْ تَعَوَّذَ بِاللهِ مِنْ دَرَكِ الشَّقاءِ وسوءِ القَضاءِ . وقولِهِ تَعالى ـ قُلْ أعوذُ بِرَبِّ الفَلَقِ مِنْ شَرِّ ما خَلَقَ ـ .

613. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Take refuge with Allāh from the difficulties of severe calamities, from having an evil end and a bad fate and from the malicious joy of your enemies."

٦١٣ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا سُفيانُ ، عَنْ سُمَيٍّ ، عَنْ أبي صالِحٍ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : تَعَوَّذُوا باللهِ مِنْ جَهْدِ البَلاءِ ، ودَرَكِ الشَّقاءِ ، وسوءِ القَضاءِ ، وشَماتَةِ الأعْداءِ .

(13) CHAPTER. (Allāh) intervenes between a person and his heart.

باب يَحولُ بَيْنَ المَرْءِ و قَلْبِه .

614. Narrated ʽAbdullāh ﵁ : When taking an oath, the Prophet ﷺ very often used to say, "No, by Him Who turns the hearts."

٦١٤ ـ حدَّثنا مُحَمَّدُ بْنُ مُقاتِلٍ أبو الحَسَنِ : أخْبرَنا عَبْدُ اللهِ : أخْبرَنا مُوسَى بْنُ عُقْبَةَ ، عَنْ سالمٍ ، عَنْ عَبْدِ اللهِ قالَ : كثيرًا ما كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَحْلِفُ : لا ، و مُقَلِّبِ القُلُوبِ .

615. Narrated Ibn ʽUmar ﵄ : The Prophet ﷺ said to Ibn Ṣaiyād, "I have kept for you a secret." Ibn Ṣaiyād said, "Ad-Dukh."(1) The Prophet ﷺ said, "Keep quiet, for you cannot go beyond your limits (or you cannot exceed what has been foreordained for you)." On that, ʽUmar said (to the Prophet ﷺ), "Allow me to chop off his neck!" The Prophet ﷺ said, "Leave him, for if he is he (i. e., Ad-Dajjāl), then you will not be able to overcome him, and if he is not, then you gain no good by killing him."

٦١٥ ـ حدَّثنا عَلِيُّ بْنُ حَفْصٍ و بِشْرُ بْنُ مُحَمَّدٍ قالا: أخْبرَنا عَبْدُ اللهِ : أخْبرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ سالمٍ عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ لابْنِ صَيَّادٍ : خَبَأْتُ لكَ خَبِيئًا ، قالَ : الدُّخُ ، قالَ: اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ ، قالَ عُمَرُ : ائْذَنْ لي فأضْرِبَ عُنُقَهُ ، قالَ: دَعْهُ ، إنْ يَكُنْ هُوَ فَلا تُطِيقُهُ ، و إنْ لَمْ يَكُنْهُ فَلا خَيْرَ لكَ في قَتْلِه .

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(1) 'Ad-Dukh' is a part of the word 'Ad-Dukhān' i. e., the smoke. See for detail Hadith (290) 4th Volume.

(14) CHAPTER. 'Say : Nothing will happen to us except what Allāh has decreed (written) for us.' (9 : 51)

Mujāhid said " Bifataneen, Bamudillin " : You cannot make anyone go astray except that whom Allāh has written for to go to Hell.

" Qaddarā-Fahadā ": Qaddarā is written for mankind, to end as an evil doer or to end as a doer of good. Fahadā : He (Allāh) guided the livestock (animals) for grazing etc.

باب ـ قُلْ لَنْ يُصِيبَنا إلاَّ ما كَتَبَ اللهُ لَنا ـ قَضى. قالَ مُجاهِدٌ : بِفاتِنِينَ : بِمُضِلِّينَ. إلاَّ مَنْ كَتَبَ اللهُ أنَّهُ يَصْلى الجَحِيمَ ـ قَدَّرَ فَهَدَى ـ قَدَّرَ الشقاءَ و السعادَةَ ، و هَدَى الأنْعامَ لِمَراتِعِها .

616. Narrated 'Aisha رضي الله عنها : I asked Allāh's Apostle ﷺ about the plague. He said, " That was a means of torture which Allāh used to send upon whoever He wished, but then He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allāh's reward, and knows that nothing will befall him except what Allāh has written for him, then he will get such reward as that of a martyr."

٦١٦ ـ حدَّثَنِي إسحاقُ بْنُ إبراهيمَ الحَنْظَلِيُّ : أخْبَرَنا النَّضْرُ : حدَّثَنا داوُدُ ابْنُ أبِي الفُراتِ ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ ، عَنْ يَحْيَى بْنِ يَعْمَرَ : أنَّ عائِشَةَ رَضِيَ اللهُ عَنها أخْبَرَتْهُ : أنَّها سأَلَتْ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ عَنِ الطَّاعونِ فَقالَ : كانَ عَذابا يَبْعَثُهُ اللهُ عَلى مَنْ يَشاءُ ، فَجَعَلَهُ اللهُ رَحمَةً للمُؤْمِنِينَ ، ما من عَبْدٍ يَكونُ فى بَلَدٍ يَكونُ فيهِ و يَمْكُثُ فيهِ لايَخْرُجُ مِنَ البَلَدِ صابِرًا مُحْتَسِبا يَعْلَمُ أنَّهُ لا يُصِيبُهُ إلاَّ ما كَتَبَ اللهُ لهُ إلاَّ كانَ لهُ مِثْلُ أجْرِ شَهِيدٍ .

(15) CHAPTER. ' We would not

باب ـ وما كُنَّا لِنَهْتَدِيَ لَوْلا أنْ

have been guided, had Allāh not guided us.' (7 : 43)

" If Allāh had but guided me, I should have been among the pious .' (39 : 57)

هَدانا اللهُ ۔ لَو أنَّ اللهَ هَدانِي لَكُنْتُ مِنَ المُتَّقِينَ ۔ .

617. Narrated Al-Barā' bin 'Āzib : I saw the Prophet ﷺ on the Day of (the battle of) Al-Khandaq, carrying earth with us and saying, " By Allāh, without Allāh we would not have been guided, nor would we have fasted, nor prayed. O Allāh ! Send down Sakeena (calmness) upon us and make our feet firm when we meet (the enemy). The pagans have transgressed beyond bounds against us, but if they want to put us in affliction (i. e., fight us) we refuse (to flee)."

٦١٧ ۔ حدَّثنا أبو النُّعمانِ : أخبرَنا جَرِيرٌ هُوَ ابنُ حازِمٍ ، عَنْ أبي إسحاقَ ، عَنِ البراءِ بْنِ عازِبٍ قالَ : رَأيتُ النَّبىَّ صلى اللهُ عليهِ وسلَّمَ يَوْمَ الخَنْدَقِ يَنْقُلُ مَعَنا التُّرابَ ، و هُوَ يَقولُ : واللهِ لَوْلا اللهُ ما اهْتَدَيْنا ، ولا صُمْنا ولا صَلَّيْنا ، فأنزِلَنْ سَكِينَةً عَلَيْنا ، و ثَبِّتِ الأقْدامَ إنْ لاقَيْنا ، والمُشرِكونَ قَدْ بَغَوْا عَلَيْنا ، إذا أرادوا فِتْنَةً أبَيْنا .

In the Name of Allah,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXVIII. THE BOOK OF OATHS AND VOWS :

كتاب الأيمان والنذور

(1) CHAPTER. The Statement of Allah تعالى :—

'Allah will not call you to account for that which is unintentional in your oaths......' (2:225)

قَوْلُ اللهِ تَعَالَى ـ لا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِى أَيْمَانِكُمْ ـ الآيَةَ .

618. Narrated 'Aisha رضي الله عنها : Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, " If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath."

٦١٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ لَمْ يَكُنْ يَحْنَثُ فِى يَمِينٍ قَطُّ حَتَّى أَنْزَلَ اللهُ كَفَّارَةَ اليَمِينِ ، وَقَالَ : لا أَحْلِفُ عَلَى يَمِينٍ فَرَأَيْتُ غَيْرَهَا خَيْرًا مِنْهَا إِلاَّ أَتَيْتُ الَّذِى هُوَ خَيْرٌ وَكَفَّرْتُ عَنْ يَمِينِى .

619. Narrated 'Abdur-Rahman bin Samura : The Prophet ﷺ said, " O

٦١٩ ـ حَدَّثَنَا أَبُو النُّعْمَانِ مُحَمَّدُ بْنُ الفَضْلِ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ :

ʿAbdur-Raḥmān bin Samura! Do not seek to be a ruler, because if you are given authority for it, then you will be held responsible for it: but if you are given it without asking for it, then you will be helped in it (by Allāh): and whenever you take an oath to do something and later you find that something else is better than the first, then do the better one and make expiation for your oath."

حدَّثَنا الحَسَنُ : حدَّثَنا عَبْدُ الرَّحْمنِ بْنُ سَمُرَةَ قالَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : يا عَبْدَ الرَّحْمنِ بْنَ سَمُرَةَ ، لا تَسألِ الإمارَةَ فإنَّكَ إنْ أوتِيتَها عَنْ مَسألةٍ وُكِلْتَ إليها، و إنْ أوتِيتَها مِنْ غَيرِ مَسألةٍ أُعِنْتَ عَلَيها ، و إذا حلَفتَ عَلى يَمينٍ ، فرَأيتَ غَيرَها خَيرًا منها فَكَفِّرْ عَنْ يَمينِكَ وأتِ الذى هُوَ خَيرٌ .

620. Narrated Abū Mūsā: I went to the Prophet ﷺ along with a group of Al-Ashʿariyin in order to request him to provide us with mounts. He said, "By Allāh, I will not provide you with mounts and I haven't got anything to mount you on." Then we stayed there as long as Allāh wished us to stay, and then three very nice-looking she-camels were brought to him and he made us ride them. When we left, we, or some of us, said, "By Allāh, we will not be blessed, as we came to the Prophet ﷺ asking him for mounts, and he swore that he would not give us any mounts but then he did give us. So let us go back to the Prophet ﷺ and remind him (of his oath)." When we returned to him (and reminded him of the fact), he said, "I did not give you mounts, but Allāh did. By Allāh, Allāh willing, if I ever take an oath

٦٢٠ ـ حدَّثَنا أبو النُّعْمانِ : حدَّثَنا حَمَّادُ بْنُ زَيْدٍ ، عَنْ غَيلانَ بْنِ جَرِيرٍ ، عَنْ أبي بُرْدَةَ ، عَنْ أبيهِ قالَ : أتَيْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فى رَهْطٍ مِنَ الأشْعَرِيِّينَ أسْتَحْمِلُهُ فقالَ : واللهِ لا أحْمِلُكُمْ وما عِنْدى ما أحْمِلُكُمْ عَلَيهِ ، قالَ : ثُمَّ لَبِثْنا ما شاءَ اللهُ أنْ نَلْبَثَ ثُمَّ أُتِىَ بِثَلاثِ ذَوْدٍ غُرِّ الذُّرَى فحَمَلَنا عَلَيها، فلَمَّا انْطَلَقْنا قلْنا أو قالَ بَعْضُنا : واللهِ لا يُبارَكُ لَنا ، أتَيْنا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ نَسْتَحْمِلُه فحَلَفَ أنْ لا يَحْمِلَنا ثُمَّ حَمَلَنا ، فارْجِعوا بنَا إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ فنُذَكِّرُهُ فأتَيْناهُ فقالَ : ما أنَا حَمَلْتُكُمْ بَلِ اللهُ حَمَلَكُمْ وَإنِّى واللهِ إنْ شاءَ اللهُ لا أحْلِفُ عَلى يَمينٍ فأرَى غَيرَها خَيرًا منها إلاَّ كَفَّرْتُ عَنْ يَمينِى و أتَيْتُ

to do something and then I find something else better than the first, I will make expiation for my oath and do the thing which is better (or do something which is better and give the expiation for my oath)."

الَّذِى هُوَ خَيْرٌ ، أَوْ أَتَيْتُ الَّذِى هُوَ خَيْرٌ ، وَكَفَّرْتُ عَنْ يَمِينِى .

621. Narrated Abu Huraira ؓ: The Prophet ﷺ said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection." Allah's Apostle ﷺ also said, "By Allah, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's sight than that of dissolving his oath and making expiation for it."

٦٢١ ـ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ : هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ ، قَالَ : نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيَامَةِ . وقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : واللهِ لأَنْ يَلَجَّ أَحَدُكُمْ بِيَمِينِهِ فى أَهْلِهِ آثَمُ لَهُ عِنْدَ اللهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِى افْتَرَضَ اللهُ عَلَيْهِ .

622. Narrated Abu Huraira ؓ: Allah's Apostle ﷺ said, "Anyone who takes an oath through which his family may be harmed, and insists on keeping it, he surely commits a sin greater (than that of dissolving his oath). He should rather compensate for that oath by making expiation."

٦٢٢ ـ حَدَّثَنَا إِسْحَاقُ يَعْنِى ابْنَ إِبراهِيمَ : حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ : حَدَّثَنَا مُعَاوِيَةُ ، عَنْ يَحْيَى عَنْ عِكْرِمَةَ ، عَنْ أَبِى هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : مَنِ اسْتَلَجَّ فى أَهْلِهِ بِيَمِينٍ فَهُوَ أَعْظَمُ إِثْمًا لِيَبَرَّ . يَعْنِى الكَفَّارَةَ .

(2) CHAPTER. The Statement of the Prophet ﷺ :—

"Wa-aimullāh (i. e.. By Allāh!)."

باب قَوْلِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : وايْمُ اللهِ .

623. Narrated Ibn ʿUmar ؓ : Allah's Apostle ﷺ sent an army detachment and made Usāma bin Zaid its commander. Some people spoke badly of Usāma's leadership. So Allāh's Apostle ﷺ got up, saying, "If you people speak badly of Usāma's leadership, you have already spoken badly of the leadership of his father before. But Wa-aimullāh (i. e.. By Allāh), he was equal to the responsibilities of leadership, and he was one of the most beloved persons to me ; and now this (his son Usāma) is one of the dearest persons to me after him."

٦٢٣ - حدَّثنا قُتَيْبَةُ بْنُ سَعِيدٍ ، عَنْ إسماعيلَ بْنِ جَعْفَرٍ ، عَنْ عَبْدِ اللهِ ابْنِ دينارٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنهُما قالَ : بَعَثَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بَعْثًا وأمَّرَ عَلَيهِمْ أُسامَةَ ابْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فى إمْرَتِهِ فَقامَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : إنْ كُنْتُمْ تَطعَنُونَ فى إمْرَتِهِ فَقَدْ كُنْتُمْ تَطعَنُونَ فى إمْرَةِ أبيهِ مِنْ قَبْلُ ، وايْمُ اللهِ إنْ كانَ لَخَلِيقًا لِلإمارَةِ ، وإنْ كانَ لَمِنْ أحَبِّ النَّاسِ إلَيَّ ، وإنَّ هذا لَمِنْ أحَبِّ النَّاسِ إلَيَّ بَعْدَهُ .

(3) CHAPTER. How did the oaths of the Prophet ﷺ use to be? Saʿd said. "The Prophet ﷺ said, 'By Him in Whose Hand my soul is.'" And Abū Qatāda said that Abū Bakr said in front of the Prophet ﷺ , "La Hallah Idhan (Then no, By Allah)." It is also said, "Wallāhi Wa-Billāhi, Wa-Tallāhi (By Allāh)."

باب كَيْفَ كانَتْ يَمِينُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ ؟ وقالَ سَعْدٌ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : والذى نَفْسِى بِيَدِهِ . وقالَ أبو قَتادَةَ : قالَ أبو بَكْرٍ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ : لاَ هَا اللهِ إذًا . يُقالُ : واللهِ ، وباللهِ ، وتاللهِ .

624. Narrated Ibn ʿUmar ؓ: The oath of the Prophet ﷺ used to be: "No, by Him Who changes the conditions of the hearts."

٦٢٤ - حدَّثنا مُحَمَّدُ بْنُ يوسُفَ، عَنْ سُفيانَ، عَنْ موسى بْنِ عُقْبَةَ، عَنْ سالمٍ، عَنِ ابْنِ عُمَرَ قالَ: كانَتْ يَمينُ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ: لاَ، و مُقَلِّبِ القُلوبِ.

625. Narrated Jābir bin Samura: The Prophet ﷺ said, "If Caesar is ruined, there will be no Caesar after him; and if Khosrau is ruined, there will be no Khosraus after him; and, by Him in Whose Hand my soul is, their treasures will be spent in Allāh's Cause."

٦٢٥ - حدَّثَنا مُوسَى: حدَّثَنا أبو عَوانَةَ، عَنْ عَبْدِ الملكِ، عَنْ جابِرِ ابْنِ سَمُرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ: إذَا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ، و إذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، والذى نَفْسِى بِيَدِهِ لَتُنْفَقَنَّ كُنوزُهُما فى سَبيلِ اللهِ.

626. Narrated Abū Huraira ؓ: Allāh's Apostle ﷺ said, "If Khosrau is ruined, there will be no Khosrau after him; and if Caesar is ruined, there will be no Caesar after him. By Him in Whose Hand Muḥammad's soul is, their treasures will be spent in Allāh's Cause."

٦٢٦ - حدَّثَنا أبو اليمانِ: أخْبَرَنا شُعَيْبٌ، عَنِ الزُّهْرِىِّ: أخْبَرَنِى سَعِيدُ ابْنُ المُسَيَّبِ: أنَّ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ: إذا هَلَكَ كِسْرَى فَلا كِسْرَى بَعْدَهُ، و إذا هَلَكَ قَيْصَرُ فَلا قَيْصَرَ بَعْدَهُ. والذى نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَتُنْفَقَنَّ كُنوزُهُما فى سَبيلِ اللهِ.

627. Narrated ʿĀisha ؓ: The Prophet ﷺ said, "O the followers of

٦٢٧ - حدَّثَنِى مُحَمَّدٌ: أخْبَرَنا عَبْدَةُ، عَنْ هِشامِ بْنِ عُرْوَةَ، عَنْ

Muhammad ! By Allah, if you knew what I know, you would weep much and laugh little."

أَبِيهِ: عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أَنَّهُ قَالَ: يَا أُمَّةَ مُحَمَّدٍ. وَاللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا.

628. Narrated ʿAbdullah bin Hisham ؓ : We were with the Prophet ﷺ and he was holding the hand of ʿUmar bin Al-Khattab. ʿUmar said to him, "O Allah's Apostle ! You are dearer to me than everything except my own self." The Prophet ﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then ʿUmar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet ﷺ said, "Now, OʿUmar, (now you are a complete believer)."

٦٢٨ ـ حدَّثنا يَحْيَى بْنُ سُلَيْمَانَ: حدَّثنِي ابْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ: حدَّثنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ: أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الخَطَّابِ فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللهِ. لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي: فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ. فَقَالَ لَهُ عُمَرُ: فَإِنَّهُ الآنَ وَاللهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: الآنَ يَا عُمَرُ.

629. Narrated Abū Huraira and Zaid bin Khalid : Two men had a dispute in the presence of Allah's Apostle ﷺ . One of them said, "O Allah's Apostle ! Judge between us according to

٦٢٩ ـ حدَّثنا إِسْمَاعِيلُ قَالَ: حدَّثنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ أَنَّهُمَا

Allāh's Laws." The other who was wiser, said, "Yes, O Allāh's Apostle! Judge between us according to Allāh's Laws and allow me to speak. The Prophet ﷺ said, "Speak." He said, "My son was a labourer serving this (person) and he committed illegal sexual intercourse with his wife. The people said that my son is to be stoned to death, but I ransomed him with one-hundred sheep and a slave girl. Then I asked the learned people, who informed me that my son should receive one hundred lashes and will be exiled for one year, and stoning will be the lot for the man's wife." Allāh's Apostle ﷺ said, "Indeed, by Him in Whose Hand my soul is, I will judge between you according to Allāh's Laws: As for your sheep and slave girl, they are to be returned to you." Then he scrouged his son one hundred lashes and exiled him for one year. Then Unais Al-Aslamī was ordered to go to the wife of the second man, and if she confessed, to stone her to death. She did confess, so he stoned her to death.

أَخْبَرَاهُ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ أَحَدُهُمَا : اقْضِ بَيْنَنَا بِكِتَابِ اللهِ ، و قَالَ الآخَرُ. وَهُوَ أَفْقَهُهُمَا : أَجَلْ يا رَسُولَ اللهِ . فَاقْضِ بَيْنَنَا بِكِتَابِ اللهِ و أْذَنْ لى أَنْ أَتَكَلَّمَ ، قالَ : تَكَلَّمْ ، قالَ : إِنَّ ابْنِى كانَ عَسِيفا عَلَى هَذا، قالَ مالكٌ: والعَسِيفُ الأَجِيرُ ، زَنَى بامْرَأَتِهِ فَأَخْبَرونى أَنَّ عَلَى ابْنِى الرَّجْمَ . فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ لى و جارِيَةٍ ، ثُمَّ إِنِّى سَأَلْتُ أَهْلَ العِلْمِ فَأَخْبَرُونى أَنَّ ما عَلَى ابْنِى جَلْدُ مِائَةٍ و تَغْرِيبُ عامٍ ، و إِنَّما الرَّجْمُ عَلَى امْرَأَتِهِ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ : أَمَا والذى نَفْسِى بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ ، أَمَّا غَنَمُكَ و جارِيَتُكَ فَرَدٌّ عَلَيْكَ ، و جَلَدَ ابْنَهُ مِائَةً و غَرَّبَهُ عاما . و أُمِرَ أُنَيْسٌ الأَسْلَمِىُّ أَنْ يَأْتِىَ امْرَأَةَ الآخَرِ . فإِنِ اعْتَرَفَتْ رَجَمَها ، فاعْتَرَفَتْ فَرَجَمَها.

630. Narrated Abū Bakra: The Prophet ﷺ said, "Do you think if the tribes of Aslam, Ghifār, Muzaina and Juhaina are better than the tribes of Tamīm, ʿĀmir bin Ṣaʿṣaʿa, Ghaṭfān and

٦٣٠ - حدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثَنَا وَهْبٌ : حدَّثَنَا شُعْبَةُ ، عَنْ مُحَمَّدِ بْنِ أَبِى يَعْقُوبَ . عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِى بَكْرَةَ . عَنْ أَبِيهِ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ قالَ :

Asad, they (the second group) are despairing and losing?" They (the Prophet's companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

أَرَأَيْتُمْ إِنْ كَانَ أَسْلَمُ وَ مُزَيْنَةُ وَ جُهَيْنَةُ خَيْرًا مِنْ تَمِيمٍ وَعَامِرِ بْنِ صَعْصَعَةَ وَ غَطَفَانَ وَ أَسَدٍ ، خَابُوا وَ خَسِرُوا ؟ قَالُوا : نَعَمْ ، فَقَالَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ خَيْرٌ مِنْهُمْ .

631. Narrated Abū Humaid As-Sā'idi: Allāh's Apostle ﷺ employed an employee (to collect Zakāt). The employee returned after completing his job and said, "O Allāh's Apostle! This (amount of Zakāt) is for you, and this (other amount) was given to me as a present." The Prophet ﷺ said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allāh's Apostle ﷺ got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allāh and praised and glorified Allāh as He deserved, he said, "Now then! What is wrong with that employee whom we employ and then he comes and says, 'This amount (of Zakāt) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muḥammad's soul is, none of you will steal anything of it (i.e. Zakāt) but will bring it by carrying it over his neck on the Day of

٦٣١ – حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ . عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُرْوَةُ ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ : أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ عَامِلاً فَجَاءَهُ الْعَامِلُ حِينَ فَرَغَ مِنْ عَمَلِهِ ، فَقَالَ : يَا رَسُولَ اللهِ : هَذَا لَكُمْ وَ هَذَا أُهْدِيَ لِي ، فَقَالَ لَهُ : أَفَلَا قَعَدْتَ فِي بَيْتِ أَبِيكَ وَ أُمِّكَ فَنَظَرْتَ أَيُهْدَى لَكَ أَمْ لَا ؟ ثُمَّ قَامَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَشِيَّةً بَعْدَ الصَّلَاةِ فَتَشَهَّدَ وَ أَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ . ثُمَّ قَالَ : أَمَّا بَعْدُ فَمَا بَالُ الْعَامِلِ نَسْتَعْمِلُهُ فَيَأْتِينَا فَيَقُولُ : هَذَا مِنْ عَمَلِكُمْ ، وَ هَذَا أُهْدِيَ لِي . أَفَلَا قَعَدَ فِي بَيْتِ أَبِيهِ وَ أُمِّهِ فَنَظَرَ هَلْ يُهْدَى لَهُ أَمْ لَا ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَغُلُّ أَحَدُكُمْ مِنْهَا شَيْئًا إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ يَحْمِلُهُ عَلَى عُنُقِهِ ، إِنْ كَانَ بَعِيرًا جَاءَ بِهِ لَهُ رُغَاءٌ ، وَ إِنْ كَانَتْ بَقَرَةً جَاءَ بِهَا لَهَا خُوَارٌ ، وَ إِنْ كَانَتْ

Resurrection. If it has been a camel, he will bring it (over his neck) grunting; and if it has been a cow, he will bring it mooing; and if it has been a sheep, he will bring it bleeting." The Prophet ﷺ added, "I have preached you (Allah's Message)." Abu Humaid said, "Then Allah's Apostle ﷺ raised his hands so high that we saw the whiteness of his armpits."

شاةً جاءَ به تَيْعَرُ . فقد بَلَّغْتُ . فقالَ أبو حُمَيْدٍ : ثُمَّ رَفَعَ رسولُ الله صلى الله عليه وسلَّمَ يَدَهُ حتّى إنّا لَنَنْظُرُ إلى عُفْرَةِ إبْطَيْهِ . قالَ أبو حُمَيْدٍ : وقد سَمِعَ ذلكَ مَعِي زَيْدُ بْنُ ثابِتٍ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فَسَلُوهُ .

632. Narrated Abu Huraira رضي الله عنه: Abu-l-Qasim (the Prophet ﷺ) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little."

٦٣٢ - حدَّثنا إبراهيمُ بْنُ موسى : أخْبَرَنا هِشامٌ ، هُوَ ابْنُ يوسُفَ ، عَنْ مَعْمَرٍ ، عَنْ هَمَّامٍ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ أبو القاسِمِ صلى اللهُ عليه وسلَّمَ : والذي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ تَعْلَمونَ ما أعْلَمُ لَبَكَيْتُمْ كثيرًا ، ولَضَحِكْتُمْ قليلاً .

633. Narrated Abu Dhar: I reached him (the Prophet ﷺ) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself), "What is wrong with me? Is anything improper detected in me? What is wrong with

٦٣٣ - حدَّثنا عُمَرُ بْنُ حَفْصٍ : حدَّثنا أبي : حدَّثنا الأعْمَشُ ، عَنِ المَعْرورِ ، عَنْ أبي ذَرٍّ قالَ : انْتَهَيْتُ إليهِ وهُوَ يَقولُ في ظِلِّ الكَعْبَةِ : هُمُ الأخْسَرونَ ورَبِّ الكَعْبَةِ ، هُمُ الأخْسَرونَ ورَبِّ الكَعْبَةِ . قُلْتُ : ما شَأْني ؟ أيُرَى فيَّ شَيْءٌ ؟ ما شَأْني ؟

me ?(1) Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allāh knows what sorrowful state I was in that time. So I said, ": Who are they (the losers)? Let My father and mother be sacrificed for you, O Allāh's Apostle ! " He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allāh's Cause)."

فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ فَمَا اسْتَطَعْتُ أَنْ أَسْكُتَ وَتَغَشَّانِى مَا شَاءَ اللهُ ، فَقُلْتُ : مَنْ هُمْ بِأَبِى أَنْتَ وَأُمِّى يَا رَسُولَ اللهِ ؟ قَالَ : الأَكْثَرُونَ أَمْوَالاً إِلاَّ مَنْ قَالَ هَكَذَا وَ هَكَذَا وَ هَكَذَا .

634. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "(The Prophet) Solomon once said, 'Tonight I will sleep with ninety women, each of whom will bring forth a (would-be) cavalier who will fight in Allāh's Cause." On this, his companion said to him, " Say : Allāh willing ! " But he did not say Allāh willing. Solomon then slept with all the women, but none of them became pregnant but one woman who later delivered a half-man. By Him in Whose Hand Muḥammad's soul is, if he (Solomon) had said 'Allāh willing' (all his wives would have brought forth boys) and they would have fought in Allāh's Cause as cavaliers."

٦٣٤ ـ حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ : حَدَّثَنَا أَبُو الزِّنَادِ ، عَنِ الأَعْرَجِ ، عَنْ أَبِى هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : قَالَ سُلَيْمَانُ : لأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً كُلُّهُنَّ تَأْتِى بِفَارِسٍ يُجَاهِدُ فِى سَبِيلِ اللهِ ، فَقَالَ لَهُ صَاحِبُهُ : قُلْ إِنْ شَاءَ اللهُ ، فَلَمْ يَقُلْ إِنْ شَاءَ اللهُ ، فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلاَّ امْرَأَةٌ وَاحِدَةٌ جَاءَتْ بِشِقِّ رَجُلٍ ، وَ ايْمُ الَّذِى نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ قَالَ إِنْ شَاءَ اللهُ لَجَاهَدُوا فِى سَبِيلِ اللهِ فُرْسَانًا أَجْمَعُونَ .

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(1) Abū Dhar thought that the Prophet ﷺ had noticed something improper about him which made him say so.

635. Narrated Al-Barāʾ bin ʿĀzib ﵁ : A piece of silken cloth was given to the Prophet ﷺ as a present and the people started passing it alternately between themselves and were astonished at its beauty and softness. Allāh's Apostle ﷺ said, "Are you astonished at it?" They said, "Yes, O Allāh's Apostle!" He said, "By Him in Whose Hand my soul is, the handkerchiefs of Saʿd in Paradise are better than it."

٦٣٥ ـ حَدَّثَنَا مُحَمَّدٌ : حَدَّثَنَا أَبُوالأَحْوَصِ ، عَنْ أَبِي إِسحاقَ ، عَنِ البَرَاءِ ابْنِ عازِبٍ قالَ : أُهْدِيَ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ سَرَقَةٌ مِنْ حَرِيرٍ فَجَعَلَ النَّاسُ يَتَداوَلونَها بَيْنَهُمْ و يَعْجَبونَ مِنْ حُسْنِها ولِينِها ، فقالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَتَعْجَبونَ مِنها ؟ قالُوا : نَعَمْ يا رَسولَ اللهِ ، قالَ : والذِي نَفْسِي بِيَدِهِ لَمَناديلُ سَعْدٍ في الجَنَّةِ خَيرٌ مِنها . لمْ يَقُلْ شُعْبَةُ و إسرائيلُ عَنْ أبي إسحاقَ : والذي نَفْسِي بِيَدِهِ .

636. Narrated ʿĀisha ﵂ : Hind bint ʿUtba bin Rabīʿa said, "O Allāh's Apostle! (Previously) I did not wish to see any people living in tents (or a tent) on the surface of the earth, disgraced more than I wished to see the folk of your tents (or tent) as much. But now there are no people living in tents (or a tent) whom I wish to see honoured more than I wish to see the people of your tents (or tent)," Allāh's Apostle ﷺ said, "So is the case with me (as regards you); By Him in Whose Hand Muḥammad's soul is!" Hind said, "O Allāh's Apostle! (My husband) Abū Sufyān is miserly. Is it sinful if I spend from his property?" The Prophet ﷺ said, "No, if reasonably (i.e., you may spend on your essential

٦٣٦ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ يونسَ ، عَنِ ابْنِ شِهابٍ : حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ عائِشَةَ رَضِيَ اللهُ عَنْها قالَتْ إنَّ هِنْدَ بِنْتَ عُتْبَةَ بْنِ رَبيعَةَ قالَتْ : يا رَسولَ اللهِ ، ما كانَ مِمَّا عَلى ظَهْرِ الأَرْضِ أَهْلُ أَخْباءٍ أَوْ خِباءٍ أَحَبَّ إلَيَّ مِنْ أَنْ يَذِلُّوا مِنْ أَهْلِ أَخْبائِكَ أَوْ خِبائِكَ ، شَكَّ يَحْيَى ، ثُمَّ ما أَصْبَحَ اليَوْمَ أَهْلُ أَخْباءٍ أَوْ خِباءٍ أَحَبَّ إلَيَّ مِنْ أَنْ يَعِزُّوا مِنْ أَهْلِ أَخْبائِكَ أَوْ خِبائِكَ . قالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : وأَيْضاً والذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ . قالَتْ : يارَسولَ اللهِ ، إنَّ أَباسُفيانَ

needs only)."

رَجُلٌ مِسِّيكٌ . فَهَلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ ؟ قَالَ : لَا ، بِالْمَعْرُوفِ .

637. Narrated ʿAbdullāh bin Masʿūd رضي الله عنه : While Allāh's Apostle ﷺ was sitting, reclining his back against a Yemenite leather tent, he said to his companions, "Will you be pleased to be one-fourth of the people of Paradise?" They said, "Yes." He said, "Won't you be pleased to be one-third of the people of Paradise?" They said, "Yes." He said, "By Him in Whose Hand Muḥammad's soul is, I hope that you will be one-half of the people of Paradise."

٦٣٧ ـ حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ : حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ : حَدَّثَنَا إبراهيمُ بْنُ يوسُفَ ، عَنْ أَبِيهِ ، عَنْ أَبِي إسحاقَ قالَ : سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ قالَ : حَدَّثَنِي عَبْدُ اللهِ بْنُ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قالَ : بَيْنَما رَسولُ اللهِ صلى الله عليه وسلَّمَ مُضِيفٌ ظَهْرَهُ إلى قُبَّةٍ مِنْ أَدَمٍ يَمانٍ إذ قالَ لأَصْحابِهِ : أَتَرْضَوْنَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ ؟ قالوا : بَلَى ، قالَ : أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ ؟ قالوا : بَلَى ، قالَ : فَوالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ .

638. Narrated Abū Saʿīd Al-Khudrī رضي الله عنه : A man heard another man reciting: 'Say: He is Allāh, the One' (112 : 1) and he was repeating it. The next morning he came to Allāh's Apostle ﷺ and mentioned the whole story to him as if he regarded the recitation of that Sūra as insufficient. On that, Allāh's Apostle ﷺ said, "By Him in Whose Hand my

٦٣٨ ـ حَدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ ، عَنْ مالِكٍ ، عَنْ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ : أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ـ قُلْ هُوَ اللهُ أَحَدٌ ـ يُرَدِّدُها ، فَلَمَّا أَصْبَحَ جاءَ إلى رسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَذَكَرَ ذلكَ لَهُ ، وكَأَنَّ الرَّجُلَ يَتَقالُّها . فَقالَ رَسولُ

soul is! That (Sūra) equals one-third of the Qur'ān."

اللهِ صلى اللهُ عليهِ وسلَّمَ : والذي نَفْسِي بِيَدِهِ إنَّها لَتَعْدِلُ ثُلُثَ القُرآنِ .

639. Narrated Anas bin Mālik ﵁ : I heard the Prophet ﷺ saying, "Perform the bowing and the prostration properly (with peace of mind), for, by Him in Whose Hand my soul is, I see you from behind my back when you bow and when you prostrate."

٦٣٩ ـ حدَّثَنا إسحاقُ : أخبَرَنا حَبَّانُ : حدَّثَنا هَمَّامٌ : حدَّثَنا قَتادَةُ : حدَّثَنا أنَسُ بْنُ مالكٍ رَضِيَ اللهُ عَنْهُ : أنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يقولُ : أتِمُّوا الرُّكوعَ والسُّجودَ . فَوالذي نَفْسِي بِيَدِهِ إنِّي لأَراكُمْ مِنْ بَعْدِ ظَهْرِي إذا ما رَكَعْتُمْ و إذا ما سَجَدْتُمْ .

640. Narrated Anas bin Mālik ﵁ : An Anṣārī woman came to the Prophet ﷺ in the company of her children, and the Prophet ﷺ said to her, "By Him in Whose Hand my soul is, you are the most beloved people to me!" And he repeated the statement thrice.

٦٤٠ ـ حدَّثَنا إسحاقُ : حدَّثَنا وَهْبُ ابْنُ جَريرٍ : حدَّثَنا شُعْبَةُ ، عَنْ هِشامِ ابْنِ زَيْدٍ ، عَنْ أنَسِ بْنِ مالكٍ : أنَّ امرَأةً مِنَ الأنْصارِ أتَتِ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ مَعَها أوْلادُها فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : والذي نَفْسِي بِيَدِهِ إنَّكُمْ لأَحَبُّ النَّاسِ إليَّ . قالَها ثَلاثَ مِرارٍ .

(4) CHAPTER. Do not swear by your parents.

بابٌ لا تَحْلِفوا بآبائِكُمْ .

641. Narrated Ibn 'Umar ﵄ :

٦٤١ ـ حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ :

Allāh's Apostle ﷺ met 'Umar bin Al-Khaṭṭāb while the latter was going with a group of camel-riders, and he was swearing by his father. The Prophet ﷺ said, "Lo! Allāh forbids you to swear by your fathers, so whoever has to take an oath, he should swear by Allāh or keep quiet."

عَنْ مالِكٍ ، عَنْ نافِعٍ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُما: أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ أَدْرَكَ عُمَرَ بْنَ الخَطّابِ وهُوَ يَسيرُ في رَكْبٍ يَحْلِفُ بأبيهِ فَقالَ: ألا إنَّ اللهَ يَنْهاكُمْ أَنْ تَحْلِفوا بآبائِكُمْ ، مَنْ كانَ حالِفًا فَلْيَحْلِفْ باللهِ أَوْ لِيَصْمُتْ .

642. Narrated Ibn 'Umar (رضي الله عنه) :
I heard 'Umar saying, "Allāh's Apostle ﷺ said to me, 'Allāh forbids you to swear by your fathers.'" 'Umar said, "By Allāh! Since I heard that from the Prophet ﷺ, I have not taken such an oath, neither intentionally, nor by reporting the oath of someone else."

٦٤٢ ـ حدَّثَنا سَعيدُ بْنُ عُفَيْرٍ : حدَّثَنا ابْنُ وهْبٍ ، عَنْ يونُسَ ، عَنِ ابْنِ شِهابٍ قالَ : قالَ سالِمٌ : قالَ ابْنُ عُمَرَ: سَمِعْتُ عُمَرَ يَقولُ: قال لي رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : إنَّ اللهَ يَنْهاكُمْ أَنْ تَحْلِفوا بِآبائِكُمْ ، قالَ عُمَرُ : فَوَاللهِ ما حَلَفْتُ بِها مُنْذُ سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ذاكِرًا ولا آثِرًا. قالَ مُجاهِدٌ : أَوْ أَثارَةٍ مِنْ عِلْمٍ ، يَأْثُرُهُ عِلْمًا تابَعَهُ عُقَيْلٌ والزُّبَيْدِيُّ و إسحاقُ الكَلْبِيُّ عَنِ الزُّهْرِيِّ. و قالَ ابْنُ عُيَيْنَةَ و مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ سالِمٍ ، عَنِ ابْنِ عُمَرَ : سَمِعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ عُمَرَ .

643. Narrated 'Abdullāh bin 'Umar (رضي الله عنهما) : Allāh's Apostle ﷺ said, "Do

٦٤٣ ـ حدَّثَنا موسَى بْنُ إسماعيلَ : حدَّثَنا عَبْدُ العَزيزِ بْنُ مُسْلِمٍ : حدَّثَنا

not swear by your fathers."

عَبْدُ اللهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ
ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا يَقُولُ:
قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ:
لا تَحْلِفُوا بِآبَائِكُمْ.

644. Narrated Zahdam: There was a relation of love and brotherhood between this tribe of Jarm and Al-As͟h'ariyin. Once we were with Abū Mūsā Al-As͟h'ari, and then a meal containing chicken was brought to Abū Mūsā, and there was present, a man from the tribe of Taim-illah who was of red complexion as if he were from non-Arab freed slaves. Abū Mūsā invited him to the meal. He said, "I have seen chickens eating dirty things, so I deemed it filthy and took an oath that I would never eat chicken." On that, Abū Mūsā said, "Get up, I will narrate to you about that. Once a group of the As͟h'ariyin and I went to Allāh's Apostle ﷺ and asked him to provide us with mounts; he said, 'By Allāh, I will never give you any mounts, nor do I have anything to mount you on.' Then a few camels of war booty were brought to Allāh's Apostle ﷺ, and he asked about us, saying, 'Where are the As͟h'ariyin?' He then ordered five nice camels to be given to us, and when we had departed, we said, 'What have we done? Allāh's Apostle ﷺ had taken the oath

٦٤٤ ـ حدَّثَنَا قُتَيْبَةُ: حدَّثَنَا
عَبْدُ الوَهَّابِ، عَنْ أَيُّوبَ، عَنْ أَبِي
قِلابَةَ؛ والقاسِمِ التَّمِيمِيِّ عَنْ زَهْدَمٍ
قَالَ: كانَ بَيْنَ هَذا الحَيِّ مِنْ جَرْمٍ و
بَيْنَ الأَشْعَرِيِّينَ وُدٌّ و إِخاءٌ. فَكُنَّا عِندَ
أبي موسَى الأَشْعَرِيِّ؛ فَقُرِّبَ إِلَيْهِ طَعامٌ
فيهِ لَحمُ دَجاجٍ، و عِنْدَهُ رَجُلٌ مِنْ
بَنِي تَيْمِ اللهِ أَحْمَرُ كأَنَّهُ مِنَ المَوالِي،
فَدَعاهُ إلى الطَّعامِ. فقالَ إِنِّي رَأَيْتُهُ
يَأْكُلُ شَيْئًا فَقَذِرْتُهُ فَحَلَفْتُ أَنْ
لا آكُلَهُ، فقالَ: قُمْ فَلأُحَدِّثَنَّكَ عَنْ
ذاكَ: إِنِّي أَتَيْتُ رَسولَ اللهِ صلى اللهُ عليهِ
وسلَّمَ في نَفَرٍ مِنَ الأَشْعَرِيِّينَ
نَسْتَحْمِلُهُ، فقالَ: واللهِ لا أَحْمِلُكُمْ
وما عِنْدِي ما أَحْمِلُكُمْ عليهِ. فَأُتِيَ
رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِنَهْبِ
إِبِلٍ فَسَأَلَ عَنَّا فقالَ: أَيْنَ النَّفَرُ
الأَشْعَرِيُّونَ؟ فَأَمَرَ لَنا بِخَمْسِ ذَوْدٍ
غُرِّ الذُّرَى؛ فَلَمَّا انْطَلَقْنا قُلْنا: ما
صَنَعْنا؟ حَلَفَ رَسولُ اللهِ صلى اللهُ عليهِ
وسلَّمَ لا يَحْمِلُنا وما عِنْدَهُ ما يَحْمِلُنا

not to give us any mounts, and that he had nothing to mount us on, and later he gave us that we might ride? Did we take advantage of the fact that Allāh's Apostle ﷺ had forgotten his oath? By Allāh, we will never succeed.' So we went back to him and said to him, 'We came to you to give us mounts, and you took an oath that you would not give us any mounts and that you had nothing to mount us on.' On that he said, 'I did not provide you with mounts, but Allāh did. By Allāh, if I take an oath to do something, and then find something else better than it, I do that which is better and make expiation for the dissolution of the oath.' "

ثُمَّ حَمَلَنَا ؟ تَغَفَّلْنَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَمِينَهُ ؟ واللهِ لانُفْلِحُ أبَدًا. فَرَجَعْنَا إلَيْهِ فَقُلْنَا لَهُ : إنَّا أتَيْنَاكَ لِتَحْمِلَنَا فَحَلَفْتَ أن لا تَحْمِلَنَا وما عِنْدَكَ ما تَحْمِلُنَا ، فَقَالَ : إني لَسْتُ أنا حَمَلْتُكُمْ ، ولَكِنَّ اللهَ حَمَلَكُمْ ، واللهِ لا أحْلِفُ عَلَى يَمِينٍ فَأرَى غَيْرَهَا خَيْرًا مِنْهَا إلاَّ أتَيْتُ الذِي هُوَ خَيْرٌ وتَحَلَّلْتُهَا.

(5) CHAPTER. One should not swear by Al-Lāt and Al-ʿUzza (idols which used to be worshipped in the Pre-Islamic Ignorant Period in Hijāz) or by any kind of false deities.

بابُ لا يُحْلَفُ باللاَّتِ والعُزَّى ، ولا بالطواغيتِ.

645. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "Whoever swears saying in his oath, 'By Al-Lāt and Al-ʿUzza,' should say, 'None has the right to be worshipped but Allāh; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity."

٦٤٥ ـ حدَّثني عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حدَّثنا هِشامُ بْنُ يُوسُفَ : أخْبَرَنا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ حَلَفَ فَقالَ في حَلِفِهِ باللاَّتِ والعُزَّى فَلْيَقُلْ لا إلهَ إلاَّ اللهُ. ومَنْ قالَ

لِصاحِبِه : تَعالَ أُقامِرْكَ فَلْيَتَصَدَّقْ .

(6) CHAPTER. The one who gives an oath regarding something although he has not been asked to give an oath.

بابُ مَنْ حَلَفَ عَلَى الشَّيْءِ وَإِنْ لَمْ يُحَلَّفْ .

646. Narrated Ibn ʿUmar رضي الله عنهما : Allah's Apostle ﷺ had a gold ring made for himself, and he used to wear it with the stone towards the inner part of his hand. Consequently, the people had similar rings made for themselves. Afterwards the Prophet ﷺ sat on the pulpit and took it off, saying, "I used to wear this ring and keep its stone towards the palm of my hand." He then threw it away and said, "By Allāh, I will never wear it." Therefore all the people threw away their rings as well.

٦٤٦ ـ حدَّثَنا قُتَيْبَةُ : حدَّثَنا اللَّيْثُ ، عَنْ نافِعٍ ، عَنِ ابْنِ عُمَرَ : أَنَّ رَسولَ اللهِ صلى اللهُ عليه وسلَّمَ اصْطَنَعَ خاتَمًا مِنْ ذَهَبٍ ، كانَ يَلْبَسُهُ ، فَجَعَلَ فَصَّهُ في باطِنِ كَفِّهِ ، فَصَنَعَ النّاسُ خَواتِيمَ ، ثُمَّ إِنَّهُ جَلَسَ عَلَى المِنْبَرِ فَنَزَعَهُ فَقالَ : إِنِّي كُنْتُ أَلبسُ هذا الخاتِمَ وَأَجْعَلُ فَصَّهُ مِنْ داخِلٍ ، فَرَمَى بِهِ ثُمَّ قالَ : واللهِ لا أَلْبَسُهُ أَبَدًا . فَنَبَذَ النّاسُ خَواتِيمَهُمْ .

(7) CHAPTER. Whoever swears by a religion other than Islam. The Prophet ﷺ said, "Whoever swears by Al-Lāt and Al-ʿUzza should say, 'None has the right to be worshipped but Allāh.'" The Prophet ﷺ did not label him as a disbeliever.

بابُ مَنْ حَلَفَ بِمِلَّةٍ سِوَى مِلَّةِ الإِسْلام ، وقالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : مَنْ حَلَفَ باللّاتِ والعُزَّى فَلْيَقُلْ لا إِلهَ إِلاَّ اللهُ ، ولَمْ يَنْسُبْهُ إِلى الكُفْرِ .

647. Narrated Thābit bin Ad-Daḥḥāk:

٦٤٧ ـ حدَّثَنا مُعَلَّى بْنُ أَسَدٍ :

The Prophet ﷺ said, "Whoever swears by a religion other than Islam, is, as he says; and whoever commits suicide with something, will be punished with the same thing in the (Hell) Fire; and cursing a believer is like murdering him; and whoever accuses a believer of disbelief, then it is as if he had killed him."

حَدَّثَنَا وُهَيْبٌ ، عَنْ أَيُّوبَ ، عَنْ أَبِي قِلَابَةَ ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَنْ حَلَفَ بِغَيْرِ مِلَّةِ الإِسْلَامِ فَهُوَ كَمَا قَالَ ؛ و مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ فِي نَارِ جَهَنَّمَ ، ولَعْنُ المُؤْمِنِ كَقَتْلِهِ ، و مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ .

(8) CHAPTER. One should not say: Whatever Allah will and whatever you will (will exist).

And can one say: I am (alright) with Allah's help, and then with your help.

Narrated Abu Huraira that he heard the Prophet ﷺ saying, "Allah decided to test three Israeli persons. So He sent an angel who came first to the leper and said, '(I am a traveller) who has run short of all means of living, and I cannot mend my state except with Allah's help, and then with your help.'" Abu Huraira then mentioned the complete narration.

بَاب لا يَقُولُ مَا شَاءَ اللهُ وشِئْتَ ، وهَلْ يَقُولُ : أَنَا بِاللهِ ثُمَّ بِكَ ؟

وقَالَ عَمْرُو بْنُ عَاصِمٍ : حَدَّثَنَا هَمَّامٌ : حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ : أَنَّهُ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : إِنَّ ثَلَاثَةً فِي بَنِي إِسْرَائِيلَ أَرَادَ اللهُ أَنْ يَبْتَلِيَهُمْ ، فَبَعَثَ مَلَكًا فَأَتَى الأَبْرَصَ فَقَالَ : تَقَطَّعَتْ بِي الحِبَالُ فَلَا بَلَاغَ لِي إِلَّا بِاللهِ ثُمَّ بِكَ : فَذَكَرَ الحَدِيثَ .

(9) CHAPTER. The Statement of Allah تعالى :—

> 'They swear by Allah their strongest oaths that ......' (24 : 53)

And Ibn 'Abbas said: Abu Bakr said, "By Allah! O Allah's Apostle, you shall

بَاب قَوْلِ اللهِ تَعَالَى ـ وأَقْسَمُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ ـ

وقَالَ ابْنُ عَبَّاسٍ : قَالَ أَبُو بَكْرٍ : فَوَاللهِ يَا رَسُولَ اللهِ لَتُحَدِّثَنِّي بِالَّذِي أَخْطَأْتُ فِي الرُّؤْيَا ، قَالَ : لَا تُقْسِمْ .

tell me of my error regarding the interpretation of the dream." On that the Prophet ﷺ said, "Do not take an oath."

648. Narrated Al-Bara' ؓ : The Prophet ﷺ ordered us to fulfil the oath of a person (who beseeches us by Allah to do something). (1)

٦٤٨ ـ حَدَّثَنَا قَبِيصَةُ : حَدَّثَنَا سُفْيَانُ ، عَنْ أَشْعَثَ ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ ، عَنِ الْبَرَاءِ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم ح . وحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَشْعَثَ ، عَنْ مُعَاوِيَةَ ابْنِ سُوَيْدِ بْنِ مُقَرِّنٍ ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ أَمَرَنَا النَّبِيُّ صلى اللهُ عليهِ وسلَّم بِإِبْرَارِ الْمُقْسِمِ .

649. Narrated Usāma ؓ : One of the daughters of Allah's Apostle ﷺ sent a message to Allah's Apostle ﷺ with whom there were Usāma, Sa'd, and my father or Ubai. She said, "My child is going to die; please come to us." Allah's Apostle ﷺ sent his greetings to her, adding, "Whatever Allah gives or takes, belongs to Him, and everything has its limited period before His Sight: so she

٦٤٩ ـ حَدَّثَنَا حَفْصُ بْنُ عُمَرَ : حَدَّثَنَا شُعْبَةُ : أَخْبَرَنَا عَاصِمٌ الأَحْوَلُ : سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أُسَامَةَ : أَنَّ ابْنَةً لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أَرْسَلَتْ إِلَيْهِ وَمَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم أُسَامَةُ وَسَعْدٌ وَأَبِي أَوْ أُبَيٌّ : أَنَّ ابْنِي قَدِ احْتُضِرَ فَاشْهَدْنَا ، فَأَرْسَلَ يَقْرَأُ السَّلاَمَ وَيَقُولُ : إِنَّ لِلَّهِ مَا أَخَذَ

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(1) If what is requested, is not sinful to achieve.

should be patient and seek Allah's reward." Then she again sent a message. So the Prophet ﷺ got up, and we too got up with him, and then, when he sat there (at the house of his daughter), the child was lifted to him, and he took him into his lap while the child's breath was disturbed. The eyes of Allah's Apostle ﷺ started shedding tears. Sa d said, "What is that, O Allah's Apostle ?" The Prophet ﷺ said, " This is the symbol of mercy which Allah puts in the hearts of whoever He want of His slaves. Lo ! Allah bestows His Mercy on the merciful amongst his slaves."

وما أعْطَى ، وكُلُّ شَيْءٍ عِنْدَهُ مُسَمًّى ، فَلْتَصْبِرْ وتَحْتَسِبْ . فأرْسَلَتْ إليْهِ تُقْسِمُ عليه فَقامَ وقُمْنا مَعَهُ فَلَمَّا قَعَدَ رُفِعَ إليه فأقْعَدَهُ في حَجْرِهِ ونَفْسُ الصَّبِيِّ تَقَعْقَعُ فَفاضَتْ عَيْنا رَسُولِ اللهِ صلى اللهُ عليه وسلَّم فَقالَ سَعْدٌ : ما هٰذا يا رَسولَ اللهِ ؟ قالَ : هٰذِهِ رَحْمَةٌ يَضَعُها اللهُ في قُلوبِ مَنْ يَشاءُ مِنْ عِبادِهِ . و إنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ .

650. Narrated Abu Huraira (رضي الله عنه) : Allah's Apostle ﷺ said, " Any Muslim who has lost three of his children will not be touched by the Fire except that which will render Allah's oath fulfilled."(1)

٦٥٠ - حدَّثَنا إسماعيلُ : حدَّثَني مالكٌ ، عَنِ ابْنِ شِهابٍ ، عَنِ ابْنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ : أنَّ رَسولَ اللهِ صلى اللهُ عليه وسلَّمَ قالَ : لا يَمُوتُ لأحَدٍ مِنَ المُسْلِمينَ ثَلاثَةٌ مِنَ الوَلَدِ تَمَسُّهُ النَّارُ إلاَّ تَحِلَّةَ القَسَمِ .

651. Narrated Haritha bin Wahb (رضي الله عنه) : I heard the Prophet ﷺ saying,

٦٥١ - حدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى : حدَّثَني غُنْدَرٌ : حدَّثَنا شُعْبَةُ ، عَنْ

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(1) Allah's oath alluded to here is the Quranic Verse :

'Not one of you but will pass over it [the (Hell) Fire] : This is with your Lord, a Decree which must be accomplished.' (19 : 71)

"Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allāh to do something, Allāh will fulfil it; while the people of the Fire comprise every violent, cruel arrogant person."

مَعْبَدِ بنِ خالِدٍ : سَمِعْتُ حارِثَةَ بْنَ وَهْبٍ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ يَقولُ: ألا أدُلُّكُمْ عَلى أهْلِ الجنَّةِ ؟ كُلُّ ضَعِيفٍ مُسْتَضْعَفٍ لَوأقْسَمَ عَلى اللهِ لأبَرَّهُ ، و أهْلِ النَّارِ كُلُّ جَوَّاظٍ عُتُلٍّ مُسْتَكْبِرٍ.

(10) CHAPTER. If one says: "I bear witness swearing by Allāh" or "I have born witness swearing by Allāh."

باب إذا قالَ أشْهَدُ باللهِ ، أو شَهِدْتُ باللهِ .

652. Narrated ʽAbdullāh ؓ: The Prophet ﷺ was asked, "Who are the best people?" He replied, "My generation, and then those who will follow (come after) them, and then those who will come after the later; and then will come some people whose witness will precede their oaths and their oaths, their witness." Ibrāhīm (a sub-narrator) said, "When we were young, our elder friends used to prohibit us from taking oaths by saying, 'I bear witness swearing by Allāh, or by Allah's Covenant."

٦٥٢ ـ حدَّثَنا سَعْدُ بْنُ حَفْصٍ : حدَّثَنا شَيْبانُ ، عَنْ مَنْصُورٍ ، عَنْ إبراهيمَ ، عَنْ عَبِيدَةَ ، عَنْ عَبْدِ اللهِ قالَ : سُئِلَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ أيُّ النَّاسِ خَيْرٌ ؟ قالَ قَرْنِي ، ثُمَّ الذين يَلونَهُمْ ، ثُمَّ الذينَ يَلونَهُمْ ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهادَةُ أحَدِهِمْ يَمِينَهُ ، و يَمِينُهُ شَهادَتَهُ ، قالَ إبراهيمُ : و كانَ أصحابُنا يَنْهَوْنا ونَحنُ غِلْمانٌ أنْ نَحْلِفَ بالشَّهادَةِ والعَهْدِ.

(11) CHAPTER. (What is said regarding) the Covenant of Allāh عزوجل.

باب عَهْدِ اللهِ عزَّ و جلَّ.

653. Narrated 'Abdullāh ﵁ : The Prophet ﷺ said, "Whoever swears falsely in order to grab the property of a Muslim (or of his brother), Allāh will be angry with him when he meets Him." Allāh then revealed in confirmation of the above statement : —

> 'Verily, those who purchase a small gain at the cost of Allāh's Covenant and their own oaths.'
>
> (3: 77).

Al-Ash'ath said, "This Verse was revealed regarding me and a companion of mine when we had a dispute about a well."

٦٥٣ ـ حَدَّثَنِى مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِى عَدِىٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ وَمَنْصُورٍ، عَنْ أَبِى وَائِلٍ، عَنْ عَبْدِ اللهِ رَضِىَ اللهُ عَنْهُ، عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ رَجُلٍ مُسْلِمٍ، أَوْ قَالَ أَخِيهِ، لَقِىَ اللهَ وَهُوَ عَلَيْهِ غَضْبَانُ، فَأَنْزَلَ اللهُ تَصْدِيقَهُ: ـ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ ـ قَالَ سُلَيْمَانُ فِى حَدِيثِهِ: فَمَرَّ الأَشْعَثُ بْنُ قَيْسٍ فَقَالَ: مَا يُحَدِّثُكُمْ عَبْدُ اللهِ؟ قَالُوا لَهُ، فَقَالَ الأَشْعَثُ: نَزَلَتْ فِىَّ وَفِى صَاحِبٍ لِى فِى بِئْرٍ كَانَتْ بَيْنَنَا.

(12) CHAPTER. To swear by Allāh's 'Izza (Power and Honour), His Qualities, and His Speech.

And Ibn 'Abbās said that the Prophet ﷺ used to say, "I seek refuge with Your 'Izza." (i.e., with Allāh's Power and Honour).

And Abū Huraira said that the Prophet ﷺ said, "A man will remain between Paradise and Hell and will say, 'O Lord! Please turn my face away from the Fire and by Your Power and Honour, I will not ask You for anything other than that.'"

باب الحَلِفِ بِعِزَّةِ اللهِ وَصِفَاتِهِ وَكَلَامِهِ.

وَقَالَ ابْنُ عَبَّاسٍ: كَانَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَعُوذُ بِعِزَّتِكَ. وَقَالَ أَبُو هُرَيْرَةَ، عَنِ النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَبْقَى رَجُلٌ بَيْنَ الجَنَّةِ وَالنَّارِ، فَيَقُولُ: يَا رَبِّ اصْرِفْ وَجْهِى عَنِ النَّارِ، لَا وَعِزَّتِكَ لَا أَسْأَلُكَ غَيْرَهَا، وَقَالَ أَبُو سَعِيدٍ: قَالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللهُ: لَكَ ذَلِكَ وَعَشَرَةُ أَمْثَالِهِ. وَقَالَ أَيُّوبُ: وَعِزَّتِكَ لَا غِنَى بِى عَنْ بَرَكَتِكَ.

And Abū Sa'īd said that the Prophet ﷺ said, "Allāh said, 'This and ten times as much are for you.'

And (Prophet) Aiyūb said (to Allāh), 'By Your Power and Honour I cannot dispense with Your Blessings.' "

654. Narrated Anas bin Mālik ؓ: The Prophet ﷺ said, "The Hell Fire will keep on saying: 'Are there anymore (people to come)?' Till the Lord of Power and Honour will put His Foot over it, and then it will say, 'Qaṭ! Qaṭ! (sufficient! sufficient!) by Your Power and Honour. And its various sides will come close to each other (i.e., it will contract)."

٦٥٤ ـ حَدَّثَنَا آدَمُ : حَدَّثَنَا شَيْبَانُ :
حَدَّثَنَا قَتَادَةُ ، عَنْ أَنَسِ بْنِ مَالِكٍ : قَالَ
النَّبِيُّ صلى اللهُ عَلَيهِ وَسَلَّمَ : لا تَزَالُ
جَهَنَّمُ تَقُولُ : هَلْ مِنْ مَزِيدٍ ؟ حَتَّى
يَضَعَ رَبُّ العِزَّةِ فِيهَا قَدَمَهُ فَتَقُولُ
قَطْ قَطْ وَعِزَّتِكَ . وَيُزْوَى بَعْضُهَا
إلى بَعْضٍ . رَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ .

(13) CHAPTER. The saying of a person, "La- amrul-lahi (By the Eternity of Allāh)."

And Ibn 'Abbās said, "La-'amruka, La-'aishuka (By Your Age, by Your Life)."

بَاب قَوْلِ الرَّجُلِ لَعَمْرُ اللهِ .
قَالَ ابْنُ عَبَّاسٍ . لَعَمْرُكَ : لَعَيْشُكَ .

655. Narrated Az-Zuhrī: I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh narrating from 'Āisha ؓ, the wife of the Prophet ﷺ

٦٥٥ ـ حَدَّثَنَا الأُوَيْسِيُّ : حَدَّثَنَا
إبْرَاهِيمُ ، عَنْ صَالِحٍ ، عَنْ بْنِ شِهَابٍ
ح . وحَدَّثَنَا حَجَّاجُ ابْنُ مِنْهَالٍ : حَدَّثَنَا
عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيْرِيُّ : حَدَّثَنَا

the story about the liars who said what they said about her and how Allāh revealed her innocence afterwards. Each one of the above four narrators narrated to me a portion of her narration. (It was said in it). " The Prophet ﷺ stood up, saying, 'Is there anyone who can relieve from ʿAbdullāh bin Ubai?' On that, Usaid bin Ḥudair got up and said to Saʿd bin ʿUbāda, 'La-ʿamrullāhi (By the Eternity of Allāh), we will kill him !' "

يُونُسُ قَالَ : سَمِعْتُ الزُّهْرِيَّ قَالَ : سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ ابْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ عَنْ حَدِيثِ عَائِشَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم حِينَ قَالَ لَهَا أَهْلُ الإِفْكِ مَا قَالُوا فَبَرَّأَهَا اللهُ . وَكُلٌّ حَدَّثَنِي طَائِفَةً مِنَ الْحَدِيثِ . فَقَامَ النَّبِيُّ صلى اللهُ عليه وسلَّم فَاسْتَعْذَرَ مِنْ عَبْدِ اللهِ بْنِ أُبَيٍّ فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ فَقَالَ لِسَعْدِ ابْنِ عُبَادَةَ : لَعَمْرُ اللهِ لَنَقْتُلَنَّهُ .

(14) CHAPTER. (The Holy Verse): 'Allāh will not call you to account for that which is unintentional in your oaths..............' (2 : 225)

بَابُ - لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ - الآيَةَ .

656. Narrated ʿAisha رضي الله عنها regarding :—

> 'Allāh will not call you to account for that which is unintentional in your oaths..............' (2 : 225)

This Verse was revealed concerning such oath formulas as :

> 'No, by Allāh!' and 'Yes, by Allāh!'

٦٥٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى ، حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ ، قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا - لَا يُؤَاخِذُكُمُ اللهُ بِاللَّغْوِ - قَالَ : قَالَتْ : أُنْزِلَتْ فِي قَوْلِهِ : لَا وَاللهِ . وَبَلَى وَاللهِ .

(15) CHAPTER. If someone does

بَابُ إِذَا حَنِثَ نَاسِيًا فِي الأَيْمَانِ .

something against his oath due to forgetfulness (should he make expiation ?).

And the Statement of Allāh ﷻ :—

‘ But there is no blame on you if you make a mistake therein.’

(33 : 5)

And Allāh said :—

‘ (Moses said to Khider) : Call me not to account for forgetting.’

(18 : 73)

وَقَوْلِ اللهِ تَعَالَى : ـ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَقَالَ ـ لاتُؤَاخِذْنِي بِمَا نَسِيتُ ـ .

657. Narrated Abū Huraira ؓ : The Prophet ﷺ said, “ Allāh forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak.”

٦٥٧ ـ حَدَّثَنَا خَلَّادُ بْنُ يَحْيَى : حَدَّثَنَا مِسْعَرٌ : حَدَّثَنَا قَتَادَةُ : حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ : إِنَّ اللهَ تَجَاوَزَ لِأُمَّتِي عَمَّا وَسْوَسَتْ أَوْ حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَكَلَّمْ .

658. Narrated ‘Abdullāh bin ‘Amr bin Al-‘Āṣ : While the Prophet ﷺ was delivering a sermon on the Day of Naḥr (i.e., 10th Dhul-Ḥijja-Day of slaughtering the sacrifice), a man got up saying, “ I thought, O Allāh’s Apostle, such-and-such a thing was to be done before such-and-such a thing.” Another man got up. saying, “ O Allāh’s Apostle ! As regards these three (acts of Ḥajj), (1) I

٦٥٨ ـ حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ أَوْ مُحَمَّدٌ عَنْهُ عَنِ ابْنِ جُرَيْجٍ قَالَ : سَمِعْتُ ابْنَ شِهَابٍ يَقُولُ : حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ : أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ حَدَّثَهُ : أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ يَخْطُبُ يَوْمَ النَّحْرِ إِذْ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ : كُنْتُ أَحْسِبُ يَا رَسُولَ اللهِ كَذَا وَكَذَا

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(1) (A) i.e. Rami (throwing pebbles) at the Jamra (B) Slaughtering of the Hadi (animal) and (C) Shaving of the Head. (See Book of Ḥajj II Volume).

thought so-and-so." The Prophet ﷺ said, "Do, and there is no harm," concerning all those matters on that day. And so, on that day, whatever question he was asked, he said, "Do it, do it, and there is no harm therein."

قَبْلَ كَذَا وَكَذَا ، ثُمَّ قَامَ آخَرُ فَقَالَ : يَا رَسُولَ اللهِ ، كُنْتُ أَحْسِبُ كَذَا وَكَذَا لِهَؤُلاءِ الثَّلاثِ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : افْعَلْ وَلا حَرَجَ لَهُنَّ كُلِّهِنَّ يَوْمَئِذٍ ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلا قَالَ : افْعَلْ افْعَلْ وَلا حَرَجَ .

659. Narrated Ibn 'Abbas رضي الله عنهما : A man said to the Prophet ﷺ (while he was delivering a sermon on the Day of Naḥr), "I have performed the Tawaf round the Ka'ba before throwing pebbles at the Jamra." The Prophet ﷺ said, "There is no harm (therein)." Another man said, "I had my head shaved before slaughtering (the sacrifice)." The Prophet ﷺ said, "There is no harm." A third said, "I have slaughtered (the sacrifice) before throwing pebbles at the Jamra." The Prophet ﷺ said, "There is no harm."

٦٥٩ ـ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا أَبُو بَكْرٍ ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُفَيْعٍ ، عَنْ عَطَاءٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَجُلٌ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : زُرْتُ قَبْلَ أَنْ أَرْمِيَ قَالَ : لاحَرَجَ . قَالَ آخَرُ حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ ، قَالَ : لا حَرَجَ ، قَالَ آخَرُ : ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ ، قَالَ : لا حَرَجَ .

660. Narrated Abu Huraira رضي الله عنه : A man entered the mosque and started praying while Allah's Apostle ﷺ was sitting somewhere in the mosque. Then (after finishing the prayer) the man came

٦٦٠ ـ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَجُلاً دَخَلَ الْمَسْجِدَ

to the Prophet ﷺ and greeted him. The Prophet ﷺ said to him, "Go back and pray, for you have not prayed (properly)." The man went back, and having prayed, he came and greeted the Prophet ﷺ. The Prophet ﷺ, (returning his greetings) said, "The same (peace) with you," and added, "Go back and pray, for you did not pray." On the third time the man said, "(O Allah's Apostle!) teach me (how to pray)." The Prophet ﷺ said, "When you get up for the prayer, perform the ablution properly and then face the Qibla and say Takbir (Allahu Akbar), and then recite of what you know of the Qur'an, and then bow, and remain in this state till you feel at rest in bowing, and then raise your head and stand straight; and then prostrate till you feel at rest in prostration, and then sit up till you feel at rest while sitting; and then prostrate again till you feel at rest in prostration; and then get up and stand straight, and do all this in all your prayers."

يُصَلِّى وَرَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فى نَاحِيَةِ الْمَسْجِدِ، فَجَاءَ فَسَلَّمَ عَلَيْهِ. فَقَالَ لَهُ: ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ. فَرَجَعَ فَصَلَّى ثُمَّ سَلَّمَ. فَقَالَ: وَعَلَيْكَ. ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ. قَالَ فى الثَّالِثَةِ: فَأَعْلِمْنِى، قَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ وَاقْرَأْ بِمَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا. ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَعْتَدِلَ قَائِمًا. ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا. ثُمَّ ارْفَعْ حَتَّى تَسْتَوِىَ وَتَطْمَئِنَّ جَالِسًا. ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا. ثُمَّ ارْفَعْ حَتَّى تَسْتَوِىَ قَائِمًا. ثُمَّ افْعَلْ ذَلِكَ فى صَلَاتِكَ كُلِّهَا.

661. Narrated 'Aisha رضي الله عنها: When the pagans were defeated during the (first stage) of the battle of Uhud, Satan shouted, "O Allah's slaves! Beware of what is behind you!" So the front files of the Muslims attacked their own back files. Hudhaifa bin Al-Yaman looked and

٦٦١ - حَدَّثَنَا فَرْوَةُ بْنُ أَبِى الْمَغْرَاءِ: حَدَّثَنَا عَلِىُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ: هُزِمَ الْمُشْرِكُونَ يَوْمَ أُحُدٍ هَزِيمَةً تُعْرَفُ فِيهِمْ. فَصَرَخَ إِبْلِيسُ: أَىْ عِبَادَ اللهِ،

saw his father and said, "My father! My father!" By Allāh! The people did not stop till they killed his father. Hudhaifa then said, "May Allāh forgive you." ʿUrwa (the sub-narrator) added, "Hudhaifa continued having the blessing of his selfless invocation till he met Allāh (till he died)."

أُخْرَاكُمْ ، فَرَجَعَتْ أُولاهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ . فَنَظَرَ حُذَيْفَةُ بْنُ الْيَمَانِ فَإِذَا هُوَ بِأَبِيهِ . فَقَالَ : أَبِي أَبِي . قَالَتْ : فَوَاللهِ مَا انْحَجَزُوا حَتَّى قَتَلُوهُ . فَقَالَ حُذَيْفَةُ : غَفَرَ اللهُ لَكُمْ . قَالَ عُرْوَةُ : فَوَاللهِ مَا زَالَتْ فى حُذَيْفَةَ مِنْهَا بَقِيَّةٌ حَتَّى لَقِيَ اللهَ .

662. Narrated Abū Huraira ؓ: The Prophet ﷺ said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allāh has made him eat and drink."(1)

٦٦٢ ـ حَدَّثَنِى يُوسُفُ بْنُ مُوسَى : حَدَّثَنَا أَبُو أُسَامَةَ : حَدَّثَنِى عَوْفٌ ، عَنْ خِلاسٍ ، وَمُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ : مَنْ أَكَلَ نَاسِيًا وَهُوَ صَائِمٌ فَلْيُتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللهُ وَسَقَاهُ .

663. Narrated ʿAbdullāh bin Buḥaina ؓ: Once Allāh's Apostle ﷺ led us in prayer, and after finishing the first two Rakʿat, got up (instead of sitting for At-Taḥiyyāt) and then carried on with the prayer. When he had finished his prayer, the people were waiting for him

٦٦٣ ـ حَدَّثَنَا آدَمُ بْنُ أَبِى إِيَاسٍ : حَدَّثَنَا ابْنُ أَبِى ذِئْبٍ ، عَنِ الزُّهْرِىِّ ، عَنِ الأَعْرَجِ ، عَنْ عَبْدِ اللهِ بْنِ بُحَيْنَةَ قَالَ : صَلَّى بِنَا رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَامَ فى الرَّكْعَتَيْنِ الأُولَيَيْنِ قَبْلَ أَنْ يَجْلِسَ ، فَمَضَى فى صَلاتِهِ ،

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(1) His fast is valid although he has eaten or drunk something forgetfully.

to say Taslīm, but before saying Taslīm, he said Takbīr and prostrated; then he raised his head, and saying Takbīr, he prostrated, and then raised his head and finished his prayer with Taslīm.(1)

فَلَمَّا قَضَى صَلَاتَهُ انْتَظَرَ النَّاسُ تَسْلِيمَهُ فَكَبَّرَ وَسَجَدَ قَبْلَ أَنْ يُسَلِّمَ ، ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ وَسَجَدَ ، ثُمَّ رَفَعَ رَأْسَهُ وَسَلَّمَ .

664. Narrated Ibn Masʿūd ؓ that Allāh's Prophet ﷺ led them in the Ẓuhr prayer and he offered either more or less Rakʿat, and it was said to him, "O Allāh's Apostle! Has the prayer been reduced, or have you forgotten?" He asked, "What is that?" They said, "You have prayed so many Rakʿat." So he performed with them two more prostrations and said, "These two prostrations are to be performed by the person who does not know whether he has prayed more or less (Rakʿat) in which case he should seek to follow what is right.(2) And then complete the rest (of the prayer) and perform two extra prostrations."

٦٦٤ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ : سَمِعَ عَبْدَ الْعَزِيزِ بْنَ عَبْدِ الصَّمَدِ : حَدَّثَنَا مَنْصُورٌ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ : أَنَّ نَبِيَّ اللهِ صلى اللهُ عليهِ وسلَّمَ صَلَّى بِهِمْ صَلَاةَ الظُّهْرِ فَزَادَ أَوْ نَقَصَ مِنْهَا. قَالَ مَنْصُورٌ : لا أَدْرِي إِبْرَاهِيمُ وَهِمَ أَمْ عَلْقَمَةُ. قَالَ : قِيلَ يَا رَسُولَ اللهِ ، أَقَصُرَتِ الصَّلَاةُ أَمْ نَسِيتَ ؟ قَالَ : وَمَا ذَاكَ ؟ قَالُوا : صَلَّيْتَ كَذَا وَكَذَا . قَالَ : فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ، ثُمَّ قَالَ : هَاتَانِ السَّجْدَتَانِ لِمَنْ لا يَدْرِي ، زَادَ فِي صَلَاتِهِ أَمْ نَقَصَ فَيَتَحَرَّى الصَّوَابَ فَيُتِمُّ مَا بَقِيَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ .

665. Narrated Ubai bin Kaʿb that

٦٦٥ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا

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(1) The Prophet ﷺ performed two prostrations of Sahū (forgetfulness).

(2) i.e., He should assume that he has performed the least number of Rakʿat that may occur to his mind out of uncertainty.

he heard Allāh's Apostle ﷺ saying. "(Moses) said, 'Call me not to occount for forgetting, and be not hard upon me for my affair and my company with you,' (18 : 73) the first excuse of Moses was his forgetfulness."

Narrated Al-Barā’ bin ‘Āzib that once he had a guest, so he told his family (on the Day of ‘Īd-ul-Aḍḥā) that they should slaughter the animal for sacrifice before he returned from the (‘Īd) prayer in order that their guest could take his meal. So his family slaughtered (the animal) before the prayer. Then they mentioned that event to the Prophet ﷺ who ordered Al-Bara to slaughter another sacrifice. Al-Barā’ said to the Prophet ﷺ, "I have a young milch she-goat which is better than two sheep for slaughtering." [The sub-narrator, Ibn ‘Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Barā’ or if it was in general for all the Muslims."]

سُفيانُ: حدَّثَنا عَمْرُو بنُ دينارٍ: حدَّثَني سَعيدُ بنُ جُبَيْرٍ قالَ: قُلْتُ لابْنِ عَبَّاسٍ فَقالَ: حدَّثَنا أُبَيُّ بنُ كَعْبٍ أنَّهُ سَمِعَ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يقولُ - قالَ لا تُؤاخِذْني بِما نَسيتُ ولا تُرْهِقْني مِنْ أمْري عُسْرًا - قالَ: كانَتِ الأُولَى مِنْ موسَى نِسيانًا. قالَ أبو عَبْدِ اللهِ: كَتَبَ إليَّ مُحَمَّدُ بنُ بَشَّارٍ: حدَّثَنا مُعاذُ بنُ مُعاذٍ: حدَّثَنا ابنُ عَوْنٍ، عَنِ الشَّعْبيِّ قالَ: قالَ البَراءُ ابنُ عازِبٍ وكانَ عِنْدَهُمْ ضَيْفٌ لهُم فأمَرَ أهلَهُ أنْ يَذْبَحوا قَبْلَ أنْ يَرْجِعَ لِيَأكُلَ ضَيْفُهُمْ، فَذَبَحوا قَبْلَ الصَّلاةِ فَذَكَروا ذلكَ للنَّبيِّ صلى اللهُ عليهِ وسلَّمَ فَأمَرَهُ أنْ يُعيدَ الذَّبْحَ. فَقالَ: يا رَسولَ اللهِ، عِنْدي عَناقٌ جَذَعٌ، عَناقُ لَبَنٍ هِيَ خَيْرٌ مِنْ شاتَيْ لَحْمٍ، وكانَ ابْنُ عَوْنٍ يَقِفُ في هذا المَكانِ عَنْ حَديثِ الشَّعْبيِّ ويُحَدِّثُ عَنْ مُحَمَّدِ بنِ سيرينَ بِمِثْلِ هذا الحَديثِ. ويَقِفُ في هذا المَكانِ ويَقولُ: لا أدْري أبَلَغَتِ الرُّخْصَةُ غَيْرَهُ أمْ لا؟ رَواهُ أيُّوبُ، عَنِ ابنِ سيرينَ، عَنْ أنَسٍ، عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ.

666. Narrated Jundub: I witnessed

٦٦٦ - حدَّثَنا سُلَيمانُ بنُ حَرْبٍ:

the Prophet ﷺ offering the Id prayer (and after finishing it) he delivered a sermon and said, " Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i. e., slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allāh's Name over it."

حدثنا شعبة: عن الأسود بن قيس قال: سمعت جندبا قال: شهدت النبي صلى الله عليه وسلم صلى يوم عيد، ثم خطب، ثم قال: من ذبح فليبدل مكانها، ومن لم يكن ذبح، فليذبح باسم الله.

(16) CHAPTER. The Ghamūs oath(1) And the Statement of Allāh ﷻ :—

> ' And make not your oaths a deceit between you with the result that a foot may slip after it was firmly planted.........'
>
> (16 : 94)

' Dakhalan ' means with trick and dishonesty.

باب اليمين الغموس - ولا تتخذوا أيمانكم دخلا بينكم فتزل قدم بعد ثبوتها - الآية، دخلا: مكرا وخيانة.

667. Narrated 'Abdullāh bin 'Amr رضي الله عنه : The Prophet ﷺ said, " The biggest sins are : To join partners in worship with Allāh ; to be undutiful to one's parents ; to kill somebody unlawfully ;

٦٦٧ - حدثنا محمد بن مقاتل: أخبرنا النضر: أخبرنا شعبة: حدثنا فراس: قال الشعبي: عن عبد الله ابن عمرو، عن النبي صلى الله عليه

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(1) Al-Ghamūs oath is the false oath taken by somebody intentionally to mislead and cheat people. Such an oath cannot be expiated, but the one who takes it will be dipped into the Fire. Hence comes the term ' Al-Ghamūs', namely, ' the dipping'.

And to take a Ghamūs oath."

وسلَّمَ قالَ: الكَبائرُ: الإشْراكُ باللهِ، و عُقوقُ الوالِدَيْنِ، و قَتْلُ النَّفْسِ، و اليمينُ الغَموسُ.

(17) CHAPTER. The Statement of Allāh تعالى :—

'Verily! Those who purchase a small gain at the cost of Allāh's covenant and their own oaths.' (3 : 77)

And also the Statement of Allāh تعالى :—

'And make not Allāh's (Name) an excuse in your oaths.' (2 : 224)

And also the Statement of Allāh عزوجل :—

'And purchase not a miserable gain at the price of the Covenant of Allāh....... (to His Statement :) (16 : 95)

'Break not your oaths after you have confirmed them. Indeed, you have made Allāh surety over you.' (16 : 91) (1)

باب قَوْلِ اللهِ تَعالى - إنَّ الَّذينَ

يَشْتَرُونَ بِعَهْدِ اللهِ و أيمانِهِمْ - الآيَةَ، وقَوْلِ اللهِ تَعالى - ولا تَجْعَلوا اللهَ عُرْضَةً لِأيمانِكُمْ - و قَوْلِهِ جَلَّ ذِكْرُهُ - ولا تَشْتَروا بِعَهْدِ اللهِ ثَمَنًا قَليلاً - إلى قَوْلِهِ - ولا تَنْقُضُوا الأيمَانَ بَعْدَ تَوْكيدِها وَقَدْ جَعَلْتُمُ اللهَ عَلَيْكُمْ كَفيلاً -

668. Narrated 'Abdullāh رضي الله عنه : Allāh's Apostle ﷺ said, "If some-

٦٦٨ - حدَّثَنا موسَى بنُ إسماعيلَ: حدَّثَنا أبو عَوانَةَ، عَنِ الأعْمَشِ، عَنْ

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(1) These Verses are referred to here in the reverse order.

body is ordered (by the ruler or the judge) to take an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh's Wrath when he meets Him." And Allāh revealed in its confirmation:—

> 'Verily! Those who purchase a small gain at the cost of Allāh's covenants and their own oaths.'
>
> (3 : 77).

(The sub-narrator added:) Al-Ash'ath bin Qais entered, saying, "What did Abū 'Abdur-Raḥmān narrate to you?" They said, "So-and-so." Al-Ash'ath said, "This revelation came in my connection. I had a well on the land of a cousin of mine (and we had a dispute about it). I reported him to Allāh's Apostle ﷺ who said (to me), "You should give evidence (i. e. witness) otherwise the oath of your opponent will render your claim invalid." I said, "Then he (my opponent) will take the oath, O Allāh's Apostle." Allāh's Apostle ﷺ said, "Whoever is ordered (by the ruler or the judge) to give an oath, and he takes a false oath in order to grab the property of a Muslim, then he will incur Allāh's Wrath when he meets Him on the Day of Resurrection."

أبي وائلٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قالَ : قالَ رَسولُ اللهِ صلى اللهُ عليه وسلَّمَ : مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ يَقْتَطِعُ بِها مالَ امْرِىءٍ مسْلِمٍ لَقِيَ اللهَ وهُوَ عَلَيْهِ غَضْبانُ . فَأَنزَلَ اللهُ تَصْديقَ ذلكَ - إنَّ الذينَ يَشْتَرُونَ بِعَهْدِ اللهِ و أيمانِهِم ثَمَنًا قَليلاً - إلى آخِرِ الآيَةِ . فَدَخَلَ الأشْعَثُ بنُ قَيْسٍ فقالَ : ما حَدَّثَكُمْ أبو عَبْدِ الرَّحْمَنِ ؟ فقالوا : كَذا و كَذا ، قالَ : فِيَّ أُنزِلَتْ . كانَ لي بِئْرٌ في أرضِ ابْنِ عَمٍّ لي فأَتَيْتُ رَسولَ اللهِ صلى اللهُ عليه وسلَّمَ فقالَ : بَيِّنَتُكَ أو يَمِينُهُ ، فَقُلْتُ : إذًا يَحلِفُ عَلَيْها يا رَسولَ اللهِ ، فقالَ رَسولُ اللهِ صلى اللهُ عليه وسلَّمَ : مَنْ حَلَفَ عَلى يَمينِ صَبْرٍ وهُوَ فيها فاجِرٌ يَقْتَطِعُ بِها مالَ امْرِىءٍ مُسْلِمٍ لَقِيَ اللهَ يَوْمَ القِيامَةِ وهُوَ عَلَيْهِ غَضْبانُ .

(18) CHAPTER. To swear (to do or not to do) something which is not in

باب اليمينِ فيما لا يَملكُ ، وفي المَعْصِيَةِ ، وفي الغَضَبِ .

one's power (to do or not) : and to swear to do an act of disobedience or to take an oath in a state of anger.

669. Narrated Abū Mūsa : My companions sent me to the Prophet ﷺ to ask him for some mounts. He said, " By Allāh ! I will not mount you on anything ! " When I met him, he was angry, but when I met him (again), he said, " Tell your companions that Allāh or Allāh's Apostle will provide you with mounts."

٦٦٩ ـ حدَّثني مُحمَّدُ بْنُ العَلاءِ : حدَّثنا أبو أُسامةَ ، عَنْ بُرَيْدٍ ، عَنْ أبي بُرْدَةَ ، عَنْ أبي مُوسَى قالَ : أرْسَلَني أصحابي إلى النَّبيِّ صلى اللهُ عليهِ وسلَّمَ أسْألُهُ الحُمْلانَ فقالَ : واللهِ لاأحمِلُكُمْ علَى شيءٍ . وَوافَقْتُهُ وهُوَ غَضْبانُ فلمَّا أتَيْتُهُ قالَ : انطَلِقْ إلى أصحابِكَ فقُلْ : إنَّ اللهَ أوْ إنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَحمِلُكُمْ .

670. Narrated Az-Zuhrī : I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, Alqama bin Waqqāṣ and 'Ubaidullāh bin 'Abdullāh bin 'Uqba narrating from 'Aisha, the wife of the Prophet ﷺ the narration of the people of Ifk (i. e. the liars) who said about her what they said, and how Allāh revealed her innocence. Each of them narrated to me a portion of that narration. (They said that 'Aisha said), " Then Allāh revealed the ten Verses starting with :—

> ' Verily ! Those who spread the slander.........' (24 : 11 - 21)

٦٧٠ ـ حدَّثنا عَبْدُ العَزيزِ : حدَّثنا إبراهيمُ ، عَنْ صالحٍ ، عَنْ ابْنِ شِهابٍ ح . وحدَّثنا الحَجَّاجُ : حدَّثنا عَبْدُ اللهِ بْنُ عُمَرَ النُّمَيرِيُّ : حدَّثنا يُونُسُ بْنُ يَزيدَ الأيْلِيُّ قالَ : سَمِعْتُ الزُّهْرِيَّ ، قالَ : سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيرِ وسَعيدَ بْنَ المُسَيَّبِ وعَلْقَمَةَ بْنَ وَقَّاصٍ وعُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ عُقْبَةَ عَنْ حَديثِ عائِشَةَ زَوْجِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ حينَ قالَ لَها أهْلُ الإفْكِ ما قالوا : فبَرَّأها اللهُ مِمَّا قالوا ، كُلٌّ حدَّثني طائفةً مِنَ الحَديثِ فأنزَلَ اللهُ ـ إنَّ الذينَ

which all treated the matter of my innocence. Abū Bakr As-Siddīq who used to provide for Miṣṭaḥ because of his relation to him, said, "By Allāh, I will never give anything (in charity) to Miṣṭaḥ after what he has said about 'Aisha." (1) Then Allāh revealed :—

> 'And let not those among you who are good in religion and wealthy swear not to give (any sort of help) to their kinsmen............'
> (24 : 22)

On that, Abū Bakr said, "Yes, by Allāh, I like that Allāh should forgive me," and then resumed giving Miṣṭaḥ the aid he used to give him and said, "By Allāh! I will never withhold it from him."

جاءُوا بالإفكِ ـ العشرَ الآياتِ كلَّها فى
براءَتى . فقالَ أبو بكرٍ الصدِّيقُ وكانَ
يُنفِقُ على مِسطَحٍ لقرابتِهِ منهُ : واللهِ
لا أُنفِقُ على مِسطَحٍ شيئًا أبدًا بعدَ
الذى قالَ لعائشةَ . فأنزلَ اللهُ ـ ولا يأتلِ
أولوا الفضلِ منكُمْ والسَّعةِ أنْ يُؤتُوا
أولى القُرْبى ـ الآيةَ . قالَ أبو بكرٍ : بلى
واللهِ إنى لأُحِبُّ أن يغفرَ اللهُ لى . فرَجَعَ
إلى مِسطَحٍ النفقةَ التى كانَ يُنفِقُ عليهِ ،
وقالَ : واللهِ لا أنزِعُها عنهُ أبدًا .

671. Narrated Abū Mūsā Al-Ash'ari: I went along with some men from the Ash-'ariyīn to Allāh's Apostle ﷺ and it happened that I met him while he was angry. We asked him to provide us with mounts, but he swore that he would not give us any. Later on he said, "By Allāh, Allāh willing, if ever I take an oath (to do something) and later on I find something else better than the first, then I do the better

٦٧١ ـ حدَّثنا أبو معمَرٍ : حدَّثنا
عبدُ الوارثِ : حدَّثنا أيوبُ ، عنِ القاسمِ
عنْ زهدَمٍ ، قالَ : كُنَّا عندَ أبى موسى
الأشعرىِّ فقالَ : أتيتُ رسولَ اللهِ صلى
اللهُ عليهِ وسلَّمَ فى نفرٍ منَ الأشعريِّينَ ،
فوافقتُهُ وهوَ غضبانُ فاستحملْناهُ ،
فحلَفَ أنْ لا يحمِلَنا ، ثمَّ قالَ : واللهِ
إنْ شاءَ اللهُ لا أحلِفُ على يمينٍ فأرى
غيرَها خيرًا منها إلا أتيتُ الذى هوَ خيرٌ

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(1) Miṣṭaḥ was one of those who had spread the false rumour about 'Aisha.

one and make expiation for the dissolution of my oath."

و تَحِلَّتَها .

(19) CHAPTER. If one says: "By Allāh! I will not speak today," and then prays or recites the Qur'ān or says, "Subḥān Allāh" or "Alḥamdulillāh" or "Lā ilāha illallāh", he will be (judged by Allāh) according to his intentions. (1)

And the Prophet ﷺ said, "The best things to say are four (expressions) i.e.(A) Subḥān Allāhi,(B)Al-Ḥamdu-lillāhi, and (C) Allāhu Akbar." (2) and (D)

And Abū Sufyān said, "The Prophet ﷺ wrote to Heraclius:

> 'O the people of the Scripture! Come to common terms as between you and us.' " (3 : 64)

Mujāhid said: The word referred to above is the word of piety, i. e.,(D) Lā ilāha illallāh. (3)

بابٌ إذا قالَ واللهِ لا أتَكَلَّمُ اليَوْمَ ، فَصلى أو قَرَأَ أو سَبَّحَ أو كَبَّرَ أو حَمِدَ أو هَلَّلَ فَهْوَ عَلى نِيَّتِهِ . و قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أفْضَلُ الكَلامِ أرْبَعٌ : سبْحانَ اللهِ ، والحَمْدُ للهِ ، ولا إلهَ إلاَّ اللهُ ، واللهُ أكبرُ . و قالَ أبو سُفْيانَ : كَتَبَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ إلى هِرَقْلَ : تَعالوا إلى كَلِمَةٍ سَوَاء بَيْنَنا و بَيْنَكُمْ ، وقالَ مُجاهِدٌ : كَلِمَةُ التَّقْوى : لا إلهَ إلاَّ اللهُ .

672. Narrated Al-Musaiyab: When Abū Ṭālib's death approached, Allāh's

٦٧٢ - حدَّثَنا أبو اليمانِ : أخبرَنا شُعَيْبٌ ، عنِ الزُّهْرِي قالَ : أخبرَني

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(1) i. e., whether he has intended by his oath not to speak absolutly or with the exclusion of prayers and invocations.

(2) These expressions means respectively: I deem Allāh free from resembling anything whatever; praise be to Allāh and Allāh is Greater.

(3) Means: None has the right to be worshipped but Allāh.

Apostle ﷺ came to him and said, "Say: Lā ilāha illallāh, a word with which I will be able to defend you before Allāh."

سَعِيدُ بْنُ الْمُسَيَّبِ ، عَنْ أَبِيهِ قَالَ : لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : قُلْ لا إِلهَ إِلاَّ اللهُ ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ .

673. Narrated Abū Huraira ؓ : Allāh's Apostle ﷺ said, "(Following are) two utterances that are very easy for the tongue to say, and very heavy in the balance of reward, and the most beloved to the Gracious Almighty (And they are): Subḥān Allāh, wa bi-ḥamdihī ; Subḥān Allāhi-l-ʿAzīm."(1)

٦٧٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ : حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ ، عَنْ أَبِي زُرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّم : كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِى الْمِيزَانِ ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ : سُبْحَانَ اللهِ ، وَبِحَمْدِهِ ، سُبْحَانَ اللهِ الْعَظِيمِ .

674. Narrated ʿAbdullāh ؓ : Allāh's Apostle ﷺ said a sentence and I said another. He said, "Whoever dies worshipping anything other than Allāh shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies worshipping none except Allāh, shall be admitted into Paradise."

٦٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا الأَعْمَشُ ، عَنْ شَقِيقٍ ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ كَلِمَةً وَقُلْتُ أُخْرَى ، قَالَ : مَنْ مَاتَ يَجْعَلُ لِلَّهِ نِدًّا أُدْخِلَ النَّارَ .

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(1) 'I deem Allāh free from resembling anything whatever, and I celebrate His Praises! I deem Allāh the Great, free from resembling anything whatever.'

وَقُلْتُ أُخْرَى: مَنْ مَاتَ لَا يَجْعَلُ لِلَّهِ نِدًّا أُدْخِلَ الْجَنَّةَ.

(20) CHAPTER. Whoever took an oath that he would not enter upon his wife for one month and that month was of twenty-nine days.

بَاب مَنْ حَلَفَ أَنْ لَا يَدْخُلَ عَلَى أَهْلِهِ شَهْرًا. وَكَانَ الشَّهْرُ تِسْعًا وَعِشْرِينَ.

675. Narrated Anas رضي الله عنه : Allāh's Apostle ﷺ took an oath for abstention from his wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allah's Apostle! You took an oath for abstention (from your wives) for one month." On that he said, "A month can be of twenty-nine days."

٦٧٥ ـ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: آلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نِسَائِهِ وَكَانَتِ انْفَكَّتْ رِجْلُهُ فَأَقَامَ فِي مَشْرُبَةٍ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ فَقَالُوا: يَا رَسُولَ اللَّهِ، آلَيْتَ شَهْرًا. فَقَالَ: إِنَّ الشَّهْرَ يَكُونُ تِسْعًا وَعِشْرِينَ.

(21) CHAPTER. If somebody takes an oath not to drink Nabidh (infusion of dates) and then he drinks Tilā' or Sakar or Juice (syrup) then in the opinion of some people, he is not regarded as having broken his oath, if, to him, such drinks are not regarded as Nabidh.

بَاب إِذَا حَلَفَ أَنْ لَا يَشْرَبَ نَبِيذًا فَشَرِبَ طِلَاءً أَوْ سَكَرًا أَوْ عَصِيرًا لَمْ يَحْنَثْ فِي قَوْلِ بَعْضِ النَّاسِ، وَلَيْسَتْ هَذِهِ بِأَنْبِذَةٍ عِنْدَهُ.

676. Narrated Abū Ḥazim: Sahl

٦٧٦ ـ حَدَّثَنِي عَلِيٌّ: سَمِعَ

bin Saʿd said, "Abū Usaid, the companion of the Prophet ﷺ got married, so he invited the Prophet ﷺ to his wedding party, and the bride herself served them. Sahl said to the people, 'Do you know what drink she served him with? She infused some dates in a pot at night and the next morning she served him with the infusion.' "

عَبْدُ العَزِيزِ بْنُ أَبى حَازِمٍ : أَخْبَرَنى أَبي ، عَنْ سَهْلِ بْنِ سَعْدٍ : أَنَّ أَبَا أُسَيْدٍ صَاحِبَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ أَعْرَسَ فَدَعَا النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ لِعُرْسِهِ ، فَكَانَتِ العَرُوسُ خَادِمَهُمْ ، فَقَالَ سَهْلٌ لِلْقَوْمِ : هَلْ تَدْرُونَ مَا سَقَتْهُ ؟ قَالَ : أَنْقَعَتْ لَهُ تَمْرًا فى تَوْرٍ مِنَ اللَّيْلِ حَتَّى أَصْبَحَ عَلَيهِ فَسَقَتْهُ إِيَّاهُ .

677. Narrated Sauda رضي الله عنها, the wife of the Prophet ﷺ: A sheep of ours died and we tanned its skin and kept on infusing dates in it till it was a worn out waterskin.

٦٧٧ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا إِسماعيلُ بْنُ أَبي خالِدٍ ، عَنِ الشَّعْبِيِّ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قَالَتْ : مَاتَتْ لَنَا شَاةٌ فَدَبَغْنَا مَسْكَهَا ثُمَّ مَا زِلْنَا نَنْبِذُ فيهِ حَتَّى صَارَ شَنًّا .

(22) CHAPTER. If someone takes an oath that he will not eat cooked meat and then he eats dates with bread, or eats something cooked with meat. (will his oath be regarded as dissolved ?)

باب إذا حَلَفَ أَنْ لا يَأْتَدِمَ فَأَكَلَ تَمْرًا بِخُبْزٍ وما يَكُونُ مِنْهُ الأُدْمُ .

678. Narrated ʿAisha رضي الله عنها: The family of (the Prophet) Muhammad ﷺ

٦٧٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ

never ate wheatbread with meat for three consecutive days to their fill, till he met Allah.

عَابِسٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : مَاشَبِعَ آلُ مُحَمَّدٍ صلى اللهُ عليهِ وسلَّمَ مِنْ خُبْزِ بُرٍّ مَأْدُومٍ ثَلاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللهِ . و قَالَ ابْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَائِشَةَ بِهَذَا .

679. Narrated Anas bin Mālik ؓ : Abū Ṭalḥa said to Um Sulaim, "I heard the voice of Allāh's Apostle ﷺ rather weak, and I knew that it was because of hunger. Have you anything (to present to the Prophet ﷺ)?" She said, "Yes." Then she took out a few loaves of barley bread and took a veil of hers and wrapped the bread with part of it and sent me to Allāh's Apostle ﷺ . I went and found Allāh's Apostle ﷺ sitting in the mosque with some people. I stood up before him. Allāh's Apostle ﷺ said to me, "Has Abū Ṭalḥa sent you?" I said, "Yes." Then Allāh's Apostle ﷺ said to those who were with him, "Get up and proceed." I went ahead of them (as their forerunner) and came to Abū Ṭalḥa and informed him about it. Abū Ṭalḥa said, "O Um Sulaim! Allāh's Apostle ﷺ has come and we have no food to feed them." Um Sulaim said,

٦٧٩ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ : أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ : قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ : لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ضَعِيفًا أَعْرِفُ فِيهِ الجُوعَ ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ ؟ فَقَالَتْ : نَعَمْ ، فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ، ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَفَّتِ الخُبْزَ بِبَعْضِهِ ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَذَهَبْتُ فَوَجَدْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فِي المَسْجِدِ و مَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِ . فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَأَرْسَلَكَ أَبُو طَلْحَةَ ؟ فَقُلْتُ : نَعَمْ ، فَقَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لِمَنْ مَعَهُ : قُومُوا فَانْطَلِقُوا و انْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ ، فَقَالَ أَبُو طَلْحَةَ : يَا أُمَّ سُلَيْمٍ ،

"Allāh and His Apostle ﷺ know best." So Abū Ṭalḥa went out (to receive them) till he met Allah's Apostle ﷺ. Allāh's Apostle ﷺ came in company with Abū Ṭalḥa and they entered the house. Allāh's Apostle ﷺ said, "O Um Sulaim! Bring whatever you have." So she brought that (barley) bread and Allāh's Apostle ﷺ ordered that bread to be taken into pieces, and then Um Sulaim poured over it some butter from a leather butter container, and then Allāh's Apostle ﷺ said what Allāh wanted him to say, (i.e. blessing the food). Allāh's Apostle ﷺ then said, "Admit ten men." Abū Ṭalḥa admitted them and they ate to their fill and went out. He again said, "Admit ten men." He admitted them, and in this way all the people ate to their fill, and they were seventy or eighty men."

قَدْ جَاءَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَ لَيسَ عِنْدَنا مِنَ الطَّعامِ ما نُطْعِمُهُمْ . فَقالَتْ : اللهُ وَ رَسولهُ أعْلَمُ . فانْطَلَقَ أبوطَلْحَةَ حَتَّى لَقِيَ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ و أبوطَلْحَةَ مَعَهُ حَتَّى دَخَلا . فَقالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : هَلُمِّي يا أُمَّ سُلَيْمٍ ما عِنْدَكِ ، فَأتَتْ بِذلكَ الخُبزِ ، قالَ : فَأمَرَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بذلكَ الخُبزِ فَفُتَّ و عَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَها فَأدَمَتْهُ . ثُمَّ قالَ فيهِ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ما شاءَ اللهَ أنْ يَقولَ . ثُمَّ قالَ : ائْذَنْ لِعَشَرَةٍ ، فَأذِنَ لهُمْ فَأكَلوا حَتَّى شَبِعوا ثُمَّ خَرَجُوا . ثُمَّ قالَ : ائْذَنْ لِعَشَرَةٍ . فَأذِنَ لَهُمْ فَأكَلَ القَوْمُ كُلُّهُمْ و شَبِعُوا ، والقَوْمُ سَبْعونَ أو ثَمانونَ رَجُلاً .

(23) CHAPTER. The intention in taking oaths.

باب النِّيَّةِ في الأَيْمانِ .

680. Narrated ʽUmar bin Al-Khaṭṭāb رضي الله عنه: I heard Allāh's Apostle ﷺ saying, "The outcome of deeds done is decided according to one's intention, and every person will have the result of what he has intended. And whoever migrated

٦٨٠ ـ حدَّثَنا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثَنا عَبْدُ الوَهَّابِ قالَ : سَمِعْتُ يَحْيَى بنَ سَعيدٍ يَقولُ : أخبرَني مُحَمَّدُ ابْنُ إبراهيمَ : أنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقولُ : سَمِعْتُ عُمَرَ

for the sake of Allāh and His Apostle, then his migration will be considered to be for Allāh and His Apostle, but whoever migrated for the sake of worldly gain or a woman to marry, then his migration will be considered to be for what he migrated for."(1)

ابْنَ الخَطَّابِ رَضِىَ اللهُ عَنْهُ يقول : سَمِعْتُ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقولُ : إنَّما الأعْمالُ بالنِّيَّةِ ، و إنَّما لامْرِىءٍ ما نَوى ؛ فمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ و رَسولِهِ فَهِجْرَتُهُ إلى اللهِ و رَسولِهِ ، و مَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصيبُها أو امرأةٍ يَتَزَوجُها ، فَهِجرَتُهُ إلى ما هاجَرَ إلَيهِ .

(24) CHAPTER. If a person gives his property in charity by making a vow or for expiation of sins.

باب إذا أهْدَى مالَهَ عَلى وجْهِ النَّذْرِ والتَّوْبَةِ .

681. Narrated Ka'b bin Mālik in the last part of his narration about the three who were left behind: (I said) "As a proof of my true repentance (for not joining the Holy battle of Tabūk), I shall give up all my property for the sake of Allāh and His Apostle (as expiation for that sin)." The Prophet ﷺ said (to me), "Keep some of your wealth, for that is better for you."

٦٨١ ـ حدَّثَنا أحْمَدُ بنُ صالحٍ : حدَّثَنا ابنُ وَهْبٍ : أخْبَرَنى يونُسُ ، عَنِ ابْنِ شِهابٍ : أخْبَرَنى عَبْدُ الرَّحْمَنِ ابْنُ عَبْدِ اللهِ ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ ابْنِ مالكٍ و كانَ قائِدَ كَعْبٍ مِنْ بَنيهِ حينَ عَمِىَ ، قالَ : سَمِعْتُ كَعْبَ بْنَ مالكٍ يَقولُ فى حَديثهِ ـ و عَلى الثَّلاثَةِ الذينَ خُلِّفُوا ـ فَقالَ فى آخِرِ حَديثهِ :

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(1) In the Hereafter, everyone will be judged according to his intentions.

إنَّ مِنْ تَوْبَتِي أنْ أنْخَلِعَ مِنْ مالي صَدَقَةً إلى اللهِ ورَسولِهِ ، فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : أمْسِكْ عَلَيْكَ بَعْضَ مالِكَ فَهُوَ خَيْرٌ لكَ .

(25) CHAPTER. If someone makes some food unlawful for himself.

And the Statement of Allah ﷻ :—

'O Prophet ! Why do you ban that which Allah has made lawful for you, seeking to please your wives ?' (66 : 1)

And also His Statement :—

'O you who believe !
Make not unlawful the good things which Allah has make lawful for you.' (5 : 87)

باب إذا حَرَّمَ طَعاما. وقَوْلُهُ تَعالى - يا أيُّها النَّبِيُّ لِمَ تُحَرِّمُ ما أحَلَّ اللهُ لكَ تَبْتَغِي مَرْضاةَ أزْواجِكَ - وقَوْلُهُ - لا تُحَرِّمُوا طَيِّباتِ ما أحَلَّ اللهُ لَكُمْ - .

682. Narrated 'Aisha رضي الله عنها : The Prophet ﷺ used to stay (for a period) in the house of Zainab bint Jahsh (one of the wives of the Prophet ﷺ) and he used to drink honey in her house. Hafsa and I decided that when the Prophet ﷺ entered upon either of us, she would say, " Ismell in you the bad smell of Maghafir (a bad smelling rasin). Have you eaten Maghafir ?" When he entered upon one of us, she said that to him. He replied (to her), " No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again." Then was

٦٨٢ - حدَّثَنا الحَسَنُ بْنُ مُحَمَّدٍ : حدَّثَنا الحَجَّاجُ بْنُ مُحَمَّدٍ ، عَنِ ابْنِ جُرَيْجٍ قالَ : زَعَمَ عَطاءٌ أنَّهُ سَمِعَ عُبَيْدَ بنَ عُمَيْرٍ يَقول : سَمِعْتُ عائِشَةَ تَزْعُمُ أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ كانَ يَمْكُثُ عندَ زَيْنَبَ بِنْتِ جَحْشٍ ويَشْرَبُ عِنْدَها عَسَلاً ، فَتَواصَيْتُ أنا وحَفْصَةُ أنَّ أيَّتَنا دَخَلَ عَلَيْها النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَلْتَقُلْ : إنِّي أجِدُ مِنْكَ رِيحَ مَغافِيرَ ، أكَلْتَ مَغافيرَ ؟ فدخَلَ على إحْداهُما فقالَتْ ذلكَ لهُ .

revealed :—

> 'O Prophet ! Why do you ban that which Allāh has made lawful for you ?............(up to) ....
>
> If you two (wives of the Prophet ﷺ) turn in repentance to Allāh,' (66 : 1—4)

The two were 'Āisha and Ḥafṣa.

And also the Statement of Allāh تعالى :—

> 'And (Remember) when the Prophet ﷺ disclosed a matter in confidence to one of his wives.' (66 : 3)

i.e., His saying, "But I have drunk honey." Hishām said: It also meant his saying, "I will not drink anymore, and I have taken an oath, so do not inform anybody of that."

فَقَالَ: لا بَلْ شَرِبْتُ عَسَلاً عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ ولَنْ أَعُودَ لَهُ. فَنَزَلَتْ - يا أَيُّها النَّبِيُّ لِمَ تُحَرِّمُ ما أَحَلَّ اللهُ لَكَ - إنْ تَتُوبا إلى اللهِ - لِعائِشَةَ وحَفْصَةَ - وإذ أَسَرَّ النَّبِيُّ إلى بَعْضِ أَزْواجِهِ حَدِيثاً - لِقَوْلِه: بَلْ شَرِبْتُ عَسَلاً. وقالَ إبراهيم ابْنُ مُوسَى: عَنْ هِشامٍ: ولَنْ أَعُودَ لَهُ وقَدْ حَلَفْتُ، فَلا تُخْبِرِي بِذلِكِ أَحَداً.

(26) CHAPTER. To fulfil one's vow. And the Statement of Allāh تعالى :—

> "(Because) they perform (their) vow.' (76 : 7)

بابُ الوَفاءِ بالنَّذْرِ، وقَوْلِ اللهِ تَعالى - يُوفُونَ بالنَّذْرِ -.

683. Narrated Sa'īd bin Al-Ḥārith that he heard Ibn 'Umar رضي الله عنهما saying, "Weren't people forbidden to make vows? The Prophet ﷺ said, 'A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of

٦٨٣ - حَدَّثَنا يَحْيَى بْنُ صالِحٍ: حَدَّثَنا فُلَيْحُ بْنُ سُلَيْمانَ: حَدَّثَنا سَعِيدُ ابْنُ الحارِثِ: أَنَّهُ سَمِعَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُما يَقُولُ: أَوَلَمْ يُنْهَوْا عَنِ النَّذْرِ؟ إنَّ النَّبِيَّ صلى الله عليه وسلم

the miserly is taken out.' "(1)

قالَ: إنَّ النَّذْرَ لا يُقَدِّمُ شَيْئًا ولا يُؤَخِّرُ ، وإنَّما يُسْتَخْرَجُ بالنَّذْرِ مِنَ البَخِيلِ .

684. Narrated ʿAbdullāh bin ʿUmar ؓ : The Prophet ﷺ forbade the making of vows and said, "It (a vow) does not prevent anything (that has to take place), but the property of a miser is taken out with it."

٦٨٤ - حدَّثَنا خَلَّادُ بْنُ يَحْيَى : حدَّثَنا سُفْيانُ ، عَنْ مَنْصُورٍ : أخْبَرَنا عَبْدُ اللهِ بْنُ مُرَّةَ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قالَ : نَهَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَنِ النَّذْرِ وقالَ : إنَّهُ لا يَرُدُّ شَيْئًا ولكِنَّهُ يُسْتَخْرَجُ بِهِ مِنَ البَخِيلِ .

685. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Allāh says, 'The vow, does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause the miserly person to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for him what he would not give but for his vow.' "

٦٨٥ - حدَّثَنا أبو اليمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبو الزِّنادِ ، عَنِ الأعْرَجِ ، عَنْ أبي هُرَيْرَةَ قالَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا يَأتِي ابْنَ آدمَ النَّذْرُ بِشَيْءٍ لم أكُنْ قَدَّرْتُهُ ، ولكِنْ يُلْقِيهِ النَّذْرُ إلى القَدَرِ قد قُدِّرَ لَهُ فَيَسْتَخْرِجُ اللهُ بِهِ مِنَ البَخِيلِ ، فَيُؤْتِينِي عَلَيْهِ ما لم يَكُنْ يُؤْتِينِي عَلَيْهِ مِنْ قَبْلُ .

(27) CHAPTER. The sin of him who

باب إثمِ مَنْ لا يَفِي بالنَّذْرِ .

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(1) Miserly people do not spend willingly and without compensation in this life. So, by means of vows, they have to spend their money when their worldly wishes are fulfilled.

does not fulfil his vow.

686. Narrated Zahdam bin Muḍarrab: ʽImran bin Ḥussain said, "The Prophet ﷺ said, 'The best of you are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.'" Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfil it; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will prevail among them.'"

٦٨٦ ـ حدَّثنا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ شُعْبَةَ: حدَّثني أبو جَمْرَةَ: حدَّثنا زَهْدَمُ بْنُ مُضَرِّبٍ قالَ: سَمِعْتُ عِمْرانَ بْنَ حُصَيْنٍ يُحدِّثُ عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: خَيْرُكمْ قَرْنِي، ثُمَّ الذينَ يَلونَهُمْ. قالَ عِمْرانُ: لا أدْرِي ذَكَرَ ثِنْتَيْنِ أو ثَلاثًا بَعْدَ قَرْنِهِ، ثُمَّ يَجِيءُ قَوْمٌ يَنْذُرونَ ولا يَفُونَ، و يَخونُونَ، ولا يُؤْتَمَنونَ، و يَشْهَدونَ ولا يُسْتَشْهَدونَ، و يَظْهَرُ فيهم السِّمَنُ.

(28) CHAPTER: To vow in Allāh's obedience.

And the Statement of Allāh ﷻ :—

> 'And whatever you spend in charity or whatever vow you make ....'
> (2: 270)

باب النَّذْرِ في الطَّاعَةِ ـ وما أنْفَقْتُمْ مِنْ نَفَقَةٍ أوْ نَذَرْتُمْ مِنْ نَذْرٍ ـ.

687. Narrated ʽAisha رضي الله عنها : The Prophet ﷺ said, "Whoever vows that he will be obedient to Allāh, should remain obedient to Him; and whoever made a vow that he will disobey Allāh,

٦٨٧ ـ حدَّثنا أبو نُعَيْمٍ: حدَّثنا مالكٌ، عَنْ طَلْحَةَ بْنِ عَبْدِ المَلكِ، عَنِ القاسِمِ، عَنْ عائِشَةَ رَضِيَ اللهُ عنها عَنِ النَّبيِّ صلى اللهُ عليهِ وسلَّمَ قالَ:

should not disobey Him."

مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ ، وَ مَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ .

(29) **CHAPTER.** If somebody vowed or took an oath that he would not speak to anybody during the Pre-Islamic Ignorant Period, and then he embraces Islam (should he fulfil his vow ?).

باب إِذَا نَذَرَ أَوْ حَلَفَ أَنْ لَا يُكَلِّمَ إِنْسَانًا فِى الجَاهِلِيَّةِ ثُمَّ أَسْلَمَ .

688. Narrated Ibn ʿUmar رضي الله عنه : ʿUmar said, "O Allāh's Apostle! I vowed to perform Iʿtikāf(1) for one night in Al-Masjid-al-Ḥarām during the Pre-Islamic Ignorant Period (before embracing Islam)." The Prophet ﷺ said, "Perform your vow."

٦٨٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الحَسَنِ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ قَالَ : يَا رَسُولَ اللهِ ، إِنِّى نَذَرْتُ فِى الجَاهِلِيَّةِ أَنْ أَعْتَكِفَ لَيْلَةً فِى المَسْجِدِ الحَرَامِ ، قَالَ : أَوْفِ بِنَذْرِكَ .

(30) **CHAPTER.** If somebody dies without fulfilling a vow (may somebody else fulfil it on his behalf ?)

Ibn ʿUmar gave a verdict to a lady whose mother had died, leaving an unfulfilled vow that she would pray in Quba.

باب مَنْ مَاتَ وَ عَلَيْهِ نَذْرٌ ، وَ أَمَرَ ابْنُ عُمَرَ امْرَأَةً جَعَلَتْ أُمُّهَا عَلَى نَفْسِهَا صَلَاةً بِقُبَاءٍ فَقَالَ : صَلِّى عَنْهَا ، وَ قَالَ ابْنُ عَبَّاسٍ نَحْوَهُ .

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(1) Iʿtikāf : See the glossary.

Ibn ʿUmar said to the lady, "Pray on her behalf." Ibn ʿAbbās said the same.

689. Narrated Saʿid bin ʿUbada Al-Anṣārī that he consulted the Prophet ﷺ about a vow that had been made by his mother who died without fulfilling it. The Prophet ﷺ gave his verdict that he should fulfil it on her behalf. The verdict became Sunna (i.e., the Prophet's tradition).

٦٨٩ - حَدَّثَنَا أَبُو الْيَمَانِ : أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ قَالَ : أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ : أَنَّ عَبْدَ اللهِ ابْنَ عَبَّاسٍ أَخْبَرَهُ : أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ اسْتَفْتَى النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ . فَأَفْتَاهُ أَنْ يَقْضِيَهُ عَنْهَا ، فَكَانَتْ سُنَّةً بَعْدُ .

690. Narrated Ibn ʿAbbās رضي الله عنهما : A man came to the Prophet ﷺ and said to him, "My sister vowed to perform the Hajj, but she died (before fulfilling it)." The Prophet ﷺ said, "Would you not have paid her debts if she had any?" The man said, "Yes." The Prophet ﷺ said, "So pay Allāh's Rights, as He is more entitled to receive His rights."

٦٩٠ - حَدَّثَنَا آدَمُ : حَدَّثَنَا شُعْبَةُ ، عَنْ أَبِي بِشْرٍ قَالَ : سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : أَتَى رَجُلٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ لَهُ : إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ وَأَنَّهَا مَاتَتْ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتَ قَاضِيَهُ ؟ قَالَ : نَعَمْ ، قَالَ : فَاقْضِ اللهَ فَهُوَ أَحَقُّ بِالْقَضَاءِ .

(31) CHAPTER. To vow for something which one does not possess, and to vow for something sinful.

بَابُ النَّذْرِ فِيمَا لَا يَمْلِكُ ، وَفِي مَعْصِيَةٍ .

691. Narrated 'Aisha ﵂ : The Prophet ﷺ said, "Whoever vowed to be obedient to Allah, must be obedient to Him; and whoever vowed to be disobedient to Allah, should not be disobedient to Him."

٦٩١ ـ حدَّثنا أبو عاصِمٍ : عَنْ مالكٍ ، عَنْ طَلْحَةَ بنِ عَبْدِ الملكِ ، عَنِ القاسِمِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عنها قالَتْ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مَنْ نَذَرَ أنْ يُطيعَ اللهَ فَلْيُطِعْهُ ، و مَنْ نَذَرَ أنْ يَعْصِيَهُ فَلا يَعْصِهِ .

692. Narrated Anas ﵁ : The Prophet ﷺ said, "Allah is not in need of this (man) torturing himself," when he saw the man walking between his two sons (who were supporting him).(1)

٦٩٢ ـ حدَّثنا مُسَدَّدٌ : حدَّثنا يَحْيَى ، عَنْ حُمَيْدٍ ، عَنْ ثابتٍ ، عَنْ أنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : إنَّ اللهَ لَغَنِيٌّ عَنْ تَعْذيبِ هَذا نَفْسَهُ ، ورَآهُ يَمْشِي بَيْنَ ابْنَيْهِ . و قالَ الفَزارِيُّ ، عَنْ حُمَيْدٍ : حدَّثني ثابتٌ ، عَنْ أنَسٍ .

693. Narrated Ibn 'Abbas ﵄ : The Prophet ﷺ saw a man performing Tawaf around the Ka'ba, tied with a rope or something else (while another person was holding him). The Prophet ﷺ cut that rope off.

٦٩٣ ـ حدَّثنا أبو عاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنْ سُلَيمانَ الأحْوَلِ ، عَنْ طاوُسٍ ، عَنِ ابْنِ عَبَّاسٍ : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ رَأى رَجُلاً يَطوفُ بالكَعْبَةِ بِزِمامٍ أو غَيْرِهِ فَقَطَعَهُ .

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(1) The man had vowed that he would perform the Hajj on foot though he was old and sick.

694. Narrated Ibn ʿAbbās رضي الله عنهما : While performing the Tawaf around the Kaʿba, the Prophet ﷺ passed by a person leading another person by a nose ring in his nose. The Prophet ﷺ cut the nose-ring off with his hand and ordered the man to lead him by the hand.

٦٩٤ ـ حدَّثنا إبراهيمُ بنُ موسَى : أخبرَنا هِشامٌ أنَّ ابنَ جُرَيْجٍ أخبرَهم قالَ : أخبرَني سُليمانُ الأحوَلُ أنَّ طاوُسًا أخبرَهُ عنِ ابنِ عبّاسٍ رَضِيَ اللهُ عنهما : أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ مرَّ وهوَ يَطوفُ بالكَعبَةِ بإنسانٍ يَقودُ إنسانًا بخِزامةٍ في أنفِهِ ، فقَطَعَها النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بيَدِهِ ، ثمَّ أمرَهُ أنْ يَقودَهُ بيدِهِ .

695. Narrated Ibn ʿAbbās رضي الله عنهما : While the Prophet ﷺ was delivering a sermon, he saw a man standing, so he asked about that man. They (the people) said, "It is Abū Israil who has vowed that he will stand and never sit down, and he will never come in the shade, nor speak to anybody, and will fast." The Prophet ﷺ said, "Order him to speak and let him come in the shade, and make him sit down, but let him complete his fast."

٦٩٥ ـ حدَّثنا موسَى بنُ إسماعيلَ : حدَّثنا وُهَيبٌ : حدَّثنا أيّوبُ ، عنْ عِكرِمَةَ ، عنِ ابنِ عبّاسٍ قالَ : بينَما النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَخطُبُ إذا هوَ برَجُلٍ قائمٍ ، فسألَ عنهُ ، فقالوا : أبو إسرائيلَ نَذَرَ أنْ يَقومَ ولا يَقعُدَ ، ولا يَستَظِلَّ ولا يَتَكلَّمَ ، و يَصومَ . فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : مُرْهُ فلْيَتَكلَّمْ ، وليَستَظِلَّ ، وليَقعُدْ ، وليُتِمَّ صَوْمَهُ . قالَ عبدُ الوهّابِ : حدَّثنا أيّوبُ ، عنْ عِكرِمَةَ ، عنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ .

(32) CHAPTER. If somebody has

باب مَنْ نَذَرَ أنْ يَصومَ أيامًا ،

vowed that he will fast for a few successive days and then those days appear to coincide with 'Īd-al-Aḍhā or 'Īd-al-Fiṭr (should he fast then or make expiation, or fast on other days ?).

فَوافَقَ النَّحْرَ أو الفِطْرَ.

696. Narrated 'Abdullāh bin 'Umar رضي الله عنهما that he was asked about a man who had vowed that he would fast all the days of his life then the day of 'Īd-al-Aḍhā or 'Īd-al-Fiṭr came. 'Abdullāh bin 'Umar said : You have indeed a good example in Allāh's Apostle. He did not fast on the day of 'Īd-al-Aḍhā or the day of 'Īd-al-Fiṭr, and we do not intend fasting on these two days.

٦٩٦ ـ حدَّثنا مُحَمَّدُ بنُ أبي بَكرٍ المُقَدَّميُّ : حدَّثنا فُضَيلُ بنُ سُلَيمانَ : حدَّثنا موسَى بنُ عُقْبَةَ : حدَّثنا حَكيمُ ابنُ أبي حُرَّةَ الأسْلَمِيُّ : أنَّهُ سَمِعَ عَبْدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عَنهُما : سُئِلَ عَنْ رَجُلٍ نَذَرَ أن لا يَأتيَ عَلَيهِ يَومٌ إلاَّ صامَ ، فَوافَقَ يَومَ أضْحى أوْ فِطْرٍ فَقالَ : لَقَدْ كانَ لَكُمْ في رَسولِ اللهِ أُسْوَةٌ حَسَنَةٌ . لم يَكُنْ يَصومُ يَومَ الأضْحى والفِطْرِ ، ولا نَرَى صِيامَهُما.

697. Narrated Ziyād bin Jubair : I was with Ibn 'Umar when a man asked him, "I have vowed to fast every Tuesday or Wednesday throughout my life, and the day of my fasting coincided with the day of Naḥr (the first day of 'Īd-al-Aḍhā), (What shall I do ?)" Ibn 'Umar said, "Allāh has ordered the vows to be fulfilled, and we are forbidden to fast on the day of Naḥr." The man repeated his

٦٩٧ ـ حدثنا عَبدُ اللهِ بنُ مَسْلَمَةَ : حدَّثنا يَزيدُ بنُ زُرَيعٍ ، عَنْ يونُسَ : عَنْ زِيادِ ابنِ جُبَيرٍ قالَ : كُنْتُ مَعَ ابنِ عُمَرَ فَسألَهُ رَجُلٌ فَقالَ : نَذَرْتُ أنْ أصومَ كُلَّ يَومٍ ثَلاثاءَ أو أرْبِعاءَ ما عِشْتُ ، فَوافَقْتُ هذا اليَومَ يَومَ النَّحرِ ، فَقالَ : أمَرَ اللهُ بِوَفاءِ النَّذْرِ ، ونُهِينا أنْ نَصومَ يَومَ النَّحْرِ . فَأعادَ

question and Ibn ʿUmar repeated his former answer, adding nothing more.

عَلَيهِ ، فَقَالَ مِثْلَهُ ، لا يَزِيدُ عَلَيهِ .

(33) CHAPTER. Can the land, sheep, farms and one's belongings be included in one's vows and oaths ?

And Ibn ʿUmar said : ʿUmar said to the Prophet ﷺ "I have a piece of land better than which I never had." The Prophet ﷺ ,said, "If you wish, you may keep this land in your custody and spend its output in charity."

And Abū Ṭalḥa said to the Prophet ﷺ , "I prize Buraiha over all my property." Buraiha was a garden belonging to him, situated opposite the (Prophet's) Mosque.

بابٌ هَلْ يَدْخُلُ فى الأَيمانِ والنُّذور الأَرضُ والغَنَمُ والزَّرْعُ والأَمْتِعَةُ ؟ وقالَ ابْنُ عُمَرَ : قالَ عُمَرُ النَّبِىَّ صلى اللهُ عليهِ وسلَّم : أَصَبْتُ أرضًا لم أُصِبْ مالاً قَطُّ أَنْفَسَ مِنْهُ ، قالَ : إنْ شِئْتَ حَبَّسْتَ أَصْلَها وتَصَدَّقْتَ بِها ، وقالَ أَبو طَلْحَةَ للنَّبِىِّ صلى اللهُ عليهِ وسلَّم : أَحَبُّ أَمْوالى إلَىَّ بَيرُحاءِ ، لِحائِطٍ لهُ مُسْتَقْبِلَةِ المَسْجِدِ .

698. Narrated Abū Huraira ؓ :

We went out in the company of Allah's Apostle on the day of (the battle of) Khaibar, and we did not get any gold or silver as war booty, but we got property in the form of things and clothes. Then a man called, Rifaʿa bin Zaid from the tribe of Bani Aḍ-Ḍubaib presented a slave named Midʿam to Allah's Apostle ﷺ . Allah's Apostle ﷺ headed towards the valley of Al-Qurā, and when he was in the valley of Al-Qurā (near

٦٩٨ ـ حدَّثَنا إسماعيلُ : حدَّثَنِى مالكٌ ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلىِّ ، عَنْ أَبِى الغَيْثِ مَوْلى ابْنِ مُطِيعٍ ، عَنْ أَبى هُرَيْرَةَ قالَ : خَرَجْنا مَعَ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم يَومَ خَيْبَرَ فَلَمْ نَغْنَمْ ذَهَبًا ولا فِضَّةً إلا الأَمْوالَ : المتاعَ والثِّيابَ ، فَأَهْدَى رَجُلٌ مِن بَنِى الضُّبَيْبِ يُقالُ لهُ رِفاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم غُلاما يُقالُ لهُ مِدْعَمٌ ، فَوَجَّهَ رَسُولُ

Medina), an arrow was thrown by an unidentified person, struck and killed Mid'am who was making a she-camel of Allah's Apostle ﷺ kneel down. The people said, "Congratulations to him (the slave) for gaining Paradise." Allah's Apostle ﷺ said, "No! By Him in Whose Hand my soul is, for the sheet which he stole from the war booty before its distribution on the day of Khaibar, is now burning over him." When the people heard that, a man brought one or two Shiraks (leather straps of shoes) to the Prophet ﷺ. The Prophet ﷺ said, "A Shirak of fire, or two Shiraks of fire."

اللهِ صلى اللهُ عليهِ وسلَّم إلى وادى القُرَى حتَّى إذا كانَ بِوادى القُرَى بَيْنَمَا مِدْعَمٌ يَحُطُّ رَحْلاً لِرَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إذا سَهْمٌ عائِرٌ فَقَتَلَهُ ، فقالَ النَّاسُ : هَنِيئًا لهُ الجَنَّةُ ، فقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : كَلاَّ والذِى نَفْسِى بِيَدِهِ ، إنَّ الشَّمْلَةَ التى أخَذَها يَوْمَ خَيْبَرَ مِنَ المَغانِمِ لَمْ تُصِبْها المقاسِمُ لَتَشْتَعِلُ عليهِ نارًا ، فلمَّا سَمِعَ ذَلك النَّاسُ جاءَ رَجُلٌ بِشِرَاكٍ أوْ شِراكَيْنِ إلى النَّبِىِّ صلى اللهُ عليهِ وسلَّم ، فقالَ : شِرَاكٌ مِنْ نارٍ أوْ شِرَاكانِ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXIX. THE BOOK OF THE EXPIATION OF UNFULFILLED OATHS.

كتاب كفارات الأيمان

(1) CHAPTER. The Statement of Allāh ﷻ :—

'(To account for your deliberate oaths):

For expiation, feed ten poor persons.' (5: 89)

And what the Prophet ﷺ ordered when the following Verse was revealed :—

'(Make expiation) either by fasting, Sadaqa (giving in charity) or offering a sacrifice.'

(2: 196)

Ibn 'Abbās, 'Aṭā and 'Ikrima are said to have said, " Whenever the word ' or ' occurs in the Qur'ān, then the person intended has the option to fulfil any of the alternatives specified."

The Prophet ﷺ gave Ka'b the option as regards the expiation (for his oath).

وقـــولِ اللهِ تَعالى ـ فَكَفّارَتُهُ إطْعامُ عَشَرَةِ مساكينَ ـ وما أمَرَ النَّبِيّ صلى اللهُ عليهِ وسلَّم حينَ نَزَلَتْ ـ فَفِدْيَةٌ مِنْ صِيامٍ أوْ صَدَقَةٍ أوْ نُسُكٍ ـ ويُذْكَرُ عَنِ ابْنِ عَبَّاسٍ وعَطاءٍ وعِكْرِمَةَ : ما كانَ فِي القُرْآنِ أوْ أوْ فَصاحِبُهُ بالخِيارِ ، وقَدْ خَيَّرَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ كَعْبًا فِي الفِدْيَةِ .

699. Narrated Ka'b bin 'Ujra : I

٦٩٩ ـ حدَّثَنا أحْمَدُ بْنُ يُونُسَ :

came to the Prophet ﷺ and he said to me, "Come near." So I went near to him and he said, "Are your lice troubling you?" I replied, "Yes." He said, "(Shave your head and) make expiation in the form of fasting, Ṣadaqa (giving in charity), or offering a sacrifice."

(The sub-narrator) Aiyub said, "Fasting should be for three days, and the Nusuk (sacrifice) is to be a sheep, and the Ṣadaqa is to be given to six poor persons."

حدَّثنا أبو شِهابٍ ، عَنِ ابْنِ عَوْنٍ ، عَنْ مُجاهِدٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أبي لَيْلَى ، عَنْ كَعْبِ بْنِ عُجْرَةَ قالَ : أتَيْتُهُ يَعْنِي النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فَقالَ : ادْنُ فَدَنَوْتُ : فَقالَ ، أيُؤْذِيكَ هَوامُّكَ ؟ قُلْتُ : نَعَمْ . قالَ : فِدْيَةٌ مِنْ صِيامٍ أو صَدَقَةٍ أو نُسُكٍ . و أخْبَرَنِي ابْنُ عَوْنٍ ، عَنْ أيُّوبَ قالَ : الصِّيامُ ثَلاثَةُ أيامٍ ، والنُّسُكُ : شاةٌ ، والمَساكِينُ : سِتَّةٌ .

(2) CHAPTER. When is expiation due or obligatory upon the rich and the poor?

And the Statement of Allah ﷻ :—

> 'Allah has already ordained for you (O men) the dissolution of your oaths............ (up to) .... He is the All-Knowing, the All-Wise.' (66 : 2)

باب مَتَى تَجِبُ الكَفارَةُ عَلى الغَنِيِّ والفَقِيرِ ؟

و قَوْلِ اللهِ تَعالى - قَدْ فَرَضَ اللهُ لَكُمْ تَحِلَّةَ أيمانِكُمْ - إلى قَوْلِهِ - العَلِيمُ الحَكِيمُ - .

700. Narrated Abu Huraira ﵁ : A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "What is the matter with you?" He said, "I had sexual relation with my wife (while I was fasting) in Ramaḍān."

٧٠٠ - حدَّثنا علي بْنُ عَبْدِ اللهِ : حدَّثنا سُفيانُ ، عَنِ الزُّهْرِيِّ قالَ : سَمِعْتُهُ مِنْ فِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أبي هُرَيْرَةَ قالَ : جاءَ رَجُلٌ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ

The Prophet ﷺ said, "Have you got enough to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can you fast for two successive months?" The man said, "No." The Prophet ﷺ said, "Can you feed sixty poor persons?" The man said, "No." Then the Prophet ﷺ said to him, "Sit down," and he sat down. Afterwards an Irq, i.e., a big basket containing dates was brought to the Prophet ﷺ, and the Prophet ﷺ said to him, "Take this and give it in charity." The man said, "To poorer people than we?" On that, the Prophet ﷺ smiled till his premolar teeth became visible, and then told him, "Feed your family with it."

فَقَالَ: هَلَكْتُ. قَالَ صلى اللهُ عليه وسلَّمَ: مَا شَأْنُكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: تَسْتَطِيعُ تُعْتِقُ رَقَبَةً؟ قَالَ: لا، قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا؟ قَالَ: لا. قَالَ: اجْلِسْ فَجَلَسَ فَأُتِيَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ بِعَرَقٍ فِيهِ تَمْرٌ، وَالعَرَقُ: المِكْتَلُ الضَّخْمُ. قَالَ: خُذْ هَذَا فَتَصَدَّقْ بِهِ، قَالَ: عَلَى أَفْقَرَ مِنَّا؟ فَضَحِكَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ، قَالَ: أَطْعِمْهُ عِيَالَكَ.

(3) CHAPTER. The one who helps a person in difficult circumstances to make expiation.

بَاب مَنْ أَعَانَ المُعْسِرَ فِي الكَفَّارَةِ.

701. Narrated **Abu Huraira** رضي الله عنه:

A man came to Allah's Apostle ﷺ and said, "I am ruined!" The Prophet ﷺ said to him, "What is the matter?" He said, "I have had sexual relation with my wife (while fasting) in Ramadan." The Prophet ﷺ said to him, "Can you afford to manumit a slave?" He said, "No." The Prophet ﷺ said, "Can

٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا عَبْدُ الوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ صلى اللهُ عليه وسلَّمَ فَقَالَ: هَلَكْتُ، فَقَالَ: وَمَا ذَاكَ؟ قَالَ: وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ، قَالَ: تَجِدُ رَقَبَةً؟ قَالَ: لا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ

you fast for two successive months ?" He said, "No." The Prophet ﷺ said, "Can you feed sixty poor persons ?" He said, "No." Then an Anṣārī man came with an Irq (a big basket full of dates). The Prophet ﷺ said (to the man), "Take this (basket) and give it in charity." That man said, "To poorer people than we, O Allāh's Apostle ? By Him Who has sent you with the Truth ! There is no house in between the two mountains (of the city of Medina) poorer than we." So the Prophet ﷺ said (to him), "Go and feed it to your family."

شَهْرَيْنِ مُتَتَابِعَيْنِ ؟ قَالَ : لا ، قَالَ : فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ؟ قَالَ : لا ، قَالَ : فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِعَرَقٍ ، وَالعَرَقُ المِكْتَلُ فِيهِ تَمْرٌ ، فَقَالَ : اذْهَبْ بِهَذَا فَتَصَدَّقْ بِهِ . قَالَ : أَعَلَى أَحْوَجَ مِنَّا يَارَسُولَ اللهِ ؟ وَالَّذِي بَعَثَكَ بِالحَقِّ مَا بَيْنَ لابَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا ، ثُمَّ قَالَ : اذْهَبْ فَأَطْعِمْهُ أَهْلَكَ .

(4) CHAPTER. For expiation (of one's oath) one should feed ten poor persons no matter whether they are relatives or not.

بَابٌ يُعْطِي فِي الكَفَّارَةِ عَشَرَةَ مَسَاكِينَ قَرِيبًا كَانَ أَوْ بَعِيدًا .

702. Narrated **Abū Huraira** ؓ : A man came to the Prophet ﷺ and said, "I am ruined!" The Prophet ﷺ said, "What is the matter with you ?" He said, "I have had sexual relation with my wife (while fasting) in Ramaḍān." The Prophet ﷺ said to him, "Can you afford to manumit a slave ?" He said, "No." The Prophet ﷺ said, "Can you fast for two successive months ?" He said, "No." The Prophet ﷺ said,

٧٠٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ ، عَنْ حُمَيْدٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : هَلَكْتُ ، قَالَ : وَمَا شَأْنُكَ ؟ قَالَ : وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ . قَالَ : هَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً ؟ قَالَ : لا . قَالَ : فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ؟ قَالَ : لا . قَالَ : فَهَلْ تَسْتَطِيعُ

" Can you feed sixty poor persons ?" He said, " I have nothing." Later on an Irq (big basket) containing dates was given to the Prophet ﷺ, and the Prophet ﷺ said (to him), " Take this basket and give it in charity." The man said, " To poorer people than we? Indeed, there is nobody between its (i.e., Medina's) two mountains who is poorer than we." The Prophet ﷺ then said, " Take it and feed your family with it."

أنْ تُطْعِمَ سِتِّينَ مِسكِينًا ؟ قالَ : لا أجِدُ . فأُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِعَرَقٍ فيهِ تَمْرٌ ، فقالَ : خُذْ هذا فَتَصَدَّقْ بهِ ، فقالَ : أعَلَى أفْقَرَ مِنَّا ؟ ما بَيْنَ لابَتَيْها أفْقَرُ مِنَّا . ثُمَّ قالَ : خُذْهُ فأطْعِمْهُ أهْلَكَ .

(5) **CHAPTER.** The Sā‘ (a kind of measure) of Medina, and the Mudd of (the time of) the Prophet ﷺ, and his invocation for Allah's blessing in it.

And what the people of Medina inherited of that through the generations.

بابُ صاعِ المَدِينَةِ ، و مُدِّ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ و بَرَكَتِهِ ، وما تَوارَثَ أهْلُ المَدِينَةِ مِنْ ذلك قَرْنًا بَعْدَ قَرْنٍ .

703. Narrated Al-Ju‘aid bin ‘Abdur-Raḥmān : As-Sā‘ib bin Yazīd said, "The Sā‘ at the time of the Prophet ﷺ was equal to one Mudd plus one-third of a Mudd of your time, and then it was increased in the time of Caliph ‘Umar bin ‘Abdul Azīz."

٧٠٣ ـ حدَّثَنا عُثمانُ بْنُ أبي شَيْبَةَ : حدَّثَنا القاسِمُ بْنُ مالك المُزَنِيُّ : حدَّثَنا الجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنِ السَّائِبِ ابْنِ يَزِيدَ قالَ : كانَ الصَّاعُ عَلَى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ مُدًّا و ثُلُثًا بِمُدِّكُمُ اليَوْمَ ، فَزِيدَ فيهِ فى زَمَنِ عُمَرَ بْنِ عَبْدِ العَزِيزِ .

704. Narrated Nāfi‘ : Ibn ‘Umar

٧٠٤ ـ حدَّثَنا مُنْذِرُ بْنُ الوَلِيدِ

used to give the Zakāt of Ramaḍān (Zakāt-al-Fiṭr) according to the Mudd of the Prophet ﷺ, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet ﷺ. Abū Qutaiba said, "Mālik said to us, 'Our Mudd (i.e., of Medina) is better than yours(1) and we do not see any superiority except in the Mudd of the Prophet ﷺ!'(2) Mālik further said, to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet ﷺ, by what Mudd would you measure what you give (for expiation or Zakāt-al-Fiṭr)?' I replied, 'We would give it according to the Mudd of the Prophet ﷺ.' On that, Mālik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet ﷺ ultimately?'"

الجارُودِىُّ : حدَّثنا أبو قُتَيْبَةَ وهُوَ سَلْمٌ : حدَّثنا مالكٌ ، عَنْ نافِعٍ قالَ : كانَ ابْنُ عُمَرَ يُعْطى زَكاةَ رَمَضانَ بِمُدِّ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ، المُدِّ الأوَّلِ ، وفى كَفارَةِ اليمينِ بِمُدِّ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . قالَ أبو قُتَيْبَةَ : قالَ لَنا مالكٌ : مُدُّنا أعْظَمُ مِنْ مُدِّكُمْ ، ولا نَرَى الفَضْلَ إلاَّ فى مُدِّ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . وقالَ لى مالكٌ : لَو جاءَكُمْ أميرٌ فَضَرَبَ مُدًّا أصْغَرَ مِنْ مُدِّ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ ، بأىِّ شَىْءٍ كُنْتُمْ تُعْطونَ ؟ قُلْتُ : كُنَّا نُعْطِى بِمُدِّ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ . قالَ : أفَلا تَرَى أنَّ الأمْرَ إنَّما يَعودُ إلى مُدِّ النَّبِىِّ صلى اللهْ عليهِ وسلَّمَ ؟

705. Narrated Anas bin Mālik رضي الله عنه: Allāh's Apostle ﷺ said, "O Allāh!

٧٠٥ ـ حدَّثنا عَبْدُ اللهِ بْنُ يوسفَ : أخْبَرَنا مالِكٌ ، عَنْ إسحاقَ بْنِ عَبْدِ اللهِ

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(1) The other Mudd is that used by Hishām, and it was bigger than that of the Prophet ﷺ.

(2) Mālik asserts that the Mudd of the Prophet ﷺ should be used because he invoked for Allāh's blessings in it, and so it is superior to any other Mudd even if it were bigger in size.

Bestow Your Blessings on their measures, Sā' and Mudd (i.e., of the people of Medina)."

ابْنِ أبي طَلْحَةَ ، عَنْ أنَسِ بْنِ مالِكٍ : أنَّ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : اللَّهُمَّ بارِكْ لهُمْ في مِكْيالِهِمْ وصاعِهِمْ و مُدِّهِمْ .

(6) CHAPTER. The Statement of Allāh تعالى :—

'Or to free a slave.' (5: 89)

And the manumission of what slave is best ?

بابُ قَوْلِ اللهِ تَعالى - أوْ تَحْرِيرُ رَقَبَةٍ - و أيُّ الرِّقابِ أزْكى ؟

706. Narrated **Abū Huraira** رضي الله عنه : The Prophet ﷺ said, "If somebody manumits a Muslim slave, Allāh will save from the Fire every part of his body for freeing the corresponding parts of the slave's body, even his private parts (will be saved from the Fire) because of freeing the slave's private parts."

٧٠٦ - حدَّثَنا مُحَمَّدُ بْنُ عَبْدِ الرَّحيمِ : حدَّثَنا داودُ بْنُ رُشَيْدٍ : حدَّثَنا الوَليدُ بْنُ مُسْلِمٍ ، عَنْ أبي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ ، عَنْ زَيْدِ ابْنِ أسْلَمَ ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ ، عَنْ سَعيدِ بْنِ مَرْجانَةَ ، عَنْ أبي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ أعْتَقَ رَقَبَةً مُسْلِمَةً أعْتَقَ اللهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنَ النَّارِ حَتَّى فَرْجَهُ بِفَرْجِهِ .

(7) CHAPTER: What is said about

بابُ عِتْقِ المُدَبَّرِ و أُمِّ الوَلَدِ

the manumission of Mudabbar(1) and Um Walad(2) and a Mukātab(3) for expiation; and the manumission of a bastard.

Ṭāwus said, "The manumission of a Mudabbar or an Um Walad is sufficient (for making expiation)."

والمكاتَبِ في الكَفَّارَةِ ، و عِتْقِ وَلَدِ الزِّنا. و قالَ طاوُسٌ : يُجزِيءُ المُدَبَّرُ و أُمُّ الولدِ .

707. Narrated ʿAmr : Jābir ﵁ said : An Anṣārī man made his slave a Mudabbar and he had no other property than him. When the Prophet ﷺ heard of that, he said (to his companions), "Who wants to buy him (i.e., the slave) for me?" Nuʿaim bin An-Naḥḥām bought him for eight hundred Dirhams. I heard Jābir saying, "That was a coptic slave who died in the same year."

٧٠٧ ـ حدَّثنا أبو النُّعْمانِ : أخبرَنا حَمّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو عَنْ جابرٍ : أنَّ رَجُلاً مِنَ الأنصارِ دَبَّرَ مملوكا لهُ ولمْ يَكُنْ لهُ مالٌ غيرُهُ ، فَبَلَغَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فقالَ : مَنْ يَشْتَرِيهِ مِنِّي؟ فاشْتراهُ نُعَيمُ بْنُ النَّحامِ بِثَمانمائَةِ دِرْهَمٍ ، فَسَمِعْتُ جابرَ بْنَ عَبْدِ اللهِ يَقولُ : عَبْدًا قِبْطِيًّا ماتَ عامَ أولَ .

(8) CHAPTER. If someone manumits a slave, possessed by him and another person.

بابٌ إذا أعْتَقَ عَبْدًا بَيْنَهُ و بَيْنَ آخَرَ .

(9) CHAPTER. If somebody manumits a slave for expiation, (then) for whom will the slave's Walāʾ (4) be?

بابٌ إذا أعْتَقَ في الكَفَّارَةِ لِمَنْ يَكونُ وَلاؤُهُ .

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(1) A slave who is promised by his masters to be manumitted after the latter's death.

(2) A slave girl who has given birth to a child for her master. Continude

708. Narrated 'Aisha that she intended to buy Barira (a slave girl) and her masters stipulated that they would enjoy her Walā'. When 'Aisha mentioned that to the Prophet, he said, "Buy her, for the Walā' is for the one who manumits."

٧٠٨ ـ حدَّثنا سُلَيمانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ: أنَّها أرادَتْ تَشْتَرِيَ بَرِيرَةَ فاشْتَرَطُوا عَلَيها الوَلاءَ، فذَكَرَتْ ذلكَ لِلنَّبِيِّ صلى الله عليه وسلَّمَ فقالَ: اشْتَرِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ.

(10) CHAPTER. To say: 'Allah willing' while taking an oath.

بابُ الاسْتِثْناءِ في الأَيمانِ.

709. Narrated Abu Musa Al-Ash'ari: I went to Allah's Apostle along with a group of people from (the tribe of) Al-Ash'ari, asking for mounts. The Prophet said, "By Allah, I will not give you anything to ride, and I have nothing to mount you on." We stayed there as long as Allah wished, and after that, some camels were brought to the Prophet and he ordered that we be given. When we set out, some of

٧٠٩ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ: حدَّثنا حَمَّادٌ، عَنْ غَيْلانَ بنِ جَريرٍ، عَنْ أبي بُرْدَةَ بنِ أبي موسَى، عَنْ أبي موسَى الأَشْعَرِيِّ قالَ: أتَيْتُ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ في رَهْطٍ مِنَ الأَشْعَرِيِّينَ أسْتَحْمِلُهُ فقالَ: واللهِ لا أحْمِلُكُمْ، ما عِنْدي ما أحْمِلُكُمْ. ثُمَّ لَبِثْنا ما شاءَ اللهُ فأُتِيَ بإبِلٍ فأمَرَ لَنا بِثَلاثِ ذَوْدٍ، فلمَّا انطَلَقْنا قالَ بَعْضُنا

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(3) A slave whose master agrees to free him for paying a certain amount of money.

(4) Walā': See glossary.

us said to some others, "Allah will not bless us, as we all went to Allah's Apostle ﷺ asking him for mounts, and although he had sworn that he would not give us mounts, he did give us." So we returned to the Prophet ﷺ and mentioned that to him. He said, "I have not provided you with mounts, but Allah has. By Allah, Allah willing, if I ever take an oath, and then see that another is better than the first, I make expiation for my (dissolved) oath, and do what is better and make expiation."

لِبَعْضٍ : لا يُبارِكُ اللهُ لَنا. أَتَيْنا رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَسْتَحْمِلُهُ فحلَفَ لا يَحْمِلُنا فحَمَلَنا، فقالَ أبو موسى : فأتَيْنا النَّبيَّ صلى اللهُ عليه وسلَّمَ فذَكَرْنا ذلكَ لهُ فقالَ : ما أنا حَمَلْتُكُم، بَلِ اللهُ حَمَلَكُم، إني واللهِ إنْ شاءَ اللهُ لا أحلِفُ على يَمينٍ فأرَى غيرَها خَيرًا منها إلا كَفَّرْتُ عنْ يَميني و أتَيْتُ الذي هوَ خيرٌ و كَفَّرْتُ .

710. Narrated Ḥammād, the same narration above (i.e., 709): "I make expiation for my dissolved oath, and I do what is better, or do what is better and make expiation."

٧١٠ ـ حدَّثَنا أبو النُّعمانِ : حدَّثَنا حَمَّادٌ و قالَ : إلاَّ كَفَّرْتُ عنْ يَميني و أتَيْتُ الذي هوَ خيرٌ ، أو أتَيْتُ الذي هوَ خيرٌ و كَفَّرْتُ .

711. Narrated Abū Huraira رضي الله عنه : (The Prophet) Solomon said, "Tonight I will sleep with (my) ninety wives, each of whom will get a male child who will fight for Allah's Cause." On that, his companion (Sufyān said that his companion was an angel) said to him, "Say, 'Allah willing.'" But Solomon forgot (to say it). He slept with all his wives, but none of the women gave birth to a child, except one who gave birth to a half-boy. Abū Huraira added: The Prophet ﷺ

٧١١ ـ حدَّثَنا عليُّ بنُ عبدِ اللهِ : حدَّثَنا سُفيانُ، عنْ هِشامِ بنِ حُجَيرٍ ، عنْ طاوُسٍ : سَمِعَ أبا هُرَيْرَةَ قالَ : قالَ سُلَيمانُ : لأطوفَنَّ اللَّيلةَ على تِسعينَ امرأةً كُلٌّ تَلِدُ غُلامًا يُقاتِلُ في سَبيلِ اللهِ ، فقالَ لَهُ صاحِبُهُ ، قالَ سُفيانُ : يَعني المَلَكَ ، قُلْ إنْ شاءَ اللهُ فنَسِيَ . فطافَ بهِنَّ فلَمْ تأتِ امرأةٌ منهُنَّ بوَلَدٍ إلاَّ واحِدةٌ بِشِقِّ غُلامٍ ؛ فقالَ أبو هُرَيرةَ يَرْويهِ : قالَ : لَوْ قالَ إنْ

said, "If Solomon had said, 'Allāh willing,' he would not have been unsuccessful in his action, and would have attained what he had desired." Once Abū Huraira added: Allāh's Apostle ﷺ said, "If he had accepted."(1)

شاءَ اللهُ لم يَحْنَثْ و كانَ دَرَكًا فى حاجَتِهِ . و قالَ مَرَّةً : قالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لَوِ اسْتَثْنَى . قالَ : و حدَّثَنَا أبُو الزِّنادِ ، عَنِ الأعْرَجِ مِثْلَ حَدِيثِ أبى هُرَيْرَةَ .

(11) CHAPTER. To make expiation for one's oath before or after dissolving it.

باب الكَفَّارَةِ قَبْلَ الحِنْثِ و بَعْدَهُ .

712. Narrated Zahdam al-Jarmī: We were sitting with Abū Mūsā Al-Ash'arī, and as there were ties of friendship and mutual favours between us and his tribe. His meal was presented before him and there was chicken meat in it. Among those who were present there was a man from Bani Taimillāh and he was of red complextion as a non-Arab freed slave, and that man did not approach the meal. Abū Mūsā said to him, "Come along! I have seen Allāh's Apostle ﷺ eat of that (i.e., such a meal)." The man said, "Once I saw chickens eating something I regarded as dirty, and so I took an oath that I would never eat

٧١٢ ـ حدَّثَنَا عَلِيُّ بْنُ حُجْرٍ : حدَّثَنا إسماعيلُ بْنُ إبراهيمَ ، عَنْ أيُّوبَ ، عَنِ القاسِمِ التَّميمىِّ ، عَنْ زَهْدَمٍ الجَرْمِىِّ قالَ : كُنَّا عِندَ أبى موسَى و كانَ بَيْنَنَا و بَينَ هَذا الحىِّ مِنْ جَرْمٍ إخاءٌ و مَعْروفٌ ، قالَ : فقُدِّمَ طَعامُهُ ، قالَ ، و قُدِّمَ فى طَعامِهِ لَحمُ دَجاجٍ . قالَ : و فى القَومِ رَجُلٌ مِنْ بَنِى تَيمِ اللهِ أحْمَرُ كأنَّهُ مَوْلى ، قالَ : فلَمْ يَدْنُ فقالَ لهُ أبو موسَى : ادْنُ فإنِّى قَدْ رَأيتُ رَسولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يأكُلُ مِنهُ . قالَ : إنِّى رَأيتُهُ يأكُلُ شَيئًا قَذِرْتُهُ

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(1) If he had accepted the possibility that Allāh might not fulfil his desire. Such acception is expressed by saying, 'Allāh willing.'

chicken." Abū Mūsā said, "Come along! I will inform you about it (i.e., your oath): Once we went to Allāh's Apostle ﷺ in company with a group of Ashʿariyīn, asking him for mounts while he was distributing some camels from the camels of Zakāt. (Aiyūb said, "I think he said that the Prophet ﷺ was angry at the time.") The Prophet ﷺ said, 'By Allāh! I will not give you mounts, and I have nothing to mount you on.' After we had left, some camels of booty were brought to Allāh's Apostle ﷺ and he said, 'Where are those Ashʿariyīn? Where are those Ashʿariyīn?" So we went (to him) and he gave us five very fat good-looking camels. We mounted them and went away, and then I said to my companions, 'We went to Allāh's Apostle ﷺ to give us mounts, bu the an oath that he would not give us mounts, and then later on he sent for us and gave us mounts; perhaps Allāh's Apostle ﷺ forgot his oath. By Allāh, we will never be successful, for we have taken advantage of the fact that Allāh's Apostle ﷺ forgot to fulfil his oath. So let us return to Allāh's Apostle ﷺ to remind him of his oath.' We returned and said, 'O Allāh's Apostle! We came to you and asked you for mounts, but you took an oath that you would not give us mounts, but later on you gave us mounts, and we thought or considered that you have forgotten your oath.' The Prophet ﷺ said, 'Depart,

فَحَلَفْتُ أَنْ لا أَطْعَمَهُ أَبَدًا. فَقَالَ: ادْنُ أُخْبِرْكَ عَنْ ذَلِكَ، أَتَيْنَا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فِى رَهْطٍ مِنَ الأَشْعَرِيِّينَ أَسْتَحْمِلُهُ وَهُوَ يَقْسِمُ نَعَمًا مِنْ نَعَمِ الصَّدَقَةِ. قالَ أَيُّوبُ: أَحْسِبُهُ قالَ وَهُوَ غَضْبانُ. قالَ: واللهِ لا أَحْمِلُكُمْ، وما عِنْدِى ما أَحْمِلُكُمْ. قالَ: فانْطَلَقْنا فأُتِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِنَهْبِ إِبِلٍ فَقِيلَ: أَيْنَ هَؤُلاءِ الأَشْعَرِيُّونَ؟ أَيْنَ هَؤُلاءِ الأَشْعَرِيُّونَ؟ فَأَتَيْنا فَأَمَرَ لَنا بِخَمْسِ ذَوْدٍ غُرِّ الذُّرَى، قالَ: فانْدَفَعْنا فَقُلْتُ لأَصْحابِى: أَتَيْنا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لا يَحْمِلَنا ثُمَّ أَرْسَلَ إِلَيْنا فَحَمَلَنا. نَسِىَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ يَمِينَهُ؟ واللهِ لَئِنْ تَغَفَّلْنا رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَمِينَهُ لا نُفْلِحُ أَبَدًا، ارْجِعُوا بِنا إِلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَلْنُذَكِّرْهُ يَمِينَهُ. فَرَجَعْنا فَقُلْنا: يا رَسُولَ اللهِ، أَتَيْناكَ نَسْتَحْمِلُكَ فَحَلَفْتَ أَنْ لا تَحْمِلَنا ثُمَّ حَمَلْتَنا فَظَنَنَّا أَو فَعَرَفْنا أَنَّكَ نَسِيتَ يَمِينَكَ. قالَ: انْطَلِقُوا فإِنَّما حَمَلَكُمُ اللهُ، إِنِّى واللهِ إِنْ شاءَ اللهُ لا أَحْلِفُ عَلى يَمِينٍ فَأَرَى غَيْرَها خَيْرًا مِنْها إِلاَّ أَتَيْتُ الذِى هُوَ خَيْرٌ وتَحَلَّلْتُها. تابَعَهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ،

for Allāh has given you mounts. By Allāh, Allāh willing, if I ever take an oath and then later find another better than that, I do what is better, and make expiation for the oath.' "

عَنْ أبي قِلابَةَ ، والقاسِمِ بْنِ عاصِمٍ الكُلَيْبِيِّ .

713. Narrated Zahdam, the same narration as above (i.e., No. 712).

٧١٣ ـ حدَّثنا قُتَيْبَةُ : حدَّثنا عَبْدُ الوَهَّابِ ، عَنْ أيُّوبَ ، عَنْ أبي قِلابَةَ ، والقاسِمِ التَّميميِّ عَنْ زَهْدَمٍ بِهذا .

714. Narrated Zahdam, the same narration as above (i.e., No. 712).

٧١٤ ـ حدَّثنا أبُو مَعْمَرٍ : حدَّثنا عَبْدُ الوارِثِ : حدَّثنا أيُّوبُ ، عَنِ القاسِمِ ، عَنْ زَهْدَمٍ بِهذا .

715. Narrated ʿAbdur-Raḥmān bin Samura : Allāh's Apostle ﷺ said, "(O ʿAbdur-Raḥmān !) Do not seek to be a ruler, for, if you are given the authority of ruling without your asking for it, then Allāh will help you ; but if you are given it by your asking, then you will be held responsible for it (i.e., Allāh will not help you). And if you take an oath to do something and later on find another better than that, then do what is better and make expiation for (the dissolution of) your oath."

٧١٥ ـ حدَّثني مُحَمَّدُ بنُ عَبْدِ اللهِ : حدَّثنا عُثْمانُ بْنُ عُمَرَ بْنِ فارِسٍ : أخْبَرَنا ابْنُ عَوْنٍ ، عَنِ الحَسَنِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قالَ : قالَ رَسولُ اللهِ صلى اللهُ عليه وسلَّمَ : لا تَسألِ الإمارَةَ فإنَّكَ إنْ أُعْطِيتَها عَنْ غَيْرِ مَسْألةٍ أُعِنْتَ عَلَيها ، و إنْ أُعْطِيتَها عَنْ مَسْألةٍ وُكِلْتَ إلَيها. و إذا حَلَفْتَ عَلَى يَمينٍ فَرأيْتَ غَيرَها خَيراً مِنها فأْتِ الذي هُوَ خَيرٌ و كَفِّرْ عَنْ يَمينِكَ . تابَعَهُ أشْهلُ عَنِ ابْنِ عَوْنٍ . و تابَعَهُ يونُسُ و سِماكُ بْنُ عَطيَّةَ و سِماكُ بْنُ حَرْبٍ و حُمَيْدٌ و قَتادَةُ و مَنصور و هِشامٌ والرَّبيعُ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful

LXXX. THE BOOK OF FARĀ'ID(1)
(THE LAWS OF INHERITANCE)

(1) CHAPTER. The Statement of Allāh ﷻ :—

'Allāh commands you as regards
your children's (inheritance) ......
.... (up to) ....
Thus it is ordained by Allāh,
And Allāh is All-Knowing,
All Forebearing.' (4 : 11—12)

716. Narrated Jābir bin Abdullāh رضي الله عنه : I became sick so Allāh's Apostle ﷺ and Abū Bakr came on foot to pay me a visit. When they came, I was unconscious. Allāh's Apostle ﷺ performed the ablution and he poured over me the water of his ablution, and I came to my senses and said, "O Allāh's Apostle! What shall I do regarding my property? How shall I distribute it?"

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

كتاب الفرائض

وَقَول اللهِ تَعَالى - يُوصِيكُمُ اللهُ فى أولادِكُمْ - إلى قولهِ - وصِيَّةً مِنَ اللهِ وَاللهُ عَلِيمٌ حَلِيمٌ -

٧١٦ - حدَّثَنا قُتَيْبَةُ بْنُ سعيدٍ : حدَّثَنا سُفيانُ ، عَنْ مُحَمَّدِ بْنِ المُنْكدِرِ : سمِعَ جابرَ بنَ عبدِ اللهِ رَضِيَ اللهُ عَنهُما يَقولُ : مَرِضْتُ فَعادَنى رَسولُ اللهِ صلى اللهُ عليهِ وَسلَّمَ و أبو بَكْرٍ وَهُما ماشِيانِ فَأتانى وَقَدْ أُغْمِىَ عَلَىَّ فَتَوَضَّأَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَصَبَّ عَلَىَّ وَضُوءَهُ فَأفَقْتُ ، فَقُلْتُ : يارَسولَ

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(1) Farā'id : See glossary.

The Prophet ﷺ did not reply till the Divine Verses of inheritance were revealed.

اللهِ، كَيْفَ أَصْنَعُ فِي مَالِي؟ كَيْفَ أَقْضِي فِي مَالِي؟ فَلَمْ يُجِبْنِي بِشَيْءٍ حَتَّى نَزَلَتْ آيَةُ الْمَوَارِيثِ.

(2) CHAPTER. The study of the laws of inheritance (descent and distribution). ʻUqba bin ʻĀmir said, "Learn before those who depend on guessing," namely, those who base their judgement on mere presumption.

بَابُ تَعْلِيمِ الْفَرَائِضِ، وَقَالَ عُقْبَةُ ابْنُ عَامِرٍ: تَعَلَّمُوا قَبْلَ الظَّانِّينَ، يَعْنِي الَّذِينَ يَتَكَلَّمُونَ بِالظَّنِّ.

717. Narrated Abū Huraira ؓ: Allah's Apostle ﷺ said, "Beware of suspicion, for it is the falsest talk, and don't seek to know the people's secrets, and don't spy, and don't hate each other, and don't alienate yourselves from one another. O Allāh's slaves, be brothers!"

٧١٧ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُوسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ صلى اللهُ عليه وسلَّمَ: إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا.

(3) CHAPTER. The statement of the Prophet ﷺ: "Our (i.e., Apostles') property is not to be inherited, and whatever we leave after our death, is to be spent in charity."

بَابُ قَوْلِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ: لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ.

718. Narrated ʻAisha ؓ: Fatima and Al-ʻAbbās ؓ came to Abū Bakr,

٧١٨ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنْ

seeking their share from the property of Allāh's Apostle ﷺ, and at that time, they were asking for their land at Fadak and their share from Khaibar. Abū Bakr said to them, "I have heard from Allāh's Apostle ﷺ saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muḥammad may take their provisions from this property.'" Abū Bakr added, "By Allāh, I will not leave the procedure I saw Allāh's Apostle ﷺ following during his lifetime concerning this property." Therefore Fāṭima left Abū Bakr and did not speak to him till she died.

الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ : أَنَّ فاطِمَةَ والعَبَّاسَ عَلَيْهِما السَّلامُ أَتَيا أَبابَكْرٍ يَلْتَمِسانِ مِيراثَهُما مِنْ رَسُولِ اللهِ صلى اللهُ عَليهِ وسلَّمَ وَهُما حِينَئِذٍ يَطْلُبانِ أَرْضَيْهِما مِنْ فَدَكَ وَسَهْمَهُما مِنْ خَيْبَرَ ، فَقالَ لَهُما أَبُوبَكْرٍ : سَمِعْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : لا نُورَثُ ، ما تَرَكْنا صَدَقَةٌ ، إِنَّما يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هٰذا المالِ . قالَ أَبُوبَكْرٍ : واللهِ لا أَدَعُ أَمْرًا رَأَيْتُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ يَصْنَعُهُ فيهِ إِلاَّ صَنَعْتُهُ . قالَ فَهَجَرَتْهُ فاطِمَةُ ، فَلَمْ تُكَلِّمْهُ حَتَّى ماتَتْ .

719. Narrated ‘Aisha رضي الله عنها : The Prophet ﷺ said, "Our (Apostles') property should not be inherited, and whatever we leave, is to be spent in charity."

٧١٩ ـ حَدَّثَنا إِسْماعِيلُ بْنُ أَبانَ : أَخْبَرَنا ابْنُ المُبارَكِ ، عَنْ يُونُسَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ : أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا نُورَثُ ، ما تَرَكْنا صَدَقَةٌ .

720. Narrated Ibn Shihāb: Mālik bin Aus bin Al-Ḥadathān narrated a narration to me and Muḥammad bin Jubair bin Muṭ‘im had already related part of that narration. I set out for Mālik and entered upon him and asked him. He said, "I

٧٢٠ ـ حَدَّثَنا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ قالَ : أَخْبَرَنِي مالِكُ بْنُ أَوْسِ ابْنِ الحَدَثانِ ، وكانَ مُحَمَّدُ بْنُ جُبَيْرِ ابْنِ مُطْعِمٍ ذَكَرَ لِي ذِكْرًا مِنْ حَدِيثِهِ

went and entered upon ‘Umar. His gatekeeper, Yarfa came to him and said, ‘Shall I admit ‘Uthmān, ‘Abdur-Raḥmān, Az-Zubair and Sa‘d ?’ ‘Umar said, ‘Yes.’ So he admitted them and then said, ‘Shall I admit ‘Alī and ‘Abbās ?’ He said, ‘Yes.’ ‘Abbās said, ‘O, the chief of the believers! Judge between me and this (man).’ ‘Umar said, ‘I beseech you by Allāh with Whose permission the heaven and the earth are standing, do you know that Allāh’s Apostle ﷺ said, ‘Our (the Apostles’) property should not be inherited, and whatever we leave (after our death) is to be spent in charity ?’ And by that Allāh’s Apostle ﷺ meant his ownself.’ The group said, ‘(No doubt), he did say so.’ ‘Umar then faced ‘Alī and ‘Abbās and said, ‘Do you both know that Allāh’s Apostle ﷺ said that ?’ They replied, ‘(No doubt), he did say so.’ ‘Umar said, ‘So let me talk to you about this matter. Allāh selected His Apostle ﷺ for this Fai’ (the property won by the Muslims at war without fighting) as a thing he had never given to anybody other than him, as Allāh عزوجل stated :—

> ‘What Allāh bestowed as Fai’
> (Booty) on His Apostle ....
> Has power over all things.’ (59 : 6)

And so that property was only for Allāh’s Apostle ﷺ . Yet, by Allāh, he neither gathered that property for himself nor withheld it from you, but he gave its income to you, and distributed it

ذَلِكَ ، فَانْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ
فَسَأَلْتُهُ فَقَالَ : انْطَلَقْتُ حَتَّى أَدْخُلَ
عَلَى عُمَرَ فَأَتَاهُ حَاجِبُهُ يَرْفَا فَقَالَ : هَلْ
لَكَ فِى عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ
وَسَعْدٍ ؟ قَالَ : نَعَمْ ، فَأَذِنَ لَهُمْ ثُمَّ
قَالَ : هَلْ لَكَ فِى عَلِىٍّ وَعَبَّاسٍ ؟ قَالَ :
نَعَمْ ، قَالَ عَبَّاسٌ : يَا أَمِيرَ الْمُؤْمِنِينَ ،
اقْضِ بَيْنِى وَبَيْنَ هَذَا ، قَالَ : أَنْشُدُكُمْ
بِاللهِ الَّذِى بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ ،
هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى اللهُ
عليهِ وسلَّمَ قَالَ : لا نُورَثُ ، مَا تَرَكْنَا
صَدَقَةٌ ، يُرِيدُ رَسُولُ اللهِ صلى اللهُ عليهِ
وسلَّمَ نَفْسَهُ ؟ فَقَالَ الرَّهْطُ : قَدْ قَالَ
ذَلِكَ ، فَأَقْبَلَ عَلَى عَلِىٍّ وَعَبَّاسٍ ، فَقَالَ :
هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللهِ صلى اللهُ
عليهِ وسلَّمَ قَالَ ذَلِكَ ؟ قَالا : قَدْ قَالَ
ذَلِكَ . قَالَ عُمَرُ : فَإِنِّى أُحَدِّثُكُمْ
عَنْ هَذَا الأَمْرِ ، إِنَّ اللهَ قَدْ كَانَ خَصَّ
رَسُولَهُ صلى اللهُ عليهِ وسلَّمَ فِى هَذَا الْفَىْءِ
بِشَىْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ ، فَقَالَ
عَزَّ وَجَلَّ - مَا أَفَاءَ اللهُ عَلَى رَسُولِهِ -
إِلَى قَوْلِهِ - قَدِيرٌ - فَكَانَتْ خَالِصَةً لِرَسُولِ
اللهِ صلى اللهُ عليهِ وسلَّمَ ، وَاللهِ مَا احْتَازَهَا
دُونَكُمْ وَلا اسْتَأْثَرَ بِهَا عَلَيْكُمْ ، لَقَدْ
أَعْطَاكُمُوهُ وَبَثَّهَا فِيكُمْ حَتَّى بَقِىَ مِنْهَا
هَذَا الْمَالُ ، فَكَانَ النَّبِىُّ صلى اللهُ عليهِ
وسلَّمَ يُنْفِقُ عَلَى أَهْلِهِ مِنْ هَذَا الْمَالِ

among you till there remained the present property out of which the Prophet ﷺ used to give the yearly expenditures of his family, and then he would keep the rest of the money to spend it as Allāh's property used to be spent (i. e., for the benefit of the Muslims) Allāh's Apostle ﷺ followed that throughout his life. Now I beseech you by Allāh, do you know all that?' They said, 'Yes.' ʿUmar then said to ʿAlī and ʿAbbās, 'I beseech you by Allāh, do you know that?' Both of them said, 'Yes.' ʿUmar added, 'And when the Prophet ﷺ died, Abū Bakr said, 'I am the successor of Allāh's Apostle ﷺ and took that property and managed it in the same way as Allāh's Apostle ﷺ did.' Then I took the charge of this property for two years during which I managed it as Allāh's Apostle ﷺ and Abū Bakr did. Then you both (ʿAlī and Abbas) came to me, bearing the same opinion and having a mutual agreement. (O ʿAbbās!) You came to me asking for your share from the property of your nephew, and this (ʿAlī) came to me, asking for the share of his wife from the property of her father. I said, 'If you both wish, I will give that to you on that condition (i. e., that you would follow the way of the Prophet ﷺ and Abū Bakr and ʿUmar in managing it).' Now both of you seek of me a verdict

نَفَقَةَ سَنَتِهِ ، ثُمَّ يَأْخُذُ ما بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مالِ اللهِ ، فَعَمِلَ بِذاكَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ حَياتَهُ. أَنْشُدُكُمْ باللهِ هَلْ تَعْلَمونَ ذلكَ ؟ قالوا : نَعَمْ. ثُمَّ قالَ لِعَلِيٍّ و عَبَّاسٍ : أَنْشُدُكما باللهِ هَلْ تَعْلَمانِ ذلكَ ؟ قالا : نَعَمْ. فَتَوَفَّى اللهُ نَبِيَّهُ صلى اللهُ عليهِ وسلَّمَ فَقالَ أبو بَكْرٍ : أَنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَبَضَها ، فَعَمِلَ بِما عَمِلَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ، ثُمَّ تَوَفَّى اللهُ أبا بَكْرٍ فَقُلْتُ : أَنا وَلِيُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقَبَضْتُها سَنَتَيْنِ أَعْمَلُ فيها ما عَمِلَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ و أبو بَكْرٍ ، ثُمَّ جِئْتُماني وَكَلِمَتُكُما واحِدَةٌ وَأَمْرُكُما جَميعٌ ، جِئْتَني تَسألُني نَصيبَكَ مِنَ ابْنِ أَخيكَ ، و أَتاني هَذا يَسألُني نَصيبَ امْرَأَتِهِ مِنْ أَبيها ، فَقُلْتُ : إِنْ شِئْتُما دَفَعْتُها إِلَيْكُما بِذلكَ فَتَلْتَمِسانِ مِنِّي قَضاءً غَيْرَ ذلكَ فَوَاللهِ الذي بِإِذْنِهِ تَقومُ السَّماءُ والأَرْضُ لا أَقْضي فيها قَضاءً غَيْرَ ذلكَ حَتَّى تَقومَ السَّاعَةُ ، فَإِنْ عَجَزْتُما فَادْفَعاها إِلَيَّ فَأَنا أَكْفيكُماها.

other than that? Lo! By Allāh with Whose permission the heaven and the earth are standing, I will not give any verdict other than that till the Hour is established. If you fail to carry on managing it, then return it to me, and I will be sufficient to manage it on your behalf.' "

721. Narrated Abū Huraira ؓ Allāh's Apostle ﷺ said, "Not even a single Dīnār of my property should be distributed (after my death) to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity."

٧٢١ - حدَّثَنا إسْماعيلُ : حدَّثَني مالكٌ ، عَنْ أبي الزِّنادِ ، عَنِ الأعْرَجِ ، عَن أبي هُرَيْرَةَ أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَقْتَسِمُ وَرَثَتي دِينارًا ، ما تَرَكْتُ بَعْدَ نَفَقَةِ نِسائي وَمَؤُنَةِ عامِلي فَهُوَ صَدَقَةٌ .

722. Narrated 'Urwa: 'Āisha ؓ said, "When Allāh's Apostle ﷺ died, his wives intended to send 'Uthmān to Abū Bakr asking him for their share of the inheritance." Then 'Āisha said to them, "Didn't Allāh's Apostle ﷺ say, 'Our (Apostles') property should not be inherited, and whatever we leave is to be spent in charity?' "

٧٢٢ - حدَّثَنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ عَنْ مالكٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها أنَّ أزْوَاجَ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ حينَ تُوُفِّيَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أرَدْنَ أنْ يَبْعَثْنَ عُثمانَ إلى أبي بَكْرٍ يَسْألْنَهُ ميراثَهُنَّ فَقالَتْ عائِشَةُ : أليسَ قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لا نُورَثُ ، ما تَرَكْنا صَدَقَةٌ ؟

(4) CHAPTER. The statement of

بابُ قَوْلِ النَّبِيِّ صلى اللهُ عليهِ

the Prophet ﷺ : "Whoever leaves some property (after his death), then it is for his family (inheritors)."

وسَلَّمَ : مَنْ تَرَكَ مالاً فلأَهْلِهِ .

723. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "I am more closer to the believers than their own selves, so whoever (of them) dies while being in debt and leaves nothing for its repayment, then we are to pay his debts on his behalf; and whoever (among the believers) dies leaving some property, then that property is for his heirs."

٧٢٣ ـ حدَّثَنا عَبْدانُ : أخبرَنا عَبْدُ اللهِ : أخبرَنا يُونُسُ ، عَنِ ابْنِ شِهابٍ : حدَّثَني أبو سَلَمَةَ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : أنَا أوْلَى بالمُؤمِنينَ مِنْ أنْفُسِهِمْ ، فَمَنْ ماتَ و عَلَيْهِ دَيْنٌ ولمْ يَتْرُكْ وفاءً فَعَلَيْنا قَضاؤُهُ ، و مَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ .

(5) CHAPTER. The share of the offspring from the property of their dead fathers and mothers.

And Zaid bin Thābit said, "If a man or a woman leaves as an heir, a (single) daughter, then she inherits onehalf of the property; and if they are two daughters or more, they inherit two-thirds of the property; and if there is a son along with these daughters, then the other heirs (if there are any) are given their shares first, and what remains is to be distributed (among the daughters and the son) with the ratio of two shares for the male heir and one share each for the

بابُ ميراثِ الوَلَدِ مِنْ أبيهِ و أُمِّهِ ، و قالَ زَيْدُ بْنُ ثابتٍ : إذا تَرَكَ رَجُلٌ أو امرأةٌ بِنْتاً فلَها النِّصْفُ . و إنْ كانَتا اثْنَتَيْنِ أو أكْثَرَ فلَهُنَّ الثُّلُثانِ ، و إنْ كانَ مَعَهُنَّ ذَكَرٌ بُدِيءَ بِمَنْ شَرَكَهُمْ فيُؤْتَى فَريضَتَهُ ، فَما بَقِيَ فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ .

female heirs."

724. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, "Give the Farāʾid (the shares of the inheritance that are prescribed in the Qurʾān) (1) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased."

٧٢٤ ـ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ : حَدَّثَنَا ابْنُ طَاوُسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّمَ قَالَ : أَلْحِقُوا الفَرَائِضَ بِأَهْلِهَا ، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ .

(6) CHAPTER. The inheritance of daughters (i. e., their right to inherit property).

بَابُ مِيرَاثِ البَنَاتِ .

725. Narrated Saʿd bin Abī Waqqāṣ: I was stricken by an ailment that led me to the verge of death. The Prophet ﷺ came to pay me a visit. I said, "O Allah's Apostle! I have much property and no heir except my single daughter. Shall I give two-thirds of my

٧٢٥ ـ حَدَّثَنَا الحُمَيْدِيُّ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا الزُّهْرِيُّ قَالَ : أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ ، عَنْ أَبِيهِ قَالَ : مَرِضْتُ بِمَكَّةَ مَرَضًا فَأَشْفَيْتُ مِنْهُ عَلَى المَوْتِ ، فَأَتَانِي النَّبِيُّ صلى اللهُ عليه وسلَّمَ يَعُودُنِي ، فَقُلْتُ يَا رَسُولَ

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(1) Faraʾid means the shares which are fixed for the closest relatives of the deceased. Such shares are prescribed in the Qurʾān, and it is: One-half, one-fourth, one-eighth, two-thirds, one-third, and one-sixth. (See Qurʾān, Sūra: 4, Verses 11, 12, 176.)

property in charity ?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third of it ?" He said, "(You may do so) though one-third is also too much, for it is better for you to leave your off-speing wealthy than to leave them poor, asking others for help. And you do not spend anything, but you will be rewarded for it, even for a morsel of food which you may put in the mouth of your wife." I said, "O Allāh's Apostle! Will I remain behind and fail to complete my migration?" The Prophet ﷺ said, "But you will not remain behind after me, and do good deeds for Allāh's countenance but you will have a higher degree and a superior position therewith. May be you will have long life so that many people may benefit by you and others (the enemies) be harmed by you." (1) But how unfortunate Sa'd bin Khaula was." Allāh's Apostle ﷺ was lamenting the latter for he died in Mecca. (Sufyān, a sub-narrator said that Sa'd bin Khaula was a man from the tribe of Bani 'Amir bin Lu'ai.)

اللهِ ، إنَّ لى مالاً كثيراً و ليسَ يَرِثُنى إلا ابْنَتِى ، أفأتَصَدَّقُ بِثُلُثَى مالى ؟ قالَ : لا ، قالَ : قُلْتُ : فالشطْرُ ؟ قالَ : لا ، قُلْتُ : الثُّلُثُ ؟ قالَ : الثُّلُثُ كبيرٌ ، إنْ تَرَكْتَ وَلَدَكَ أغْنِيَاءَ خَيرٌ مِنْ أنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ ، و إنَّكَ لن تُنْفِقَ نَفَقَةً إلاَّ أُجِرْتَ عَلَيها حتَّى اللُّقْمَةَ تَرْفَعُها إلى فى امْرَأتِكَ . فَقُلْتُ : يا رَسولَ اللهِ ، أأُخَلَّفُ عَنْ هِجْرَتى ؟ فَقالَ : لَنْ تُخَلَّفَ بَعْدى فَتَعْمَلَ عَمَلاً تُريدُ بِهِ وجْهَ اللهِ : إلاَّ أزْدَدْتَ بِهِ رِفْعَةً و دَرَجَةً ، و لعَلَّ أن تخَلَّفَ بَعْدى حتَّى يَنْتَفِعَ بِكَ أقْوامٌ وَيُضَرَّ بِكَ آخَرُونَ ، لكِنِ البائِسُ سَعْدُ بْنُ خَوْلَةَ يَرْثى لهُ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ أنْ ماتَ بِمَكَّةَ . قالَ سُفْيانُ : و سَعْدُ بْنُ خَوْلَةَ رَجُلٌ مِنْ بَنِى عامِرِ بْنِ لؤَىّ .

726. Narrated Al-Aswad bin Yazīd :

٧٢٦ ـ حدَّثَنى مَحْمودٌ : حدَّثنا

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(1) Sa'd bin Abī Waqqāṣ survived forty years after the death of the prophet ﷺ, but Sa'd bin Khaula another man died in Mecca.

Muʿādh bin Jabal came to us in Yemen as a tuitor and a ruler, and we (the people of Yemen) asked him about (the distribution of the property) of a man who had died leaving a daughter and a sister. Muʿādh gave the daughter one-half of the property and gave the sister the other half.

أبو النَّضْرِ : حدَّثنا أبو مُعاوِيَةَ شَيْبانُ ، عَنْ أشْعَثَ ، عَنِ الأسْوَدِ بْنِ يَزِيدَ قالَ : أتانا مُعاذ بْنُ جَبَلٍ بِاليَمَنِ مُعَلِّما و أميرًا ، فَسَألْناهُ عَنْ رَجُلٍ تُوُفِّيَ و تَرَكَ ابْنَتَهُ و أُخْتَهُ فَأعْطَى الابْنَةَ النِّصْفَ والأُخْتَ النِّصْفَ .

(7) **CHAPTER.** The inheritance of one's grand-child if one has no child.

And Zaid said, "Grand-children are to be considered as one's children (in the distribution of inheritance) in case none of one's own children are still alive: A grandson as a son, and grand-daughter as a daughter, and they (grand-sons and grand-daughters) inherit (their grandparents' property) as their own parents would (were they alive, and they prevent the sharing of the inheritance with all those relatives who would have been prevented from the same, were their parents alive. So one's grandchild does not share the inheritance with one's own son (if the son is alive)."

بابُ ميراثِ ابْنِ الابْنِ إذا لمْ يَكُنِ ابْنٌ. و قالَ زَيْدٌ : وَلَدُ الأبْناء بِمَنْزِلَةِ الوَلَدِ إذا لمْ يَكُنْ دونَهُمْ وَلَدٌ، ذَكَرُهُمْ كَذَكَرِهِمْ، و أُنْثاهُمْ كَأُنْثاهُمْ ، يَرِثُونَ كما يَرِثُونَ و يَحْجُبُونَ كما يَحْجُبُونَ، ولا يَرِثُ وَلَدُ الابْنِ مَعَ الابْنِ .

727. Narrated Ibn ʿAbbās رضي الله عنهما : Allāh's Apostle ﷺ said, "Give the Farāʾid (shares prescribed in the Qurʾān) to those who are entitled to receive it;

٧٢٧ ـ حدَّثنا مُسْلِمُ بْنُ إبراهيمَ : حدَّثنا وُهَيْبٌ : حدَّثنا ابْنُ طاوُسٍ ، عَنْ أبيهِ ، عَنِ ابْنِ عَبّاسٍ قالَ : قالَ

and whatever remains, should be given to the closest male relative of the deceased." (1)

رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أَلْحِقُوا الفَرائِضَ بِأَهْلِها، فما بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ .

(8) CHAPTER. The share of inheritance of one's son's daughter in the presence of one's own daughter.

بابُ ميراثِ ابنَةِ ابنٍ معَ ابنَةٍ .

728. Narrated Huzail bin Shuraḥbīl: Abū Mūsā was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas'ūd, he will tell you the same." Ibn Mas'ūd was asked and was told of Abū Mūsā's verdict. Ibn Mas'ūd then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet ﷺ did, i. e., one-half is for daughter, and one-sixth for the son's daughter, i. e., both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abū Mūsā and informed him of Ibn Mas'ūd's verdict, whereupon he

٧٢٨ ـ حدَّثَنا آدمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا أبُو قَيْسٍ : سَمِعْتُ هُزَيْلَ بْنَ شُرَحْبِيلَ ، قالَ : سُئِلَ أبُو مُوسَى عَنِ ابْنَةٍ وابْنَةِ ابْنٍ و أُخْتٍ ، فَقالَ : للابْنَةِ النِّصْفُ ، ولِلأُخْتِ النِّصْفُ . وأْتِ ابْنَ مَسْعُودٍ فَسَيُتابِعُنى . فَسُئِلَ ابْنُ مَسْعُودٍ و أُخْبِرَ بِقَوْلِ أبى مُوسَى فَقالَ : لَقَدْ ضَلَلْتُ إذًا وما أنا مِنَ المُهْتَدِينَ ، أقْضِى فِيها بِما قَضَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ لِلابْنَةِ النِّصْفُ ، ولابْنَةِ ابْنٍ السُّدُسُ تَكْمِلَةَ الثُّلُثَيْنِ ، وما بَقِيَ فَلِلأُخْتِ . فَأَتَيْنا أبا مُوسَى فَأَخْبَرْناهُ بِقَوْلِ ابْنِ مَسْعُودٍ ، فَقالَ : لا تَسْأَلُونى ما دامَ هذا الحَبْرُ فِيكُمْ .

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(1) See Hadith No. (724)

said, " So, do not ask me for verdicts, as long as this learned man is among you."

(9) CHAPTER. The shares of inheritance for the (living) paternal grandfather, the father and brothers of the deceased.

Abū Bakr, Ibn ʿAbbās and Ibn Az-Zubair said, " A grandfather is to be treated as a father (for inheritance)," and Ibn ʿAbbās recited the Holy Verse:—

> ' O sons of Adam ' (7 : 26-27-31-35) (And in fact, by that Allāh meant sons and grand sons and great-grandsons).

He also recited the Verse :—

> ' And I follow the religion of my fathers Abraham and Isaac and Jacob.' (12 : 38)

And it is not reported that anybody disagreed with Abū Bakr in his lifetime although at that time there was a great number of the companions of the Prophet ﷺ. And Ibn ʿAbbās said, " My son's son inherits my property though my own brothers don't, and I do not inherit the property of my son's son." And there are different views given by ʿUmar, ʿAli, Ibn Masʿūd and Zaid (as regards inheritance).

بابُ ميراثِ الجَدِّ مَعَ الأَبِ و الإخوَةِ. وَقالَ أبُوبَكْرٍ و ابْنُ عَبَّاسٍ وابْنُ الزُّبَيْرِ : الجَدّ : أبٌ. و قَرَأَ ابنُ عَبَّاسٍ - يابَنِى آدَمَ - واتَّبَعْتُ مِلَّةَ آبَائى إبراهيمَ و إسحاقَ و يَعْقوبَ - ولمْ يُذْكَرْ أنَّ أحَدًا خالفَ أبا بَكْرٍ فى زَمانِهِ و أصحَابُ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ متوَافِرونَ. و قالَ ابنُ عَبَّاسٍ : يَرِثُنِى ابن ابْنِى دون إخْوَتِى ، ولا أرِثُ أنَا ابنَ ابْنِى. وَيُذْكَرُ عَنْ عُمَرو عَلِىّ و ابنِ مَسْعودٍ و زَيْدٍ أقاويلُ مختلِفةٌ.

729. Narrated Ibn ʿAbbās رضي الله عنهما : The Prophet ﷺ said, " Give the

٧٢٩ - حدَّثَنا سُلَيمانُ بْنُ حَرْبٍ : حدَّثَنا وُهَيْبٌ ، عَنِ ابنِ طَاوُسٍ ، عَنْ

Farāʾid (the shares prescribed in the Qurʾān) to those who are entitled to receive it, and then whatever remains, should be given to the closest male relative of the deceased."

أبيهِ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: أَلْحِقوا الفَرائِضَ بِأَهْلِها، فَما بَقِيَ فَلِأَوْلَى رجلٍ ذَكَرٍ.

730. Narrated Ibn ʿAbbās رضي الله عنهما : The person abont whom Allāh's Apostle ﷺ said, "If I were to take a Khalīl(1) from this nation (my followers), then I would have taken him (i.e., Abū Bakr), but the Islamic Brotherhood is superior (or better)," regarded a grandfather as the father himself (in inheritance).

٧٣٠ - حدَّثنا أبُو مَعْمَرٍ: حدَّثنا عَبْدُ الوارِثِ: حدَّثنا أيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ قالَ: أمَّا الذي قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ لَوْ كُنْتُ مُتَّخِذًا مِنْ هَذِهِ الأُمَّةِ خَلِيلًا لاتَّخَذْتُهُ ولكِنْ خُلَّةُ الإِسْلامِ أفْضَلُ، أوْ قالَ خَيْرٌ، فإنَّهُ أنْزَلَهُ أبًا أوْ قالَ قَضاهُ أبًا.

(10) CHAPTER. The inheritance of the husband along with the offspring and other relatives (of the deceased).

بابُ مِيراثِ الزَّوْجِ مَعَ الوَلَدِ وغَيْرِهِ.

731. Narrated Ibn ʿAbbās رضي الله عنهما : (During the early days of Islam), the inheritance used to be given to one's offspring and legacy used to be bequeathed to the parents, then Allāh cancelled what

٧٣١ - حدَّثنا مُحَمَّدُ بنُ يُوسُفَ، عَنْ وَرْقاءَ، عَنِ ابنِ أبي نَجيحٍ، عَنْ عَطاءٍ، عَنِ ابنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُما قالَ: كانَ المالُ لِلوَلَدِ، وكانَتِ الوَصِيَّةُ

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(1) KHALĪL : See the glossary.

He wished from that order and decreed that the male should be given the equivalent of the portion of two females, and for the parents one-sixth for each of them, and for one's wife one-eighth (if the deceased has children) and one-fourth (if he has not), for one's husband one-half (if the deceased has no children) and one-fourth (if she has).

لِلْوَالِدَيْنِ ، فَنَسَخَ اللهُ مِنْ ذَلِكَ مَا أَحَبَّ ، فَجَعَلَ لِلذَّكَرِ مِثْلَ حَظِّ الأُنْثَيَيْنِ ، وَجَعَلَ لِلأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسَ ـ ، وَجَعَلَ لِلْمَرْأَةِ الثُّمُنَ وَ الرُّبُعَ ، وَلِلزَّوْجِ الشَّطْرَ وَالرُّبُعَ .

(11) CHAPTER. The inheritance of a woman and a husband along with the offspring and other relatives.

بابُ مِيرَاثِ الْمَرْأَةِ وَالزَّوْجِ مَعَ الْوَلَدِ وَغَيْرِهِ .

732. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ gave the judgement that a male or female slave should be given in Qiṣās(1) for an abortion case of a woman from the tribe of Banī Lihyān (as blood money for the foetus) but the lady on whom the penalty had been imposed died, so the Prophet ﷺ ordered that her property be inherited by her offspring and her husband and that the penalty be paid by her Asaba.(2)

٧٣٢ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا اللَّيْثُ ، عَنِ ابْنِ شِهَابٍ ، عَنِ ابْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ : قَضَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فى جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ ، فَقَضَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا ، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا .

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(1) QIṢĀS : See the glossary.

(2) ' Asaba ' means all male relatives of the deceased from the father's side.

(12) CHAPTER. The sisters (of the deceased) share the inheritance with the daughters (of the deceased), the sisters being treated as the Asaba.(1)

بابٌ ميراثُ الأَخَواتِ مَعَ البَناتِ عَصَبَةً .

733. Narrated Al-Aswad : Muʿādh bin Jabal gave this verdict for us in the lifetime of Allāh's Apostle ﷺ . One-half of the inheritance is to be given to the daughter and the other half to the sister. Sulaiman said : Muʿādh gave a verdict for us, but he did not mention that it was so in the lifetime of Allāh's Apostle ﷺ .

٧٣٣ - حدَّثنا بِشْرُ بْنُ خالِدٍ : حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ ، عَنْ شُعْبَةَ ، عَنْ سُلَيمانَ ، عَنْ إبراهيمَ ، عَنِ الأَسْوَدِ قالَ : قَضَى فِينا مُعاذُ بنُ جَبَلٍ عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ : النِّصْفُ لِلابْنَةِ ، والنِّصْفُ لِلأُخْتِ ، ثُمَّ قالَ سُلَيمانُ : قَضَى فينا ، ولَمْ يَذْكُرْ عَلَى عَهْدِ رَسولِ اللهِ صلى اللهُ عليه وسلَّم .

734. Narrated Huzail : ʿAbdullāh said, " The judgement I will give in this matter will be like the judgement of the Prophet ﷺ , i.e., one-half is for the daughter and one-sixth for the son's daughter and the rest of the inheritance for the sister."

٧٣٤ - حدَّثني عَمْرُو بنُ عَبَّاسٍ : حدَّثنا عَبْدُ الرَّحْمَنِ : حدَّثنا سُفيانُ ، عَنْ أَبِي قَيْسٍ ، عَنْ هُزَيْلٍ قالَ : قالَ عَبْدُ اللهِ : لأَقْضِيَنَّ فيها بِقَضاءِ النَّبِيِّ صلى اللهُ عليه وسلَّم : لِلابْنَةِ النِّصْفُ ، ولابْنَةِ الابْنِ السُّدُسُ ، ومَا بَقِيَ فَلِلأُخْتِ .

(13) CHAPTER. The inheritance of

بابُ ميراثِ الأَخَواتِ والإِخْوَةِ .

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(1) See Glossary.

the sisters and brothers.

735. Narrated Jābir رضي الله عنه : While I was sick, the Prophet ﷺ entered upon me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became conscious and said, " O Allāh's Apostle ! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed .

٧٣٥ ـ حدَّثنا عبدُ اللهِ بنُ عُثمانَ: أخبرَنا عبدُ اللهِ أخبرَنا شُعْبَةُ ، عَنْ مُحمَّدِ بنِ المُنْكَدِرِ قالَ: سَمِعتُ جابرًا رَضِيَ اللهُ عَنْهُ قالَ: دَخَلَ عَلَيَّ النَّبِيُّ صلى اللهُ عليهِ وسلَّم وَأنا مَرِيضٌ فَدَعا بِوَضُوءٍ فَتَوَضَّأَ ثُمَّ نَضَحَ عَلَيَّ مِنْ وَضُوئِهِ فَأفَقْتُ فَقُلْتُ: يا رَسُولَ اللهِ ، إنَّما لي أخَواتٌ فَنَزَلَتْ آيَةُ الفَرائِضِ.

(14) CHAPTER. (The Statement of Allāh عز وجل):—

‘ They ask you for a legal decision,
Say ; Allāh directs (thus)
about those who leave
no descendants or ascendants
as heirs : If it is a man
that dies, leaving a sister
but no child, she shall
have half the inheritance.
If (such a deceased was)
A woman who left no child,
Her brother takes her inheritance ;
If there are two sisters,
They shall have two-thirds
Of the inheritance

بابٌ ـ يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فِي الكَلالَةِ إنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَها نِصْفُ ما تَرَكَ وَهُوَ يَرِثُها إنْ لَمْ يَكُنْ لَها وَلَدٌ ، فَإنْ كانَتا اثْنَتَيْنِ فَلَهُما الثُّلُثانِ مِمَّا تَرَكَ . وَإنْ كانُوا إخْوَةً رِجالاً وَنِساءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ ، يُبَيِّنُ اللهُ لَكُمْ أنْ تَضِلُّوا وَاللهُ بِكُلِّ شَيْءٍ عَلِيمٌ ـ

If there are brothers and sisters,
then
The male having twice
The share of the female.
(Thus does Allāh make clear
To you (His law), lest
You go astray. And Allāh
Has knowledge of all things.'
(4 : 176)

736. Narrated Al-Barā' رضي الله عنه : The last Quranic Verse that was revealed (to the Prophet ﷺ) was the final Verse of Sūrat-an-Nisā, i.e.,

' They ask you for a legal decision.
Say : Allāh directs (thus)
About those who leave
No descendants or ascendants
Or heirs.........' (4 : 176)

٧٣٦ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، عَنْ إسرائيلَ، عَنْ أبي إسحاقَ عَنِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: آخِرُ آيَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ - يَسْتَفْتُونَكَ قُلِ اللهُ يُفْتِيكُمْ فى الكَلالَةِ -.

(15) CHAPTER. Regarding the heirs of a lady who dies, leaving two cousins, one of whom is her maternal brother and the other, her husband.(1)

'Alī said, " Her husband takes half

بَابُ ابْنَىْ عَمٍّ أَحَدُهُمَا أَخٌ لِلأُمِّ وَالآخَرُ زَوْجٌ. وَقَالَ عَلِيٌّ: لِلزَّوْجِ النِّصْفُ، وَلِلأَخِ مِنَ الأُمِّ السُّدُسُ، وَمَا بَقِيَ بَيْنَهُمَا نِصْفَانِ.

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(1) The relation between the lady and the two cousins resulted from the following situation : A man married a woman and she gave birth to a son, and then he married another woman who also gave birth to a son. Then he divorced the second wife who consequently married her first husband's brother and gave birth

Continued on Page 487.

of her left property, and the maternal brother one-sixth, and the rest of the property is divided equally between them."

737. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, " I am more closer to the believers than their ownselves, so whoever (among them) dies leaving some inheritance, his inheritance will be given to his 'Asaba; (1)and whoever dies leaving a debt or dependants or destitute children, then I am their supporter."

٧٣٧ ـ حَدَّثَنَا مَحْمُودٌ : أَخْبَرَنَا عُبَيْدُ اللهِ ، عَنْ إِسرائيلَ ، عَنْ أَبِي حَصِينٍ ، عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أَنَا أَوْلَى بِالمؤمِنِينَ مِنْ أَنْفُسِهِمْ ، فَمَنْ مَاتَ وَتَرَكَ مَالاً فمالُهُ لِمَوالي العَصَبَةِ ، وَمَنْ تَرَكَ كَلاًّ أَوضَيَاعًا فأنا وَلِيُّهُ فَلأُدْعَى لهُ . والكَلُّ : العِيالُ .

738. Narrated Ibn 'Abbas ؓ : The Prophet ﷺ said, " Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it ; and whatever is left should be given to the closest male relative of the deceased."

٧٣٨ ـ حدَّثَنَا أُمَيَّةُ بنُ بِسْطَامٍ : حدَّثنا يَزِيدُ بنُ زُرَيْعٍ ، عَنْ رَوْحٍ ، عَنْ عَبْدِ اللهِ بْنِ طاوسٍ ، عَنْ أَبِيهِ ، عَنِ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليه وسلَّم قالَ : أَلحِقُوا الفَرائِضَ بِأَهْلِها ، فَما تَرَكَتِ الفرائِضُ فَلأَوْلَى رَجُلٍ ذَكَرٍ .

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to a girl. This girl married the first son of her father's brother who was her cousin. Then she died, leaving the two cousins as her only heirs. One of those cousins was her husband, and the other was her maternal brother.

(1) See Hadith 732 & glossary.

(16) CHAPTER. (Can kindered by) blood (i.e., Dhawi-l-arham) (be the heir of the deceased).

بابُ ذَوِى الأرْحامِ .

739. Narrated Ibn 'Abbas regarding the Holy Verse :—

> 'And to everyone,
> We have appointed heirs......'
> (4 : 33)

And :—

> ' To those also to
> Whom your right hand
> Was pledged.' (4 : 33)

When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kindered by blood (Dhawi-l-arham), and that was because of the bond of brotherhood which the Prophet ﷺ had established between them, i.e., the Ansar and the emigrants. But when the Divine Verse :—

> 'And to everyone
> We have appointed heirs,' (4 : 33)

was revealed, it cancelled the other, order i.e.,

> ' To those also, to whom
> Your right hand was pledged.'

٧٣٩ ـ حَدَّثَنِى إسحاقُ بْنُ إبراهِيمَ قالَ : قُلْتُ لأبى أُسامَةَ : حَدَّثَكُمْ إدْرِيسُ : حَدَّثَنا طَلْحَةُ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابنِ عَبَّاسِ ـ وَلِكُلٍّ جَعَلْنا مَوالِىَ ـ وَالذينَ عاقَدَتْ أيْمانُكُمْ ـ قالَ : كانَ المهاجِرُونَ حِينَ قَدِمُوا المَدِينَةَ يَرِثُ الأنْصارِىُّ المهاجِرِىَّ دونَ ذَوِى رَحِمِهِ للأُخُوَّةِ التى آخَى النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ بَيْنَهُمْ ، فَلَمَّا نَزَلَتْ ـ ولِكُلٍّ جَعَلْنا مَوالى ـ قالَ : نَسَخَتْها ـ والذينَ عاقَدَتْ أيْمانكُمْ ـ .

(17) CHAPTER. The inheritance in

بابُ ميراثُ الملاعَنَةِ .

the case of Mulāʿana.(1)

740. Narrated Ibn ʿUmar ؓ : A man and his wife had a case of Liʿan (or Mulāʿana) during the lifetime of the Prophet ﷺ and the man denied the paternity of her child. The Prophet ﷺ gave his verdict for their separation (divorce) and then the child was regarded as belonging to the wife only. (2)

٧٤٠ ـ حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ :
حَدَّثَنَا مَالِكٌ ، عَنْ نَافِعٍ ، عَنِ ابْنِ
عُمَرَ رَضِيَ اللهُ عَنْهُمَا : أَنَّ رَجُلاً
لاَعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صلى اللهُ
عليهِ وسلَّم وانْتَفَى مِنْ وَلَدِهَا ، فَفَرَّقَ
النَّبِيُّ صلى اللهُ عليهِ وسلَّم بَيْنَهُمَا وأَلْحَقَ
الوَلَدَ بالمرأةِ .

(18) CHAPTER. The child is for the owner of the bed, whether its mother was a free lady or a slave girl.

بابٌ الوَلَدُ لِلفِرَاشِ حُرَّةً كَانَتْ أو أَمَةً .

741. Narrated ʿĀisha ؓ : ʿUtba (bin Abī Waqqāṣ) said to his brother Saʿd, "The son of the slave girl of Zamʿa is my son, so be his custodian."

٧٤١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ :
أَخْبَرَنَا مَالِكٌ ، عَنِ ابْنِ شِهَابٍ ، عَنْ
عُرْوَةَ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا

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(1) Mulāʿana or Liʿan means the taking of oaths by a wife and her husband, the wife denying the charge of adultery which the husband confirms by his own oath. (See Qurʾān 24 : 7—10)

This chapter deals with the inheritance of the child who is born after such a situation, i.e., whose heir he would be, and who would be his heir.

(2) Such a mother would inherit the share prescribed for her in the Qurʾān from her child's inheritance and he would be her heir if she died before him.

So when it was the year of the Conquest of Mecca, Sa'd took that child and said, "He is my nephew, and my brother told me to be his custodian." On that, 'Abd bin Zam'a got up and said, "But the child is my brother, and the son of my father's slave girl as he was born on his bed." So each of them urged the other to go to the Prophet ﷺ. Sa'd said, "O Allah's Apostle! (This is) the son of my brother and he told me to be his custodian." Then 'Abd bin Zam'a said, "(But he is) my brother and the son of the slave girl of my father, born on his bed." The Prophet ﷺ said, "This child is for you, O 'Abd bin Zam'a, as the child is for the owner of the bed, and the adulterer receives the stones." He then ordered (his wife) Sauda bint Zam'a to cover herself before that boy as he noticed the boy's resemblance to 'Utba. Since then the boy had never seen Sauda till he died.

قالَتْ : كانَ عُتْبَةُ عَهِدَ إلى أخيهِ سعد أنَّ ابنَ وَليدَةِ زَمْعَةَ مِنِّى فاقْبِضْهُ إليْكَ فلَمَّا كانَ عامَ الفَتْحِ أخَذَهُ سَعْدٌ فقالَ : ابْنُ أخي عَهِدَ إلَيَّ فيهِ ، فقامَ عَبْدُ بنُ زَمْعَةَ ، فقالَ : أخي وابنُ وَليدَةِ أبي ، وُلِدَ على فراشِهِ ، فتَساوَقا إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فقالَ سَعْدٌ : يا رَسُولَ اللهِ ، ابنُ أخي قدْ كانَ عَهِدَ إلَيَّ فيهِ ، فقالَ عَبْدُ بنُ زَمْعَةَ ، أخي وابنُ وَليدَةِ أبي وُلِدَ على فِراشِهِ . فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : هُوَ لكَ يا عَبْدُ بنَ زَمْعَةَ ، الوَلَدُ لِلفِراشِ وللعاهِرِ الحَجَرُ . ثمَّ قالَ لِسَوْدَةَ بِنْتِ زَمْعَةَ : احْتَجِبِي مِنْهُ . لِمَا رَأى مِنْ شَبَهِهِ بِعُتْبَةَ ، فما رَآها حتَّى لَقِيَ اللهَ .

742. Narrated Abu Huraira ؓ: The Prophet ﷺ said, "The boy is for the owner of the bed."

٧٤٢ ـ حدَّثَنا مُسَدَّدٌ ، عنْ يَحْيَى ، عنْ شُعْبَةَ ، عنْ مُحَمَّدِ بنِ زِيادٍ أنَّهُ سَمِعَ أبا هُرَيْرَةَ عنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : الولدُ لِصاحِبِ الفِراشِ .

(19) CHAPTER. The Walā'(1) is for the one who has manumitted him.

(Regarding) the inheritance of Al-Laqīt (a small child or an insane person) (who has nobody to be responsible for him), and 'Umar said, "Al-Laqīt is a free person and not a slave."

بابٌ الوَلاءُ لِمَنْ أَعْتَقَ، و مِيراثُ اللَّقِيطِ. و قالَ عُمَرُ: اللَّقِيطُ حُرٌّ.

743. Narrated 'Aisha رضي الله عنها : I bought Barira (a female slave). The Prophet ﷺ said (to me), "Buy her as the Walā'(1) is for the manumitter." Once she was given a sheep (in charity). The Prophet ﷺ said, "It (the sheep) is a charitable gift for her (Barira) and a gift for us."

Al-Hakam said, "Barira's husband was a free man." Ibn 'Abbās said, "When I saw him, he was a slave."

٧٤٣ ـ حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا شُعْبَةُ، عَنِ الحَكَمِ، عَنْ إبراهِيمَ، عَنِ الأَسْوَدِ، عَنْ عائِشَةَ قالَتْ: اشْتَرَيْتُ بَرِيرَةَ فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ: اشْتَرِيها فإِنَّ الوَلاءَ لِمَنْ أَعْتَقَ، و أُهْدِيَ لَها شاةٌ، فقالَ: هُوَ لَها صَدَقَةٌ ولَنا هَدِيَّةٌ. قالَ الحَكَمُ: و كانَ زَوْجُها حُرًّا و قَوْلُ الحَكَمِ مُرْسَلٌ. و قالَ ابْنُ عَبَّاسٍ: رَأَيْتُهُ عَبْدًا.

744. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ said, "The Walā' is for the manumitter (of the slave)."

٧٤٤ ـ حدَّثَنا إسماعِيلُ بْنُ عَبْدِ اللهِ قالَ: حدَّثَنِي مالِكٌ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ

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(1) WALĀ': See the glossary.

قالَ: إنَّما الولاءُ لِمَنْ أعْتَقَ .

(20) CHAPTER. The heir of the Sa'iba (a slave whose master) frees him and tells him that nobody will be entitled to get his Walā').

بابُ ميراثِ السَّائِبةِ .

745. Narrated 'Abdullāh رضي الله عنه : The Muslims did not free slaves as Sā'iba, but the people of the Pre-Islamic Ignorant Period used to do so.

٧٤٥ ـ حدَّثَنا قَبِيصَةُ بْنُ عُقْبَةَ : حدَّثَنا سُفيانُ ، عَنْ أبي قَيْسٍ ، عَنْ هُزَيْلٍ ، عَنْ عَبْدِ اللهِ قالَ : إنَّ أهْلَ الإسلامِ لايُسَيِّبُونَ ، و إنَّ أهْلَ الجاهِلِيَّةِ كانُوا يُسَيِّبُونَ .

746. Narrated Al-Aswad : 'Āisha رضي الله عنها bought Barira in order to manumit her, but her masters stipulated that her Walā' (after her death) would be for them. 'Āisha said, "O Allāh's Apostle! I have bought Barira in order to manumit her, but her masters stipulated that her Walā' will be for them." The Prophet ﷺ said, "Manumit her as the Wala is for the one who manumits (the slave)," or said, "The one who pays her price." Then 'Āisha bought and manumitted her. After that, Barira

٧٤٦ ـ حدَّثَنا مُوسَى : حدَّثَنا أبُو عَوانَةَ ، عَنْ مَنصورٍ ، عَنْ إبراهِيمَ ، عَنِ الأسْوَدِ : أنَّ عائِشَةَ رَضِيَ اللهُ عَنها اشتَرَتْ بَرِيرَةَ لِتَعتِقَها واشتَرَطَ أهْلُها وَلاءَها ، فَقالَتْ : يا رَسولَ اللهِ ، إنِّي اشتَرَيْتُ بَرِيرَةَ لِأُعْتِقَها ، وإنَّ أهْلَها يَشتَرِطونَ وَلاءَها. فقالَ: أعْتِقِيها فإنَّما الوَلاءُ لِمَنْ أعْتَقَ ، أو قالَ : أعْطَى الثمَنَ ، قالَ : فاشتَرَتها فَأعْتَقَتها. قالَ : وَخُيِّرَتْ فَاختارَتْ نَفْسَها و قالَتْ : لو أُعْطِيت كَذا و كَذا ما كُنْت مَعَهُ .

was given the choice (by the Prophet ﷺ) (to stay with her husband or leave him). She said, " If he gave me so much and so much (money) I would not stay with him." (Al-Aswad added: Her husband was a free man.) The sub-narrator added : The series of the narrators of Al-Aswad's statement is incomplete. The statement of Ibn 'Abbās, i. e., when I saw him he was a slave, is more authentic.

قالَ الأَسْوَدُ : وكانَ زَوْجُها حُرًّا ؛ قَوْلُ الأَسْوَدِ مُنْقَطِعٌ ، و قَوْلُ ابْنِ عَبَّاسٍ : رَأَيْتُهُ عَبْدًا أَصَحُّ .

(21) CHAPTER. The sin of the freed slave who denies his master who has freed him.

بابُ إثْمِ مَنْ تَبَرَّأَ مِنْ مَوالِيهِ.

747. Narrated the father of Ibrāhīm At-Taimī : 'Alī said, " We have no Book to recite except the Holy Book (Qur'ān) and this paper. Then 'Alī took out the paper, and behold ! There was written in it some legal regulatians about the guilt of wounding somebody and about the (number of) camels (to be paid as blood money). In it was also written :—

' Medina is a sanctuary from Air (mountain) to Thaur (mountain). And if somedody innovates something new in religion (or commits a crime) in it or gives shelter to a criminal, he will incur the curse of Allāh, the angels and

٧٤٧ ـ حدَّثَنا قُتَيْبَةُ بْنُ سَعِيدٍ : حَدَّثَنا جَرِيرٌ ، عَنِ الأَعْمَشِ ، عَنْ إبراهِيمَ التَّيْمِيِّ ، عَنْ أبِيهِ قالَ : قالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ : ما عِنْدَنا كِتابٌ نَقْرَؤُهُ إلاَّ كِتابُ اللهِ غَيْرَ هَذِهِ الصَّحِيفَةِ. قالَ : فأخْرَجَها فإذا فِيها أشياءُ مِنَ الجِراحاتِ و أسْنانِ الإبِلِ. قالَ : وَفِيها المدِينَةُ حَرَمٌ ما بَيْنَ عَيْرٍ إلَى ثَوْرٍ ، فمَنْ أحْدَثَ فِيها حَدَثًا ، أو آوَى مُحْدِثًا ، فَعَلَيْهِ لَعْنَةُ اللهِ و المَلائِكَةِ والنَّاسِ أجْمَعِينَ ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيامَةِ صَرْفٌ ولا عَدْلٌ. و

all the people, and neither his compulsory good deeds nor his Nawāfil (1) will be accepted on the Day of Resurrection. And if a slave takes as friends some people other then his real masters without the permission of his real master, he will incur the curse of Allāh, the angels and all the people, and his good deeds, compulsory, and Nawāfil will not be accepted on the Day of Resurrection. The asylum pledge by any Muslim is regarded as the asylum pledge by all the Muslims, and the Muslims of the lowest social status can pledge such asylum; and if somebody violates the asylum pledge by a Muslim, he will incur the curse of Allāh, the angels, and all the people, and his good deeds, compulsory, and Nawāfil will not be accepted on the Day of Resurrection."

مَنْ وَالَى قَوْماً بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيَامَةِ صَرْفٌ وَلا عَدْلٌ . وَذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ ، يَسْعَى بِهَا أَدْنَاهُمْ ، فَمَنْ أَخْفَرَ مُسْلِماً فَعَلَيْهِ لَعْنَةُ اللهِ وَالمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ، لا يُقْبَلُ مِنْهُ يَوْمَ القِيَامَةِ صَرْفٌ وَلا عَدْلٌ .

748. Narrated Ibn ʿUmar رضي الله عنهما: The Prophet ﷺ forbade the selling of the Walāʾ (of slaves) or giving it as a present.

٧٤٨ ـ حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا سُفْيَانُ ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ : نَهَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ عَنْ بَيْعِ الوَلَاءِ وَعَنْ هِبَتِهِ .

(22) CHAPTER. If someone is converted to Islam through somebody else.

بَابٌ إِذَا أَسْلَمَ عَلَى يَدَيْهِ ، وَكَانَ الحَسَنُ لا يَرَى لَهُ وِلَايَةً . وَقَالَ النَّبِيُّ

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(1) Nawāfil: See glossary.

Al-Ḥasan (Al-Basrī) did not think that the latter had the right to be the heir of the converted person.

The Prophet ﷺ said, " The Walā' is for the one who manumits (the slave)." And Tamīm Al-Dārī is said to have narrated that the Prophet ﷺ said, " The one who coverts somebody to Islam is the closest of the people to the converted person, whether during his life or after his death." The scholars differ as to the genuiness of this narration.

صلى اللهُ عليهِ وسلَّم : الوَلاءُ لِمَنْ أعْتَقَ ، ويذْكرُ عَنْ تَميمٍ الدارِيّ رَفَعهُ قالَ : هُوَ أوْلَى النَّاسِ بِمَحْياهُ ومَماتِه . واخْتَلَفُوا في صِحةِ هَذا الخَبرِ .

749. Narrated Ibn 'Umar that 'Āisha, the mother of the Believers, intended to buy a slave girl in order to manumit her. The slave girl's masters said, " We are ready to sell her to you on condition that her Walā' should be for us." 'Āisha mentioned that to Allāh's Apostle ﷺ who said, " This (condition) should not prevent you from buying her, for the Walā' is for the one who manumits (the slave)."

٧٤٩ ـ حدَّثنا قُتَيْبَةُ بْنُ سَعيدٍ : عَنْ مالكٍ عَنْ نافِعٍ ، عَنِ ابْنِ عُمَرَ أنْ عائِشَةَ أُمَّ المُؤمِنينَ أرَدَتْ أنْ تَشْتَرِيَ جارِيَةً تعْتِقُها فَقالَ أهْلُها : نَبيعُكِها عَلى أنَّ وَلاءَها لَنا ، فَذَكرتْ ذلكَ لِرَسولِ اللهِ صلى اللهُ عليهِ وسلَّم فَقالَ : لا يَمْنَعكِ ذلكَ فإنَّما الوَلاءُ لِمَنْ أعْتَقَ .

750. Narrated Al-Aswad : 'Āisha رضي الله عنها said, " I bought Barira and her masters stipulated that the Walā' would be for them." 'Āisha mentioned that to the Prophet ﷺ and he said, "Manumit her, as the Walā is for the one

٧٥٠ ـ حدَّثنا مُحَمَّدٌ : أخبرَنا جَريرٌ ، عَنْ مَنْصُورٍ ، عَنْ إبراهيمَ ، عَنِ الأسوَدِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالت : اشْتَرَيْتُ بَرِيرَةَ فاشْتَرَطَ أهْلُها وَلاءَها فَذَكَرْتُ ذلكَ للنَّبيِّ صلى اللهُ

who gives the silver (i. e., pays the price for freeing the slave)." 'Āisha added, " So I manumitted her. After that, the Prophet ﷺ called her (Barira) and gave her the choice to go back to her husband or not. She said, 'If he gave me so much and so much (money) I would not stay with him.' So she selected her ownself (i. e., refused to go back to her husband)."

عليهِ وسلَّمَ فقالَ : أعتِقيها فإنَّ الوَلاءَ لِمَنْ أعطى الوَرِقَ. قالتْ : فأعتقتُها، قالتْ : فدعاها رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فخيَّرَها مِنْ زَوجِها فقالتْ : لَوْ أعطاني كذا و كذا مابِتُّ عِندَهُ فاختارتْ نفسَها .

(23) CHAPTER. What a woman can inherit of the Walā'

بابٌ ما يَرِثُ النِّساءُ مِنَ الوَلاءِ .

751. Narrated Ibn 'Umar ﵄ : When 'Aisha intended to buy Barira, she said to the Prophet ﷺ , "Barira's masters stipulated that they will have the Walā'." The Prophet ﷺ said (to Aisha), " Buy her, as the Walā' is for the one who manumits."

٧٥١ ـ حدَّثنا حفصُ بنُ عُمرَ : حدَّثنا همَّامٌ ، عنْ نافعٍ ، عنِ ابنِ عُمرَ رَضِيَ اللهُ عنهُما قالَ : أرادتْ عائشةُ أنْ تشتريَ بَريرةَ فقالتْ للنَّبيِّ صلى اللهُ عليهِ وسلَّمَ : إنَّهُمْ يشترِطونَ الوَلاءَ ، فقالَ النَّبيُّ صلى اللهُ عليهِ وسلَّمَ : اشترِيها فإنَّما الوَلاءُ لِمَنْ أعتقَ .

752. Narrated 'Āisha ﵂ : Allah's Apostle ﷺ said, " The wala is for the one who gives the silver (pays the price) and does the favour (of manumission after paying the price)."

٧٥٢ ـ حدَّثنا ابنُ سلامٍ : أخبرَنا وكيعٌ ، عنْ سُفيانَ ، عنْ منصورٍ ، عنْ إبراهيمَ ، عنِ الأسودِ ، عنْ عائشةَ قالتْ : قالَ رسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ :

الوَلاءُ لِمَنْ أَعْطَى الوَرِقَ وَوَلِيَ النِّعمةَ .

(24) CHAPTER. The freed slave belongs to the people who have freed him. And the son of the sister of some people is one of them (belongs to those people).

باب مَوْلَى القَوْمِ مِن أَنْفُسِهِمْ ، وَابْنُ الأُخْتِ مِنهُمْ .

753. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, " The freed slave belongs to the people who have freed him," or said something similar.

٧٥٣ ـ حَدَّثَنا آدَمُ : حَدَّثَنا شُعْبَةُ : حَدَّثَنا مُعاوِيَةُ بْنُ قُرَّةَ وقَتادَةُ ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَوْلَى القَوْمِ مِنْ أَنْفُسِهِمْ أَوْ كما قالَ .

754. Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ said, " The son of the sister of some people is from them or from their ownselves."

٧٥٤ ـ حَدَّثَنا أَبُو الوَليدِ : حَدَّثَنا شُعْبَةُ ، عَنْ قَتادَةَ ، عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : ابْنُ أُخْتِ القَوْمِ مِنْهُمْ أَوْ مِنْ أَنْفُسِهِمْ .

(25) CHAPTER. The inheritance of a captive (in the hands of the enemy).

Shuraih used to give inheritance to the captive who was in the hands of the enemy, and used to say, " He is in more need of it than anybody else."

باب مِيراثِ الأَسِيرِ ، قالَ : وكانَ شُرَيْحٌ يُوَرِّثُ الأَسِيرَ فى أَيْدِي العَدُوِّ وَيَقُولُ : هُوَ أَحْوَجُ إِلَيْهِ . وقالَ عُمَرُ ابْنُ عَبْدِ العَزِيزِ : أَجِزْ وَصِيَّةَ الأَسِيرِ وَعَتاقَتَهُ وَما صَنَعَ فى مالِهِ مالَمْ يَتَغَيَّرْ

And ʿUmar bin ʿAbdul-ʿAzīz said, " Execute the will of the captive, and fulfil his order to manumit slaves, and allow him to dispose of his property, and he can do with it as he wishes."

عَنْ دِينِهِ ، فَإِنَّمَا هُوَ مَالُهُ يَصْنَعُ فِيهِ مَا يَشَاءُ .

755. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, " If somebody dies, leaving some property, the property will go to his heirs, and if he leaves a debt or dependants, we will take care of them."

٧٥٥ ـ حَدَّثَنَا أَبُو الوَلِيدِ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَدِيٍّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : مَنْ تَرَكَ مالاً فَلِوَرَثَتِهِ ، و مَنْ تَرَكَ كَلاًّ فَإِلَيْنا .

(26) CHAPTER. Neither a Muslim can be the heir of a Kāfir (disbeliever), nor a Kāfir be the heir of a Muslim. And if somebody becomes a Muslim before the property of his dead Muslim relative is divided among the heirs, he will have no share.

بابٌ لا يَرِثُ المُسْلِمُ الكافِرَ ، ولا الكافِرُ المُسْلِمَ . و إذا أَسْلَمَ قَبْلَ أَنْ يُقْسَمَ المِيراثُ فَلا مِيراثَ لَهُ .

756. Narrated Usāma bin Zaid رضي الله عنهما : The Prophet ﷺ said, " A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim."

٧٥٦ ـ حَدَّثَنا أبو عاصِمٍ ، عَنِ ابْنِ جُرَيْجٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ ، عَنْ عَمْرِو بْنِ عُثْمانَ ، عَنْ أُسامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُما أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَرِثُ المُسْلِمُ الكافِرَ ،

وَلا الكافِرَ المُسلِمَ .

(27) **CHAPTER.** The inheritance of a Christian slave and a Mukātab Christian slave.

بابُ مِيراثِ العَبْدِ النَّصْرانِيِّ وَالمُكاتَبِ النَّصْرانِيِّ .

(28) **CHAPTER.** The sin of the person who denies being the father of his children.

بابُ إثْمِ مَنِ انتَفَى مِنْ وَلَدِهِ .

(29) **CHAPTER.** Whoever claims that somebody is his brother or his nephew.

بابُ مَنِ ادَّعَى أخاً أوْ ابْنَ أخٍ .

757. Narrated ʿĀisha رضي الله عنها : Saʿd bin Abī Waqqāṣ and ʿAbd bin Zamʿa had a dispute over a boy. Sa d said, "O Allāh's Apostle! This (boy) is the son of my brother, ʿUtba bin Abī Waqqāṣ who told me to be his custodian as he was his son. Please notice to whom he bears affinity." And ʿAbd bin Zamʿa said, "This is my brother, O Allāh's Apostle! He was born on my father's bed by his slave girl." Then the Prophet ﷺ looked at the boy and noticed evident resemblance between him and ʿUtba, so he said, "He (the boy) is for you, O ʿAbd

٧٥٧ ـ حدَّثَنا قُتَيْبَةُ بْنُ سَعِيد : حدَّثَنا اللَّيْثُ عَنِ ابنِ شِهاب ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها أنَّها قالَتْ : اخْتَصَمَ سَعْدُ بْنُ أبي وَقَّاصٍ وَعَبْدُ بنُ زَمْعَةَ في غُلامٍ ، فَقالَ سَعْدٌ : هَذا يا رَسُولَ اللهِ ابنُ أخِي عُتْبَةَ بْنِ أبي وَقَّاصٍ ، عَهِدَ إليَّ أنَّه ابنُهُ ، انظُرْ إلى شَبَهِهِ . وقالَ عَبْدُ بْنُ زَمْعَةَ : هَذا أخِي يا رَسُولَ اللهِ ، وُلِدَ عَلَى فِراشِ أبِي مِنْ وَلِيدَتِهِ . فَنَظَرَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم إلى شَبَهِهِ فَرَأى شَبَها

bin Zamʿa, for the boy is for the owner of the bed, and the stone is for the adulterer. Screen yourself before the boy, O Sauda bint Zamʿa." ʿAisha added : Since then he had never seen Sauda.

بَيِّنًا بِعُتْبَةَ، فَقَالَ: هُوَ لَكَ يَا عَبْدُ بْنَ زَمْعَةَ، الوَلَدُ لِلفِرَاشِ وَلِلعَاهِرِ الحَجَرُ، وَاحْتَجِبِى مِنْهُ يَا سَوْدَةَ بِنْتَ زَمْعَةَ. قَالَتْ: فَلَمْ يَرَ سَوْدَةَ بَعْدُ.

(30) CHAPTER. Whoever claims to be the son of a person other than his father.

بابُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ.

758. Narrated Saʿd ؓ : I heard the Prophet ﷺ saying, "Whoever claims to be the son of a person other than his father, and he knows that that person is not his father, then Paradise will be forbidden for him." I mentioned that to Abū Bakra, and he said, "My ears heard that, and my heart memorized it from Allah's Apostle ﷺ ."

٧٥٨ ـ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ هُوَ ابْنُ عَبْدِ اللهِ: حَدَّثَنَا خَالِدٌ عَنْ أَبِى عُثْمَانَ، عَنْ سَعْدٍ رَضِىَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ: مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالجَنَّةُ عَلَيْهِ حَرَامٌ. فَذَكَرْتُهُ لِأَبِى بَكْرَةَ فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَاىَ وَوَعَاهُ قَلْبِى مِنْ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ.

759. Narrated Abū Huraira ؓ : The Prophet ﷺ said, "Do not deny your fathers (i. e., claim to be the sons of persons other than your fathers),

٧٥٩ ـ حَدَّثَنَا أَصْبَغُ بْنُ الفَرَجِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِى عَمْرٌو، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكٍ، عَنْ أَبِى هُرَيْرَةَ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّمَ

and whoever denies his father. is charged with Kufr (disbelief)."

قالَ : لا تَرْغَبُوا عَنْ آبائِكُمْ ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ .

(31) CHAPTER. If a lady claims to be the mother of a son.

بابٌ إذا ادَّعَتِ المَرْأَةُ ابْناً .

760. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ said, "There were two women with whom there were their two sons. A wolf came and took away the son of one of them. That lady said to her companion, 'The wolf has taken your son.' The other said, 'But it has taken your son.' So both of them sought the judgement of the Prophet David ؑ who judged that the boy should be given to the older lady. Then both of them went to the Prophet Solomon, son of David ؑ and informed him of the case. Solomon said, 'Give me a knife so that I may cut the child into two portions and give one half to each of you.' The younger lady said, 'Do not do so; may Allah bless you! He is her child.' On that, he gave the child to the younger lady." Abu Huraira added: By Allah! I had never heard the word 'Sakkin' as meaning knife, except on that day, for we used to call it 'Mudya.'"

٧٦٠ ـ حدَّثَنا أبو اليمانِ : أخْبَرَنا شُعَيْبٌ : حدَّثَنا أبوالزِّنادِ ، عَنِ الأَعْرَجِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عَليهِ وسلَّمَ قالَ : كانَتِ امْرَأتانِ مَعَهُما ابْناهُما ، جاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إحْداهما فَقالَتْ لِصاحِبَتِها: إنَّما ذَهَبَ بِابْنِكِ ، فَقالَتِ الأُخرى: إنَّما ذَهَبَ بِابْنِكِ ، فَتَحاكَمَتا إلى داوُدَ عَلَيهِ السَّلامُ فَقَضَى بِهِ لِلكُبْرَى ، فَخَرَجَتا عَلى سُلَيمانَ بْنِ داوُدَ عَلَيهِما السَّلامُ ، فأخْبَرَتاهُ ، فَقالَ : ائْتُونِي بِالسِّكِّينِ أشُقُّهُ بَيْنَهُما ، فَقالَتِ الصُّغْرَى: لا تَفْعَلْ ، يَرْحَمُكَ اللهُ ، هُوَ ابْنُها ، فَقَضَى بِهِ لِلصُّغْرَى . قالَ أبو هُرَيْرَةَ : واللهِ إنْ سَمِعْتُ بالسِّكِّينِ قَطُّ إلاَّ يَوْمَئِذٍ وما كُنَّا نَقُولُ إلاَّ المُدْيَةَ .

(32) CHAPTER. The Qā'if (one who is expert in noticing resemblance between persons belonging to the same lineage).

بابُ القائِفِ .

761. Narrated 'Āisha رضي الله عنها : Allāh's Apostle ﷺ once entered upon me in a very happy mood, and the lines over his forehead were glittering, and he said, " O 'Āisha ! Don't you see that Mujazziz (a Qa if) looked just now at Zaid bin Hāritha and Usāma bin Zaid and said, ' These feet (of Zaid and his father) have affinity to each other.' " (1)

٧٦١ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثنا اللَّيْثُ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ : إن رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ دَخَلَ عَلَيَّ مَسرورًا تَبرُقُ أساريرُ وَجْهِهِ فقالَ : ألمْ تَرَى إلى مُجَزِّزٍ نَظَرَ آنفاً إلى زَيْدِ بنِ حارِثَةَ وأُسامَةَ بنِ زَيْدٍ فقالَ : إنَّ هذهِ الأقْدامَ بَعضُها مِنْ بَعْضٍ .

762. Narrated 'Āisha رضي الله عنها : Once Allāh's Apostle ﷺ entered upon me and he was in a very happy mood and said, " O 'Āisha : Don't you know that Mujazziz Al-Mudliji entered and saw Usāma and Zaid with a velvet covering on them and their heads were covered while their feet were uncovered. He said : These feet have affinity to each other."

٧٦٢ ـ حدَّثنا قُتَيْبَةُ بنُ سَعيدٍ : حدَّثنا سُفيانُ ، عَنِ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ قالتْ : دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ذاتَ يومٍ وهُوَ مَسرورٌ فقالَ : يا عائِشَةُ ، ألمْ تَرَى أنَّ مُجَزِّزًا المُدْلِجِيَّ دَخَلَ فرأى أُسامَةَ وزَيْدًا وعليهِما قَطيفَةٌ قد غَطَّيا رُءُوسَهُما وبَدَتْ أقْدامُهُما فقالَ : إنَّ هذهِ الأقْدامَ بَعضُها مِنْ بَعْضٍ .

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(1) The Qā'if learned through examining their feet, that they were father and son.

In the Name of Allāh,
the Most Beneficent, the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

LXXXI. THE BOOK OF AL-HUDŪD. (1)

كتاب الحدود

(1) CHAPTER. What Ḥudūd one should beware of.

بابُ ما يُحذَرُ مِنَ الحُدودِ .

(2) CHAPTER. (The crimes of) illegal sexual intercourse and the drinking of alcohol.

And Ibn ʿAbbās said, "The light of faith is taken away from the one who commits illegal sexual intercourse."

بابُ الزِّنا و شُرْبِ الخَمْرِ ، و قالَ ابنُ عبّاسٍ : يُنزَعُ مِنْهُ نورُ الإيمانِ في الزِّنا .

763. Narrated Abū Huraira رضي الله عنه : Allāh's Apostle ﷺ said, "When an adulterer commits illegal sexual intercourse, then he is not a believer at the time he is doing it; and when somebody drinks alcohol, then he is not a believer at the time of drinking it; and when a

٧٦٣ - حدَّثَنِي يَحْيَى بنُ بُكَيرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ أبي بَكْرِ بْنِ عَبْدِ الرَّحمنِ عَنْ أبي هُرَيْرَةَ : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ قالَ : لا يَزْنِي الزّانِي حينَ يَزْنِي و هُوَ مُؤمِنٌ ، ولا يَشْرَبُ الخَمْرَ

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(1) 'Al-Ḥudūd' is the plural of Hadd. Al-Ḥudūd are the limits which Allāh has set, and if somebody violates them, he is to be punished according to certain penalties prescribed by Allāh. These penalties are also called Ḥudūd.

thief steals, he is not a believer at the time when he is stealing; and when a robber robs and the people look at him, then he is not a believer at the time of doing it." Abu Huraira, in another narration, narrated the same from the Prophet ﷺ with the exclusion of the matter of robbery.

حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ. وَعَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ بِمِثْلِهِ إِلاَّ النُّهْبَةَ.

(3) CHAPTER. What is said regarding the beating (lashing) of a drunk.

بابُ ما جاءَ فى ضَرْبِ شارِبِ الخَمْرِ.

764. Narrated Anas bin Malik ﵁: The Prophet ﷺ beat a drunk with palm-leaf stalks and shoes. And Abu Bakr gave (such a sinner) forty lashes.

٧٦٤ ـ حدَّثَنا حَفْصُ بْنُ عُمَرَ: حدَّثَنا هِشامٌ، عَنْ قَتادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ح. حدَّثَنا آدَمُ: حدَّثَنا شُعْبَةُ: حدَّثَنا قَتادَةُ، عَنْ أَنَسِ بْنِ مالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ ضَرَبَ فى الخَمْرِ با لجَرِيدِ والنِّعالِ، وجَلَدَ أَبُو بَكْرٍ أَرْبعينَ.

(4) CHAPTER. Whoever ordered that the legal punishment was to be carried out at home.

بابُ مَنْ أَمَرَ بِضَرْبِ الحَدِّ فى البَيْتِ.

765. Narrated 'Uqba bin Al-Harith:

٧٦٥ ـ حدَّثَنا قُتَيْبَةُ: حدَّثَنا

An-Nu'man or the son of An-Nu'man was brought to the Prophet ﷺ on a charge of drunkenness. So the Prophet ﷺ ordered all the men present in the house, to beat him. So all of them beat him, and I was also one of them who beat him with shoes.

عَبْدُ الوَهَّابِ ، عَنْ أَيُّوبَ ، عَنِ ابْنِ أَبى مُلَيْكَةَ ، عَنْ عُقْبَةَ بْنِ الحارِثِ قالَ : جِىءَ بِالنُّعَيْمانِ أَوْ بِابْنِ النُّعَيْمانِ شارِباً فَأَمَرَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ مَنْ كانَ بِالبَيْتِ أَنْ يَضْرِبوهُ . قالَ فَضَرَبوهُ . فَكُنْتُ أَنا فِيمَنْ ضَرَبَهُ بِالنِّعالِ .

(5) CHAPTER. Beating with stalks of date-palm leaves and shoes.

بابُ الضَّرْبِ بِالجَرِيدِ والنِّعالِ .

766. Narrated 'Uqba bin Al-Harith: An-Nu'man or the son of An-Nu'man was brought to the Prophet ﷺ in a state of intoxication. The Prophet ﷺ felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.

٧٦٦ - حدَّثنا سُلَيمانُ بنُ حَرْبٍ : حدَّثنا وُهَيْبُ بْنُ خالِدٍ ، عَنْ أَيُّوبَ ، عَنْ عَبْدِ اللهِ بْنِ أَبى مُلَيْكَةَ ، عَنْ عُقْبَةَ بنِ الحارِثِ : أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّمَ أُتِىَ بِنُعَيْمانَ أَوْ بِابْنِ نُعَيْمانَ وهُوَ سَكْرانُ فَشَقَّ عَلَيْهِ ، وأَمَرَ مَنْ فى البَيْتِ أَنْ يَضْرِبوهُ فَضَرَبوهُ بِالجَرِيدِ والنِّعالِ ، وكُنْتُ فِيمَنْ ضَرَبَهُ .

767. Narrated Anas رضي الله عنه: The Prophet ﷺ lashed a drunk with date-leaf stalks and shoes. And Abu Bakr gave

٧٦٧ - حدَّثنا مُسْلِمٌ : حدَّثنا هِشامٌ : حدَّثنا قَتادَةُ ، عَنْ أَنَسٍ قالَ : جَلَدَ النَّبِىُّ صلى اللهُ عليهِ وسلَّمَ فى الخَمْرِ

a drunk forty lashes.

بِالجَرِيدِ وَالنِّعَالِ ، وَ جَلَدَ أَبو بَكْرٍ أَرْبَعِينَ .

768. Narrated Abū Salama: Abū Huraira ؓ said, " A man who drank wine was brought to the Prophet ﷺ. The Prophet ﷺ said, ' Beat him ! ' " Abū Huraira added, " So some of us beat him with our hands, and some with their shoes, and some with their garments (by twisting it) like a lash, and then when we finished, someone said to him, ' May Allāh disgrace you ! ' On that the Prophet ﷺ said, ' Do not say so, for you are helping Satan to overpower him.' "

٧٦٨ ـ حَدَّثَنَا قُتَيْبَةُ : حَدَّثَنَا أَبُو ضَمْرَةَ أَنَسٌ ، عَنْ يَزِيدَ بْنِ الهَادِ ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبى سَلَمَةَ ، عَنْ أَبى هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ قالَ : أُتِىَ النَّبِىُّ صلى اللهُ عليه وسلَّمَ بِرَجُلٍ قَدْ شَرِبَ قالَ : اضْرِبُوهُ ، قالَ أَبو هُرَيْرَةَ رَضِىَ اللهُ عَنْهُ : فَمِنَّا الضَّارِبُ بِيَدِهِ ، والضَّارِبُ بِنَعْلِهِ ، والضَّارِبُ بِثَوْبِهِ ، فَلَمَّا انصرَفَ قالَ بَعْضُ القَوْمِ : أَخْزَاكَ اللهُ ، قالَ : لا تقولوا هكَذَا ، لا تُعِينُوا عَلَيْهِ الشَّيْطَانَ .

769. Narrated 'Alī bin Abū Ṭalib ؓ : I would not feel sorry for one who dies because of receiving a legal punishment except the drunk, for if he should die (when being punished), I would give blood money to his family because no fixed punishment has been ordered by Allāh's Apostle ﷺ for the drunk.

٧٦٩ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الوَهَّابِ : حَدَّثَنَا خالِدُ بْنُ الحارِثِ : حَدَّثَنَا سُفْيَانُ : حَدَّثَنَا أبو حَصِينٍ : سَمِعْتُ عُمَيْرَ بْنَ سَعِيدٍ النَّخَعِىَّ قالَ : سَمِعْتُ عَلِىَّ بْنَ أبى طالِبٍ رَضِىَ اللهُ عَنْهُ قالَ : ما كُنْتُ لِأُقِيمَ حَدًّا عَلَى أَحَدٍ فيموتَ فَأَجِدَ فى نَفْسِى ، إلاَّ صاحِبَ الخَمْرِ فَإِنَّهُ لَوْ ماتَ وَدَيْتُهُ ، و ذلكَ أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّمَ لم يَسُنَّهُ .

770. Narrated As-Sā'ib bin Yazīd : We used to strike the drunks with our hands, shoes, clothes (by twisting it into the shape of lashes) during the lifetime of the Prophet ﷺ , Abū Bakr and the early part of 'Umar's caliphate. But during the last period of 'Umar's caliphate, he used to give the drunk forty lashes ; and when drunks became mischevious and disobedient, he used to scourge them eighty lashes.

٧٧٠ ـ حَدَّثَنا مَكِّيُّ بْنُ إبْراهيمَ، عَنِ الجُعَيْدِ، عَنْ يَزيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بنِ يَزيدَ قالَ: كُنَّا نُؤْتَى بِالشَّارِبِ عَلى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ و إمْرَةِ أبِي بَكْرٍ وَصَدْرًا مِنْ خِلافَةِ عُمَرَ فَنَقومُ إليهِ بِأيْدِينَا و نِعالِنا و أرْدِيَتِنا حتَّى كانَ آخِرُ إمْرَةِ عُمَرَ فجَلَدَ أربَعينَ، حتَّى إذا عَتَوْا و فَسَقُوا جَلَدَ ثَمانينَ.

(6) CHAPTER. What cursing is disliked against the drunkard and the fact that he is not regarded as a non-Muslim.

بابُ ما يُكْرَهُ مِنْ لَعْنِ شارِبِ الخَمْرِ، و إنَّهُ لَيْسَ بِخارِجٍ مِنَ المِلَّةِ.

771. Narrated 'Umar bin Al-Khattāb رضي الله عنه : During the lifetime of the Prophet ﷺ there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Apostle ﷺ laugh. The Prophet ﷺ lashed him because of drinking (alcohol). And one-day he was brought to the Prophet ﷺ on the same charge and was lashed. On that, a man among the people said, " O Allāh, curse him ! How frequently he has been brought (to the Prophet ﷺ on such a charge) ! " The Prophet ﷺ said,

٧٧١ ـ حَدَّثَنا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ قالَ: حَدَّثَنِي خالِدُ بْنُ يَزيدَ، عَنْ سَعيدِ بن أبِي هِلالٍ، عَنْ زَيْدِ بْنِ أسْلَمَ، عَنْ أبيهِ، عَنْ عُمَرَ ابْنِ الخَطَّابِ: أنَّ رَجُلاً عَلى عَهْدِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ كانَ اسمُهُ عَبْدَ اللهِ و كانَ يلَقَّبُ حِمارًا، و كانَ يُضْحِكُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ، و كانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ قَدْ جَلَدَهُ فى الشَّرابِ، فأُتِىَ بِهِ يَوْمًا فأمَرَ بِهِ فَجُلِدَ، فقالَ رَجُلٌ مِنَ القَوْمِ:

" Do not curse him, for by Allāh, I know he loves Allāh and His Apostle."

اللَّهُمَّ العَنْهُ . ما أَكْثَرَ ما يُؤْتَى بِهِ فَقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : لا تَلْعَنوهُ ، فَوَاللهِ ما عَلِمْتُ إِنَّهُ يُحِبُّ اللهَ وَرَسولَهُ .

772. Narrated Abū Huraira ؓ : A drunk was brought to the Prophet ﷺ and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, " What is wrong with him ? May Allāh disgrace him ! " Allāh's Apostle ﷺ said, " Do not help Satan against your (Muslim) brother."

٧٧٢ ـ حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ ابْنِ جَعْفَرٍ : حَدَّثَنا أَنَسُ بْنُ عِياضٍ : حَدَّثَنا ابْنُ الهادِ ، عَنْ مُحَمَّدِ بْنِ إِبْراهِيمَ ، عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قالَ : أُتِيَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ بِسَكْرانَ فَأَمَرَ بِضَرْبِهِ . فَمِنَّا مَنْ يَضْرِبُهُ بِيَدِهِ . وَمِنَّا مَنْ يَضْرِبُهُ بِنَعْلِهِ ، وَمِنَّا مَنْ يَضْرِبُهُ بِثَوْبِهِ . فَلَمَّا انْصَرَفَ قالَ رَجُلٌ : مالَهُ أَخْزاهُ اللهُ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : لا تَكُونُوا عَوْنَ الشَّيْطانِ عَلى أَخِيكُمْ .

(7) CHAPTER. The thief while stealing.

بابُ السَّارِقِ حِينَ يَسْرِقُ .

773. Narrated Ibn 'Abbās ؓ : The Prophet ﷺ said, "When (a person) an adulterer commits illegal Sexual intercourse then he is not a believer at the time he is doing it ; and when somebody steals, then he is not a believer at the

٧٧٣ ـ حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنا عَبْدُ اللهِ بْنُ داوُدَ : حَدَّثَنا فُضَيْلُ بْنُ غَزْوانَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما ،

time he is stealing."

عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ: لا يَزْنِي الزَّانِي حينَ يَزْنِي وَهو مُؤْمِنٌ، ولا يَسْرِقُ حينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ.

(8) CHAPTER. (It is permissible) to curse thieves (generally) without mentioning names.

بابٌ لَعْنِ السَّارِقِ إذا لمْ يُسَمَّ.

774. Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "Allah curses a man who steals a Baida (i.e., an egg) and gets his hand cut off, or steals a rope and gets his hand cut off." Al-A'mash said, "People used to interpret the Baida as an iron helmet, and they used to think that the rope may cost a few Dirhams."

٧٧٤ - حدَّثنا عُمَرُ بْنُ حَفْصِ بْنِ غِياثٍ: حدَّثنِي أبِي: حدَّثنا الأعْمَشُ قالَ: سَمِعْتُ أباصالحٍ عَنْ أبي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ: قالَ: لعَنَ اللهُ السَّارِقَ يَسرقُ البَيْضَةَ فَتُقْطَعُ يَدُهُ، و يَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ. قالَ الأعْمَشُ: كانوا يَرَوْنَ أنَّهُ بَيْضُ الحَدِيدِ، والحَبْلُ كانوا يَرَوْنَ أنَّهُ مِنها ما يُساوِي دَرَاهِمَ.

(9) CHAPTER. Al-Ḥudud (legal punishment) are expiation (for the sin one has been punished for).

بابٌ الحدُودُ كَفَّارَةٌ.

775. Narrated 'Ubada bin Aṣ-Ṣamit رضي الله عنه: We were with the Prophet ﷺ

٧٧٥ - حدَّثنا مُحَمَّدُ بنُ يوسفَ: أخبرَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ.

in a gathering and he said, "Take the oath of fealty to me that you will not worship anything besides Allāh, will not steal, and will not commit illegal sexual intercourse." And then (the Prophet ﷺ) recited the whole Verse (i.e., 60 : 12). The Prophet ﷺ added, "And whoever among you fulfils his pledge, his reward is with Allāh ; and whoever commits something of such sins and receives the legal punishment for it, that will be considered as the expiation for that sin ; and whoever commits something of such sins and Allāh screens him, it is up to Allāh whether to excuse or punish him."

عَنْ أبي إدرِيسَ الخَوْلانِيِّ ، عَنْ عُبادَةَ بْنِ الصامِتِ رَضِيَ اللهُ عَنْهُ قالَ : كُنَّا عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فى مَجلِسٍ فقالَ : بايِعُونى عَلى أنْ لا تشرِكُوا باللهِ شَيْئاً ، ولا تَسْرِقوا ولا تَزْنوا ، وقَرَأ هٰذهِ الآيَةَ كُلَّها فمَنْ وَفى مِنْكُمْ فأجْرُهُ عَلى اللهِ ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فعوقِبَ بهِ فَهْوَ كَفّارَتُهُ . ومَنْ أصابَ مِنْ ذلكَ شَيْئاً فَسَتَرَهُ اللهُ عَلَيهِ إنْ شاءَ غَفَرَ لَهُ ، وإنْ شاءَ عَذَّبَهُ .

(10) CHAPTER. A believer is safe except if he transgresses Allāh's legal limits or takes others' rights.

باب ظَهْرُ المُؤمِنِ حِمىً إلاّ فى حَدٍّ أوْ حَقٍّ .

776. Narrated ʿAbdullāh : Allāh's Apostle ﷺ said in Ḥajjat-al-Wadaʿ, "Which month (of the year) do you think is most sacred ?" The people said, "This (current) month of ours (the month of Dhul-Ḥijja)." He said, "Which town (country) do you think is the most sacred ?" They said, "This city of ours (Mecca)." He said, "Which day do you think is the most sacred?" The people said, "This day of ours." He then said, "Allāh, the Blessed, the Supreme,

٧٧٦ - حدَّثَنِى مُحَمَّدُ بْنُ عَبْدِ اللهِ : حدَّثَنا عاصِمُ بْنُ عَلىّ : حدَّثَنا عاصِمُ ابْنُ مُحَمَّدٍ ، عَنْ واقِدِ بْنِ مُحَمَّدٍ : سَمِعْتُ أبِى : قالَ عَبْدُ اللهِ : قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم فى حَجَّةِ الوَداعِ : ألا أىُّ شَهْرٍ تعلَمونَهُ أعْظَمُ حُرْمَةً ؟ قالُوا : ألا شَهْرُنا هٰذا . قالَ : ألا أىُّ بَلَدٍ تعلمونَهُ أعْظَمُ حُرْمَةً ؟ قالوا : ألا بلدُنا هذا . قالَ :

has made your blood, your property and your honour as sacred as this day of yours in this town of yours, in this month of yours (and such holiness cannot be slighted) except rightfully." (1) He then said thrice, "Have I conveyed Allah's Message (to you)?" The people answered him each time, saying, "Yes." The Prophet ﷺ added, "May Allah be merciful to you (or, woe on you)! Do not revert to disbelief after me by cutting the necks of each other."

أَلا أَىُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمُ حُرْمَةً ؟ قَالُوا : أَلا يَوْمُنَا هَذَا . قَالَ : فَإِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَدْ حَرَّمَ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ إِلاَّ بِحَقِّهَا كَحُرْمَةِ يَوْمِكُمْ هَذَا فِى بَلَدِكُمْ هَذَا فِى شَهْرِكُمْ هَذَا ، أَلاَ هَلْ بَلَّغْتُ ؟ ثَلاثًا ، كُلُّ ذَلِكَ يُجِيبُونَهُ : أَلاَ نَعَمْ : قَالَ : وَيْحَكُمْ أَوْ وَيْلَكُمْ ، لا تَرْجِعُنَّ بَعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ .

(11) CHAPTER. To carry out the legal punishment and to take revenge on those who transgress Allah's limits and boundaries.

بَابُ إِقَامَةِ الحُدُودِ وَالانْتِقَامِ لِحُرُمَاتِ اللهِ .

777. Narrated 'Aisha رضي الله عنها : Whenever the Prophet ﷺ was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented

٧٧٧ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ ، حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عُرْوَةَ ، عَنْ عَائِشَةَ رَضِىَ اللهُ عَنْهَا قَالَتْ : مَا خُيِّرَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَيْسَرَهُمَا مَالَمْ يَأْثَمْ، فَإِذَا كَانَ الإِثْمُ

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(1) If somebody commits a crime, he is to be punished otherwise nobody and no authority can wrong him.

to him, but when Allāh's limits were transgressed, he would take revenge for Allāh's Sake.

كَانَ أَبْعَدَهُمَا مِنْهُ، وَاللهِ مَا انْتَقَمَ لِنَفْسِهِ فى شَىْءٍ يُؤْتَى إِلَيْهِ قَطُّ حَتَّى تُنْتَهَكَ حُرُمَاتُ اللهِ فَيَنْتَقِمَ لِلّٰهِ.

(12) CHAPTER. To inflict the legal punishment on the noble and the weak people (impartially).

بَابُ إِقَامَةِ الحُدُودِ عَلَى الشَّرِيفِ وَالوَضِيعِ.

778. Narrated 'Āisha ﵂: Usāma approached the Prophet ﷺ on behalf of a woman (who had committed theft). The Prophet ﷺ said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! if Fātima (the daughter of the Prophet ﷺ) did that (i. e., stole), I would cut off her hand."

٧٧٨ ـ حَدَّثَنَا أَبُو الوَلِيدِ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أُسَامَةَ كَلَّمَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ فى امرأةٍ فَقَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ، إِنَّهُمْ كَانُوا يُقِيمُونَ الحَدَّ عَلَى الوَضِيعِ وَيَتْرُكُونَ الشَّرِيفَ، وَالَّذِى نَفْسِى بِيَدِهِ لَوْ فَاطِمَةُ فَعَلَتْ ذَلِكَ لَقَطَعْتُ يَدَهَا.

(13) CHAPTER. Intercession is not recommended in the matter of legal punishment after the case has been filed with the authorities.

بَابُ كَرَاهِيَةِ الشَّفَاعَةِ فى الحَدِّ إِذَا رُفِعَ إِلَى السُّلْطَانِ.

779. Narrated 'Āisha ﵂: The Quraish people became very worried

٧٧٩ ـ حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ

about the Makhzumiya lady wao had committed theft. They said, " Nobody can speak (in favour of the lady) to Allāh's Apostle ﷺ, and nobody dares do that except Usāma who is the favourite of Allāh's Apostle ﷺ." When Usāma spoke to Allāh's Apostle ﷺ about that matter, Allāh's Apostle ﷺ said, " Do you intercede (with me) to violate one of the legal punishment of Allāh ? " Then he got up and addressed the people, saying, " O people ! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allāh, if Fātima, the daughter of Muḥammad committed theft, Muḥammad will cut off her hand.! "

عُرْوَةَ، عَنْ عائشةَ رَضِىَ اللهُ عَنْها : أن قُرَيْشاً أهَمَّتْهُمُ المَرأةُ المَخْزُومِيَّةُ التى سَرَقَتْ فَقالوا : مَنْ يُكَلِّمُ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ ومَنْ يَجتَرِئُ عَلَيْهِ إلاَّ أُسامَةُ حِبُّ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ فَكَلَّمَ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ : أتَشْفَعُ فى حَدٍّ مِنْ حُدودِ اللهِ ؟ ثُمَّ قامَ فَخَطَبَ . فقالَ : يا أيُّها النَّاسُ، إنَّما ضَلَّ مَنْ كانَ قَبْلَكُمْ أنَّهُمْ كانُوا إذا سَرَقَ الشَّرِيفُ تَرَكوهُ، و إذا سَرَقَ الضَّعيفُ فيهِمْ أقامُوا عَلَيهِ الحَدَّ، و ايْمُ اللهِ لو أنَّ فاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعَ مُحَمَّدٌ يَدَها .

(14) CHAPTER. The Statement of Allāh تعالى :—

' The thief,
Male or female,
Cut off his or her hand.' (5 : 38)

And what is the minimum theft because of which the thief's right hand will be cut off (from the wrist joint).

And ʿAlī cut off the hand at the wrist.

And Qatāda said concerning a woman who had committed theft and whose left hand had consequently been cut off, " Cut

بابُ قَوْلِ اللهِ تَعَالى ـ والسَّارِقُ والسَّارِقَةُ فَاقْطَعُوا أيْدِيَهُما ـ و فى كَمْ يُقْطَعُ ؟

وَقَطَعَ عَلِىٌّ مِنَ الكَفِّ . و قالَ قَتادَةُ فى امْرَأةٍ سَرَقَتْ فَقُطِعَتْ شِمالُها: لَيسَ إلاَّ ذلكَ .

off nothing else."(1)

780. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "The hand should be cut off for stealing something that is worth a quarter of a Dinar or more."

٧٨٠ ـ حدَّثنا عَبْدُ اللهِ بْنُ مَسْلَمَةَ : حدَّثنا إبْراهيمُ بْنُ سَعْد ، عَنِ ابْنِ شِهاب ، عَنْ عَمْرَةَ ، عَنْ عائِشَةَ : قالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : تُقْطَعُ اليَدُ فى رُبُعِ دينارٍ فَصاعِدًا . تابَعَهُ عَبْدُ الرَّحْمَنِ بْنُ خالِدٍ ، و ابْنُ أخِي الزُّهْرِيِّ ، وَمَعْمَرٌ عَنِ الزُّهْرِيِّ .

781. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "The hand of a thief should be cut off for stealing a quarter of a Dinar."

٧٨١ ـ حدَّثنا إسماعيلُ بْنُ أبي أُوَيْسٍ ، عَنِ ابْنِ وَهْبٍ ، عَنْ يُونُسَ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ و عَمْرَةَ عَنْ عائِشَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّمَ قالَ : تُقْطَعُ يَدُ السَّارِقِ فى رُبُعِ دينارٍ .

782. Narrated ʿĀisha رضي الله عنها : The Prophet ﷺ said, "The hand should be cut off for stealing a quarter of a Dinar,"

٧٨٢ ـ حدَّثنا عِمْرانُ بْنُ مَيْسَرَةَ : حدَّثنا عَبْدُ الوارِثِ : حدَّثنا الحُسَيْنُ ، عَنْ يَحْيَى ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحمنِ الأنْصارِيِّ ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ : حَدَّثَتْهُ أنَّ عائِشَةَ

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(1) The right hand is actually to be cut off. But if the left hand was cut off by mistake, Qatāda thinks that the right hand should then not be cut off.

رَضِيَ اللهُ عَنها حَدَّثَتهُم عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم قالَ: يُقطَعُ فى رُبُعِ دينارٍ .

783. Narrated Aisha رضي الله عنها : The hand of a thief was not cut off during the lifetime of the Prophet ﷺ except for stealing something equal to a shield in value.(1)

٧٨٣ ـ حَدَّثَنا عُثمانُ بْنُ أبى شَيْبَةَ: حدَّثَنا عَبْدَةُ، عَنْ هِشامٍ، عَنْ أبيهِ قالَ: أخْبَرَتْنِى عائِشَةُ أنَّ يَدَ السَّارِقِ لمْ تُقْطَعْ عَلى عَهدِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم إلاَّ فى ثَمَنِ مِجَنٍّ حَجَفَةٍ أوْ تُرْسٍ .

784. Narrated Aisha رضي الله عنها as above (783)......

٧٨٤ ـ حدَّثَنا عُثمانُ: حدَّثَنا حُمَيدُ بْنُ عَبْدِ الرَّحْمنِ: حدَّثَنا هِشامٌ، عَنْ أبيهِ، عَنْ عائِشَةَ مِثْلَهُ .

785. Narrated Aisha رضي الله عنها : A thief's hand was not cut off for stealing something cheaper than a Ḥajafa or a Turs (two kinds of shields), each of which was worth a (respectable) price.

٧٨٥ ـ حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ: أخْبَرَنا عَبْدُ اللهِ: أخْبَرَنا هِشامُ بْنُ عُرْوَةَ، عَنْ أبيهِ، عَنْ عائِشَةَ قالَتْ: لَمْ تَكُنْ تُقْطَعُ يَدُ السَّارِقِ فى أدْنَى مِنْ حَجَفَةٍ أوْ تُرْسٍ، كُلُّ واحِدٍ مِنهُما ذُو ثَمَنٍ. رَوَاهُ وَكيعٌ وابنُ إدْريسَ، عَنْ هِشامٍ مُرْسَلاً .

786. Narrated Aisha رضي الله عنها : A thief's hand was not cut off for stealing something worth less than the price of a

٧٨٦ ـ حدَّثَنِى يُوسُفُ بنُ مُوسَى: حدَّثَنا أبُو أسامَةَ: قالَ هِشامُ بْنُ عُرْوَةَ:

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(1) A shield was worth one Dinar at that time.

shield, whether a Trus or Ḥajafa (two kinds of shields), each of which was worth a (respectable) price.

أخْبَرَنا عَنْ أبيهِ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنْها قالتْ : لم تُقْطَعْ يَدُ سارِقٍ عَلَى عَهْدِ النَّبِيِّ صل اللهُ عليهِ وسلَّم فى أدْنَى مِنْ ثَمَنِ المِجَنِّ : تُرْسٍ أوْ حَجَفَةٍ . وكانَ كُلٌّ واحِدٍ مِنهُما ذا ثَمَنٍ .

787. Narrated Ibn ʽUmar ﵄ : Allāh's Apostle ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirhams.

٧٨٧ ـ حدَّثَنا إسماعيلُ : حدَّثَنِي مالكُ بنُ أنَسٍ ، عَنْ نافِعٍ مَوْلَى عَبْدِ اللهِ بْنِ عُمَرَ ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنهُما : أنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قَطَعَ فى مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ .

788. Narrated Ibn ʽUmar ﵄ : The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirhams.

٧٨٨ ـ حدَّثَنا مُوسَى بْنُ إسماعيلَ : حدَّثَنا جُوَيْرِيَةُ ، عَنْ نافِعٍ ، عَنِ ابْنِ عُمَرَ قالَ : قَطَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ .

789. Narrated ʽAbdullāh (bin ʽUmar ﵄): The Prophet ﷺ cut off the hand of a thief for stealing a shield that was worth three Dirhams.

٧٨٩ ـ حدَّثَنا مُسَدَّدٌ : حدَّثَنا يَحْيَى ، عَنْ عُبَيْدِ اللهِ قالَ : حدَّثَنِي نافِعٌ ، عَنْ عَبْدِ اللهِ قالَ : قَطَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فى مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ .

790. Narrated ʽAbdullāh bin ʽUmar ﵄ : The Prophet ﷺ cut off the

٧٩٠ ـ حدَّثَنِي إبراهيمُ بْنُ المُنْذِرِ : حدَّثَنا أبُو ضَمْرَةَ : حدَّثَنا مُوسَى بْنُ

hand of a thief for stealing a shield that was worth three Dirhams.

عُقْبَةَ، عَنْ نافِعٍ: أنَّ عبدَ اللهِ بنَ عُمَرَ رَضِيَ اللهُ عنهما قالَ: قَطَعَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم يَدَ سارِقٍ في مِجَنٍّ ثَمَنُهُ ثَلاثَةُ دَراهِمَ. تابَعَهُ مُحَمَّدُ بْنُ إسحاقَ. وقالَ اللَّيْثُ: حدَّثَني نافِعٌ: قِيمَتُهُ.

791. Narrated Abu Huraira رضي الله عنه: Allah's Apostle ﷺ said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off, or steals a rope, for which his hand is to be cut off."

٧٩١ - حدَّثَنا مُوسَى بْنُ إسماعيلَ: حدَّثَنا عبدُ الواحِدِ: حدَّثَنا الأعْمَشُ قالَ: سَمِعْتُ أبا صالِحٍ قالَ: سَمِعْتُ أبا هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَعَنَ اللهُ السَّارِقَ يَسْرِقُ البَيْضَةَ فَتُقْطَعُ يَدُهُ، ويَسْرِقُ الحَبْلَ فَتُقْطَعُ يَدُهُ.

(15) CHAPTER. The repentance of a thief.

بابُ تَوْبَةِ السَّارِقِ.

792. Narrated 'Aisha رضي الله عنها: The Prophet ﷺ cut off the hand of a lady, and that lady used to come to me, and I used to convey her message to the Prophet ﷺ, and she repented, and her repentance was sincere.

٧٩٢ - حدَّثَنا إسماعيلُ بْنُ عبدِ اللهِ قالَ: حدَّثَني ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أنَّ النَّبِيَّ صلى اللهُ عليهِ وسلَّم قَطَعَ يَدَ امرأةٍ. قالَتْ عائِشَةُ: وَكانَتْ

تَأْتِى بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى النَّبِىِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَابَتْ وَحَسُنَتْ تَوْبَتُهَا .

793. Narrated ʿUbāda bin As-Ṣāmit رضي الله عنه : I took the oath of fealty to the Prophet ﷺ with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfil all these (obligations of the pledge), his reward is with Allāh. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allāh Who will either punish or forgive him according to His wish."

Abu ʿAbdullāh said, "If a thief repents after his hand has been cut off, then his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted-"

٧٩٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْجُعْفِىُّ : حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِىِّ ، عَنْ أَبِى إِدْرِيسَ ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِىَ اللهُ عَنْهُ قَالَ : بَايَعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِى رَهْطٍ فَقَالَ : أُبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللهِ شَيْئًا ، وَلَا تَسْرِقُوا ، وَلَا تَقْتُلُوا أَوْلَادَكُمْ ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ . وَلَا تَعْصُونِى فِى مَعْرُوفٍ . فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُخِذَ بِهِ فِى الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَطَهُورٌ ، وَمَنْ سَتَرَهُ اللهُ ، فَذَلِكَ إِلَى اللهِ إِنْ شَاءَ عَذَّبَهُ ، وَإِنْ شَاءَ غَفَرَ لَهُ . قَالَ أَبُو عَبْدِ اللهِ : إِذَا تَابَ السَّارِقُ بَعْدَ مَا قُطِعَ يَدُهُ قُبِلَتْ شَهَادَتُهُ . وَكُلُّ مَحْدُودٍ كَذَلِكَ إِذَا تَابَ قُبِلَتْ شَهَادَتُهُ .

In the Name of Allāh,
the Most Beneficent, the Most Merciful,

بسم الله الرحمن الرحيم

LXXXII. THE BOOK OF (THE PUNISHMENT FOR) THOSE WHO WAGE WAR (AGAINST ALLĀH AND HIS APOSTLE) from the people of Kufr (i.e., non-believers) and of those who have turned renegades (revert from Islam).

كتاب المحاربين من اهل الكفر والردة

(1) CHAPTER. The Statement of Allāh تعالى :—

‘ The only reward of those
Who wage war against Allāh
And His Apostle, and do
mischief through the land
Is : Execution or crucifixion,
Or the cutting off of hands
And feet from opposite sides,
Or exile from the land.’ (5 : 33)

قَوْلُ اللهِ تَعالى ـ إنما جَزاءُ الذينَ يُحارِبُونَ اللهَ ورَسُولَهُ ويَسْعَوْنَ فى الأرضِ فَساداً أنْ يُقَتَّلُوا أوْ يُصَلَّبُوا أو تُقَطَّعَ أيْدِيهِمْ وَأرْجُلُهُمْ مِنْ خِلافٍ أو يُنْفَوْا مِنَ الأرْضِ ـ .

794. Narrated Anas رضي الله عنه : A delegate from the tribe of ʻUkl came to the Prophet ﷺ and embraced Islam. As the climate of Medina did not suit them, the Prophet ﷺ ordered them to go to the camels of charity (in the countryside)

٧٩٤ ـ حدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثَنا الوَلِيدُ بنُ مُسلِمٍ : حدَّثنا الأوْزاعِيُّ : حدَّثَنِى يَحْيَى بْنُ أبى كَثِيرٍ قالَ : حَدَّثَنِى أبُو قِلابَةَ الجَرْمىُّ ، عَنْ أنَسٍ رَضِيَ اللهُ عَنْهُ قالَ : قَدِمَ

and drink their milk and urine (as a medicine). They did so, and after they had recovered from their ailment, they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet ﷺ sent (some people) on their trace and so they were (caught and) brought, and the Prophet ﷺ orderd that their hands and legs be cut off and that their eyes be torn out, and that their cut hands and legs not be cauterised, (they bled) till they died.

عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم نَفَرٌ مِنْ عُكْلٍ فَأَسْلَمُوا فَاجْتَوَوُا المَدِينَةَ فَأَمَرَهُمْ أنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أَبْوالِها وأَلْبَانِها، فَفَعَلُوا فَصَحُّوا فَارْتَدُّوا وَقَتَلُوا رُعَاتَها واسْتَاقُوا فَبَعَثَ فِى آثَارِهِمْ فَأُتِىَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ، ثُمَّ لَمْ يَحْسِمْهُمْ حَتَّى مَاتُوا.

(2) CHAPTER. The Prophet ﷺ did not cauterise (the amputated limbs of) those who fought (against Allah and His Apostle) and of those who were renegades (reverted from Islam) (therefore they bled) till they died.

بابٌ لمْ يَحْسِمِ النَّبِىُّ صلى اللهُ عليهِ وسلَّم المُحارِبينَ مِنْ أهْلِ الرِّدَّةِ حتَّى هَلَكُوا.

795. Narrated Anas رضي الله عنه : The Prophet ﷺ cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterise (their bleeding limbs) till they died.

٧٩٥ ـ حدَّثَنا مُحَمَّدُ بْنُ الصَّلْتِ أبُو يَعْلَى: حدَّثَنا الوَلِيدُ: حدَّثَنِى الأوْزاعِىُّ، عَنْ يَحْيَى، عَنْ أبى قِلابَةَ، عَنْ أنَسٍ أنَّ النَّبِىَّ صلى اللهُ عليهِ وسلَّم قَطَعَ العُرَنِيِّينَ ولمْ يَحْسِمْهُمْ حتَّى مَاتُوا.

(3) CHAPTER. The Prophet ﷺ did not give water to those who turned

بابٌ لمْ يُسْقَ المُرْتَدُّونَ المحارِبونَ حتَّى ماتُوا.

renegades and fought against Allāh and His Apostle, till they died.

796. Narrated Anas ؓ : A group of people from 'Ukl (tribe) came to the Prophet ﷺ and they were living with the people of Aṣ-Ṣuffa, but the climate of Medina did not suit them, so they said, "O Allāh's Apostle! Provide us with milk." The Prophet ﷺ said, I see no other way for you than to use the camels of Allāh's Apostle ﷺ." So they went and drank the milk and urine of the camels, (as medicine) and became healthy and fat. Then they killed the shepherd and took the camels away. When a help-seeker came to Allāh's Apostle ﷺ, he sent some men to trace them and they caught them and brought them before midday. The Prophet ﷺ ordered for some nails to be made red hot, and he passed it on their eyes and cut off their hands and did not cauterise their bleeding limbs, and they were put at a place called Al-Ḥarra, and they asked for water, but they were not given till they died. (Abū Qilāba said, "Those people committed theft and murder and fought against Allāh and His Apostle.")

٤٩٦ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ وُهَيْبٍ، عَنْ أَيُّوبَ، عَنْ أَبِى قِلَابَةَ، عَنْ أَنَسٍ رَضِىَ اللهُ عَنْهُ قَالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِىِّ صلى اللهُ عليهِ وسلَّم كَانُوا فِى الصُّفَّةِ فَاجْتَوَوُا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللهِ، أَبْغِنَا رِسْلًا، فَقَالَ: مَا أَجِدُ لَكُمْ إِلَّا أَنْ تَلْحَقُوا بِإِبِلِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم، فَأَتَوْهَا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا وَسَمِنُوا، وَقَتَلُوا الرَّاعِىَ وَاسْتَاقُوا الذَّوْدَ. فَأَتَى النَّبِىَّ صلى اللهُ عليهِ وسلَّم الصَّرِيخُ فَبَعَثَ الطَّلَبَ فِى آثَارِهِمْ فَمَا تَرَجَّلَ النَّهَارُ حَتَّى أُتِىَ بِهِمْ، فَأَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ. ثُمَّ أُلْقُوا فِى الْحَرَّةِ يَسْتَسْقُونَ فَمَا سُقُوا حَتَّى مَاتُوا. قَالَ أَبُو قِلَابَةَ: سَرَقُوا وَقَتَلُوا، وَحَارَبُوا اللهَ وَرَسُولَهُ.

(4) CHAPTER. The Prophet ﷺ

بابٌ سَمَرَ النَّبِىِّ صلى اللهُ عليهِ

passed heated nails over the eyes of those who fought against Allāh and His Apostle ﷺ .

وسلَّم أعيُنَ المُحارِبينَ .

797. Narrated Anas bin Mālik ؓ : A group of people from ʻUkl (or ʻUraina) tribe——but I think he said that they were from ʻUkl——came to Medina and the Prophet ﷺ ordered that they be given some milch she-camels and told them to get out (of Medina) and drink the camels' urine and milk (as a medicine). So they drank it, and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet ﷺ in the morning, so he sent some men to fetch them. They were caught and brought to the Prophet ﷺ before midday whereupon he ordered their hands and legs to be cut off and their eyes to be rubbed with heated nails, and they were thrown at Al-Ḥarra, and when they asked for water to drink, they were not given water. (Abū Qilāba said, "Those were people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allāh and His Apostle ﷺ .")

٧٩٧ ـ حدَّثنا قُتَيبةُ بنُ سَعيدٍ : حدَّثنا حمَّادٌ ، عن أيُّوبَ عن أبي قِلابةَ ، عن أنسِ بنِ مالكٍ : أنَّ رَهْطاً مِنْ عُكْلٍ أو قالَ عُرَيْنةَ ، ولا أعلَمُهُ إلاَّ قالَ مِنْ عُكْلٍ قَدِمُوا المَدينةَ ، فأمَرَ لهُمُ النَّبيُّ صلى اللهُ عليهِ وسلَّم بِلِقاحٍ وأمَرَهُمْ أنْ يَخرُجُوا فيَشرَبوا مِنْ أبوالِها وألبانِها . فشَرِبُوا حتَّى إذا بَرِئُوا قَتَلوا الرَّاعِيَ واستاقُوا النَّعَمَ ، فبَلَغَ النَّبيَّ صلى اللهُ عليهِ وسلَّم غُدْوَةً فبَعَثَ الطَّلَبَ في إثْرِهِمْ فما ارْتَفَعَ النَّهارُ حتَّى جِيءَ بِهِمْ فأمَرَ بِهِمْ فقَطَعَ أيدِيَهُمْ وأرجُلَهُمْ وسَمَرَ أعيُنَهُمْ ، فأُلقُوا بالحَرَّةِ يَستَسقُونَ فلا يُسقَونَ . قالَ أبو قِلابةَ : هؤلاءِ قَومٌ سَرَقُوا وقَتَلوا ، وكفَروا بعدَ إيمانِهِمْ ، وحارَبوا اللهَ ورَسولَهُ .

(5) CHAPTER. The superiority of

بابُ فَضلِ مَنْ تَرَكَ الفَواحِشَ .

the person who leaves evil deeds.

798. Narrated Abū Huraira رضي الله عنه (1): The Prophet ﷺ said, "Seven (people) will be shaded by Allāh by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allāh, a man who remembers Allāh in seclusion and gets his eyes flooded with tears, a man whose heart is attached to mosques (says his compulsory congregational prayers in the mosque), two men who love each other for Allāh's Sake, a man who is called by a lady of remarkable social status and beauty to commit illegal Sexual intercourse with her, and he says, 'I am afraid of Allāh,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."

٧٩٨ ـ حَدَّثَنَا مُحَمَّدُ بْنُ سَلاَمٍ : أَخْبَرَنَا عَبْدُ اللهِ ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ حَفْصِ بْنِ عاصمٍ ، عَنْ أَبِى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قالَ : سَبْعَةٌ يُظِلُّهُمُ اللهُ يَوْمَ الْقِيامَةِ فى ظِلِّهِ يَوْمَ لا ظِلَّ إلاَّ ظِلُّهُ : إمامٌ عادِلٌ ، وشابٌّ نَشَأَ فى عِبادَةِ اللهِ ، وَرَجُلٌ ذَكَرَ اللهَ فى خَلاءٍ فَفاضَتْ عَيْناهُ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فى المَسْجِدِ ، وَرَجُلانِ تَحابَّا فى اللهِ ، وَرَجُلٌ دَعَتْهُ امْرَأةٌ ذاتُ مَنْصِبٍ وَجَمالٍ إلى نَفْسِها قالَ : إنِّى أخافُ اللهَ ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفاها حَتَّى لا تَعْلَمَ شِمالُهُ ما صَنَعَتْ يَمِينُهُ .

799. Narrated Sahl bin Sa'd: The Prophet ﷺ said, "Whoever guarantees me (the chastity of) what is between his legs (i.e., his private parts), and what is

٧٩٩ ـ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِى بَكْرٍ : حَدَّثَنَا عُمَرُ بْنُ عَلِىٍّ : وَحَدَّثَنِى خَلِيفَةُ : حَدَّثَنَا عُمَرُ بْنُ

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(1) See Hadīth 629 Ist. Volume.

between his jaws (i.e., his tongue), I guarantee him Paradise."

عَلِيٌّ : حدَّثنا أبُو حازمٍ ، عَنْ سَهْلِ ابْنِ سَعْدٍ السَّاعِدِيِّ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : مَنْ تَوَكَّلَ لِي ما بَيْنَ رِجْلَيْهِ وما بَيْنَ لَحْيَيْهِ تَوَكَّلْتُ لَهُ بِالجَنَّةِ .

(6) CHAPTER. The sin of illegal sexual intercourse.

And the statement of Allah تعالى :—

'Nor they come to illegal sexual
intercourse. (25 : 68)
'Nor come near to illegal sexual
intercourse
For it is a shameful (deed)
And an evil way.' (17 : 32)

Anas said: I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet ﷺ. I heard the Prophet ﷺ saying, "The Hour will not be established," or said, "Of the portends of the Hour is that the religious knowledge will be taken away and general ignorance (of religion) will appear; and the people will drink wine (alcohol), and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much that, for fifty women there will be only one man to look after them."

بابُ إثمِ الزُّناةِ وقَوْلِ اللهِ تَعالى - وَلا يَزْنُونَ - وَلا تَقْرَبُوا الزِّنا إنَّهُ كانَ فاحِشَةً وَساءَ سَبِيلاً - أخْبَرَنا داوُدُ ابْنُ شَبِيبٍ : حَدَّثَنا هَمَّامٌ ، عَنْ قَتادَةَ : أخْبَرَنا أنَسٌ قالَ : لأُحَدِّثَنَّكُمْ حَدِيثًا لا يُحَدِّثُكُمُوهُ أحَدٌ بَعْدِي ، سَمِعْتُهُ مِنَ النَّبِيِّ صلى اللهُ عليه وسلَّم : سَمِعْتُ النَّبِيَّ صلى اللهُ عليه وسلَّم يَقُولُ : لا تَقُومُ السَّاعَةُ ، وَإمَّا قالَ : مِنْ أشْراطِ أنْ يُرْفَعَ العِلْمُ ، وَيَظْهَرَ الجَهْلُ ، وَيُشْرَبَ الخَمْرُ ، وَيَظْهَرَ الزِّنا ، وَيَقِلَّ الرِّجالُ ، وَيَكْثُرَ النِّساءَ حَتَّى يَكُونَ لِلخَمْسِينَ امْرَأةً القَيِّمُ الواحِدُ .

800. Narrated 'Ikrima from Ibn 'Abbas رضي الله عنهما : Allah's Apostle ﷺ said, "If a

٨٠٠ ـ حَدَّثَنا مُحَمَّدُ بْنُ المُثَنَّى : أخْبَرَنا إسْحاقُ بْنُ يُوسُفَ : أخْبَرَنا

slave (of Allāh) commits illegal sexual intercourse, he is not a believer at the time of committing it ; and if he steals, he is not a believer at the time of stealing ; and if he drinks wine, he is not a believer at the time of drinking ; and he is not a believer when he commits a murder," ʽIkrima said : I asked Ibn ʽAbbās, " How is faith taken away from him ?" He said, " Thus," clapsing his hands and then separating them, and added, " But if he repents, faith returns to him thus," clapsing his hands again.

الفُضَيْلُ بْنُ غَزْوَانَ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قَالَ : قَالَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّم: لا يَزْنِي العَبْدُ حينَ يَزْنِي وَهُوَ مُؤْمِنٌ ، وَلا يَسْرِقُ وَهُوَ حِينَ يَسرِقُ مُؤْمِنٌ : وَلا يَشْرَبُ حِينَ يَشْرَبُ وَهْوَ مُؤْمِنٌ ، وَلا يَقْتُلُ وَهْوَ مُؤْمِنٌ . قالَ عِكْرِمَةُ : قُلْتُ لابْنِ عَبَّاسٍ : كَيْفَ يُنزَعُ الايمَانُ مِنْهُ ؟ قَالَ : هَكَذا ، وَشَبَّكَ بَيْنَ أَصَابِعِهِ ثُمَّ أخْرَجَهَا ، فَإِنْ تَابَ عَادَ إِلَيْهِ هَكَذا ، وَشَبكَ بَينَ أَصابِعِهِ .

801. Narrated Abū Huraira ؓ : The Prophet ﷺ said, " The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft ; and a drunk is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

٨٠١ ـ حَدَّثَنَا آدَمُ : حَدَّثنا شُعْبَةُ ، عَنِ الأَعْمَشِ ، عَنْ ذَكْوَانَ ، عَنْ أبي هُرَيْرَةَ قَالَ : قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : لا يَزْنِي الزَّانِي حينَ يَزْنِي وَهْوَ مُؤْمِنٌ ، وَلا يَسْرِقُ حينَ يَسْرِقُ وَهْوَ مُؤْمِنٌ ، وَلا يَشْرَبُ حينَ يَشْرَبُها وَهْوَ مُؤْمِنٌ ، والتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ .

802, Narrated ʽAbdullāh (bin Masʽūd) : I said, " O Allāh's Apostle ! Which is the biggest sin ? " He said, " To set up rivals to Allāh by worshipping others though He alone has

٨٠٢ ـ حدَّثَنا عَمْرُو بنُ عَلِيٍّ : حدَّثَنا يَحْيَى : حدَّثنا سُفْيانُ قالَ : حدَّثَنِي مَنْصُورٌ وَسُلَيمانُ عَنْ أبِي وَائِلٍ ، عَنْ أبِي مَيْسَرَةَ ، عَنْ عَبْدِ اللهِ

created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour."

رَضِيَ اللهُ عَنْهُ قالَ : قُلْتُ يا رَسولَ اللهِ ، أيُّ الذَّنْبِ اعْظَمُ ؟ قالَ : أنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَكَ ، قُلْتُ : ثُمَّ أيٌّ ؟ قالَ : أنْ تَقْتُلَ ولدَكَ مِنْ أجْلِ أنْ يَطْعَمَ مَعَكَ . قُلْتُ : ثُمَّ أيٌّ : قالَ : أنْ تُزَانِيَ حَلِيلةَ جارِكَ . قالَ يَحْيَى : وحَدَّثَنا سُفْيانُ : وحَدَّثَنِي وَاصِلٌ ، عَنْ أبِي وائِلٍ ، عَنْ عَبْدِ اللهِ قُلْتُ : يارَسُولَ اللهِ مِثْلَهُ ، قالَ عَمْرٌو : فذَكَرْتُهُ لِعَبْدِ الرَّحمَنِ وَكانَ حدَّثَنا عَنْ سُفْيانَ ، عَنِ الأعْمَشِ وَمَنْصُورٍ وَواصِلٍ ، عَنْ أبي وَائِلٍ ، عَنْ أبي مَيْسَرَةَ قالَ : دَعْهُ دَعْهُ .

(7) CHAPTER. The Rajam (stoning to death) of a married person who commits illegal sexual intercourse.

And Al-Ḥasan said: If somebody commits illegal sexual intercourse with his sister, his punishment is the same as for any other persons who commits such a crime.

باب رَجْمِ المُحصَنِ . و قالَ الحَسَنُ : مَنْ زَنَى بأُخْتِهِ حَدُّهُ حَدُّ الزَّانِي .

803. Narrated Ash-Sha'bi from 'Alī رضي الله عنه when the latter stoned a lady to death on a Friday. 'Alī said, "I have stoned her according to the tradition of Allah's Apostle ﷺ."

٨٠٣ ـ حدَّثنا آدَمُ : حدَّثَنا شُعْبَةُ : حدَّثَنا سَلَمَةُ بْنُ كُهَيْلٍ قالَ : سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ حينَ رَجَمَ المَرْأةَ يَوْمَ الجُمُعَةِ

وَقالَ : قَدْ رَجَمْتُها بِسُنَّةِ رَسولِ اللهِ صلى اللهُ عليهِ وسلَّمَ .

804. Narrated Ash-Shaibani: I asked 'Abdullah bin Abi 'Aufa, "Did Allah's Apostle ﷺ carry out the Rajam penalty (i.e., stoning to death)?" He said, "Yes." I said, "Before the revelation of Surat-an-Nur or after it?" He replied, "I don't know."

٨٠٤ ـ حدَّثَنِي إسحاقُ : حدَّثَنا خالِدٌ ، عَنِ الشَّيْبانِيِّ : سَأَلْتُ عَبْدَ اللهِ ابْنَ أبي أوْفَى : هَلْ رَجَمَ رَسولُ اللهِ صلى اللهُ عليهِ وسلَّمَ ؟ قالَ : نَعَمْ ، قُلْتُ : قَبْلَ سُورَةِ النُّورِ أمْ بَعْدُ ؟ قالَ : لا أدْرِي .

805. Narrated Jabir bin 'Abdullah Al-Ansari: A man from the tribe of Bani Aslam came to Allah's Apostle ﷺ and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allah's Apostle ﷺ ordered him to be stoned to death as he was a married person.

٨٠٥ ـ حدَّثَنا مُحَمَّدُ بْنُ مُقاتِلٍ : أخبرَنا عَبْدُ اللهِ : أخبرَنا يُونُسُ ، عَنِ ابنِ شِهابٍ قالَ : حدَّثَني أبُوسَلَمَةَ بْنُ عَبْدِ الرَّحمَنِ ، عَنْ جابِرِ بنِ عَبْدِ اللهِ الأنْصارِيِّ : أنَّ رَجُلاً مِنْ أسْلَمَ أتَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ فَحَدَّثَهُ أنَّهُ قَدْ زَنَى فَشَهِدَ عَلَى نَفْسِهِ أرْبَعَ شَهاداتٍ . فَأمَرَ بِهِ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ فَرُجِمَ وَكانَ قَدْ أُحْصِنَ .

(8) CHAPTER. An insane male or female should not be stoned to death.

And 'Ali said to 'Umar, "Don't

بابٌ لا يُرْجَمُ المجْنونُ وَالمَجْنونَةُ . وقالَ عَلِيٌّ لِعُمَرَ : أمَا عَلِمْتَ أنَّ القَلَمَ رُفِعَ عَنِ المجْنونِ حَتَّى

you know that no deed good or evil are recorded (for the following) and are not responsible for what they do: (1) An insane person till he becomes sane, (2) and a child till he grows to the age of puberty, (3) and a sleeping person till he awakes ? "

يُفيقَ ، وَعَنِ الصَّبِيِّ حَتَّى يُدْرِكَ ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ ؟ .

806. Narrated Abū Huraira ؓ :

A man came to Allah's Apostle ﷺ while he was in the mosque, and he called him, saying, " O Allah's Apostle! I have committed illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, but that man repeated his statement four times, and after he bore witness against himself four times, the Prophet ﷺ called him, saying, " Are you mad ? " The man said, " No." The Prophet ﷺ said, " Are you married ? " The man said, " Yes." Then the Prophet ﷺ said, " Take him away and stone him to death." Jabir bin ʿAbdullāh said: I was among the ones who participated in stoning him, and we stoned him at the Musalla. When the stones troubled him, he fled, but we overtook him at Al-Ḥarra and stoned him to death."

٨٠٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ : أَتَى رَجُلٌ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّمَ وَهُوَ فِي الْمَسْجِدِ فَنَادَاهُ فَقَالَ : يارَسُولَ اللهِ ، إِنِّي زَنَيْتُ ، فَأَعْرَضَ عَنْهُ حَتَّى رَدَّدَ عَلَيْهِ أَرْبَعَ مَرَّاتٍ ، فَلَمَّا شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ دَعَاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ فَقَالَ : أَبِكَ جُنُونٌ ؟ قَالَ : لا ، قَالَ : فَهَلْ أَحْصَنْتَ ؟ قَالَ : نَعَمْ ، فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ : اذْهَبُوا بِهِ فَارْجُمُوهُ . قَالَ ابْنُ شِهَابٍ : فَأَخْبَرَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ ، قَالَ : فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْنَاهُ بِالْمُصَلَّى ، فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ فَأَدْرَكْنَاهُ بِالْحَرَّةِ فَرَجَمْنَاهُ .

(9) CHAPTER. The stone is for a person who committed illegal sexual intercourse.

بابٌ لِلعاهِرِ الحَجَرُ .

807. Narrated 'Aisha ﵂ : Sa'd (bin Abī Waqqāṣ) and ('Abd) bin Zam'a quarrelled with each other (regarding a child). The Prophet ﷺ said, "The boy is for you, O 'Abd bin Zam'a, for the boy is for (the owner) of the bed. O Sauda! Screen yourself from the boy." The sub-narrator, Al-Laith added (that the Prophet ﷺ also said), "And the stone is for the person who commits an illegal sexual intercourse.

٨٠٧ ـ حدَّثنا أبُو الوَليدِ : حدَّثنا اللَّيْثُ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُرْوَةَ ، عَنْ عائِشَةَ رَضِيَ اللهُ عَنها قالَتْ : اخْتَصَمَ سَعْدٌ و ابْنُ زَمْعَةَ ، فَقالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : هُوَ لكَ يا عَبْدُ ابْنُ زَمْعَةَ ، الوَلَدُ للفِراشِ و احْتَجِبِي مِنْهُ يا سَوْدَةُ ، زَادَ لَنا قُتَيْبَةُ عَنِ اللَّيْثِ : وَلِلعاهِرِ الحَجَرُ .

808. Narrated Abū Huraira ﵁ : The Prophet ﷺ said, "The boy is for (the owner of) the bed and the stone is for the person who commits illegal sexual intercourse.

٨٠٨ ـ حدَّثنا آدَمُ : حدَّثنا شُعْبَةُ : حدَّثنا مُحَمَّدُ بْنُ زِيادٍ قالَ : سَمِعْتُ أبا هُرَيْرَةَ : قالَ النَّبِيُّ صلى اللهُ عليه وسلَّمَ : الوَلَدُ لِلفِراشِ و لِعاهِرِ الحَجَرُ .

(10) CHAPTER. The Rajam (stoning to death) at the Balaṭ (a tiled courtyard opposite the gate of the Prophet's Mosque).

بابُ الرَّجْمِ فِي البَلاطِ .

809. Narrated Ibn 'Umar ﵄ : A

٨٠٩ ـ حدَّثنا مُحَمَّدُ بْنُ عُثْمانَ :

Jew and a Jewess were brought to Allāh's Apostle ﷺ on a charge of committing an illegal sexual intercourse. The Prophet ﷺ asked them, "What is the legal punishment (for this sin) in your Book (Torah)?" They replied, "Our priests have innovated the punishment of blackening the faces with charcoal and Tajbiya."(1) ʽAbdullāh bin Salām said, "O Allāh's Apostle, tell them to bring the Torah." The Torah was brought, and then one of the Jews put his hand over the Divine Verse of the Rajam (stoning to death) and started reading what preceded and what followed it. On that, Ibn Salām said to the Jew, "Lift up your hand." Behold! The Divine Verse of the Rajam was under his hand. So Allāh's Apostle ﷺ ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn ʽUmar added: So both of them were stoned at the Balāṭ and I saw the Jew sheltering the Jewess.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: أُتِيَ رَسُولُ اللهِ صلى الله عليه وسلَّمَ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أَحْدَثَا جَمِيعاً، فَقَالَ لَهُمْ مَا تَجِدُونَ فِي كِتَابِكُمْ؟ قَالُوا: إِنَّ أَحْبَارَنَا أَحْدَثُوا تَحْمِيمَ الوَجْهِ وَالتَّجْبِيَةَ. قَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: ادْعُهُمْ يَا رَسُولَ اللهِ بِالتَّوْرَاةِ، فَأُتِيَ بِهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ ابْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ، فَأَمَرَ بِهِمَا رَسُولُ اللهِ صلى الله عليه وسلَّمَ فَرُجِمَا. قَالَ ابْنُ عُمَرَ: فَرُجِمَا عِنْدَ البَلَاطِ فَرَأَيْتُ اليَهُودِيَّ أَجْنَأَ عَلَيْهَا.

(11) CHAPTER. The Rajam (stoning to death) at the Musalla (ʽId praying place).

بَابُ الرَّجْمِ بِالْمُصَلَّى.

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(1) Tajbiya means that the person (male and female) committing illegal sexual intercourse are mounted on a donkey with their faces in oppesite directions, and then they are mortified in public,

810. Narrated Jabir رضي الله عنه : A man from the tribe of Aslam came to the Prophet ﷺ and confessed that he had committed an illegal sexual intercourse. The Prophet ﷺ turned his face away from him till the man bore witness against himself four times. The Prophet ﷺ said to him, "Are you mad?" He said, "No." He said, "Are you married?" He said, "Yes." Then the Prophet ﷺ ordered that he be stoned to death, and he was stoned to death at the Musalla. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet ﷺ spoke well of him and offered his funeral prayer.

٨١٠ ـ حَدَّثَنِي مَحْمُودٌ : حَدَّثَنَا عَبْدُ الرَّزَّاقِ : أَخْبَرَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرٍ : أَنَّ رَجُلاً مِنْ أَسْلَمَ جَاءَ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم حتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ ، قالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : أَبِكَ جُنُونٌ ؟ قالَ : لا ، قالَ : أَحْصَنْتَ ؟ قالَ : نَعَمْ ، فَأَمَرَ بِهِ فَرُجِمَ بِالْمُصَلَّى ، فَلَمَّا أَذْلَقَتْهُ الحِجَارَةُ فَرَّ فَأُدْرِكَ فَرُجِمَ حَتَّى ماتَ . فقالَ لَهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم : خَيْرًا وَصَلَّى عَلَيْهِ . لَمْ يَقُلْ يُونُسُ وابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ : فَصَلَّى عَلَيْهِ .

(12) CHAPTER. If somebody commits a sin which is less than what deserves the legal punishment and then he informs the ruler, no punishment is to be inflicted on him after his repentance to Allah if he comes to the ruler with the intention of asking for a verdict about his sin.

And 'Ata said, "The Prophet ﷺ did not punish such a person." Ibn Juraij said, "The Prophet ﷺ did not punish a man who had sexual relations with his wife during Ramadan."

بابُ مَنْ أَصابَ ذَنْبًا دُونَ الحَدِّ فأَخْبَرَ الإمامَ فَلا عُقُوبَةَ عَلَيْهِ بَعْدَ التَّوْبَةِ إِذا جاءَ مُسْتَفْتِيًا . قالَ عَطاءٌ : لَمْ يُعاقِبْهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم . وقالَ ابْنُ جُرَيْجٍ : ولَمْ يُعاقِبِ الَّذِي جامَعَ فِي رَمَضانَ ، ولَمْ يُعاقِبْ عُمَرُ صاحِبَ الظَّبْيِ . وفِيهِ عَنْ أَبِي عُثْمانَ ، عَنِ ابْنِ مَسْعُودٍ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

And ʿUmar did not punish the person who hunted a deer while he was in the state of Ihram. A similar verdict is reported from the Prophet ﷺ on the authority of Ibn Masʿūd.

811. Narrated Abū Huraira ؓ: A person had sexual relation with his wife in the month of Ramaḍān (while he was fasting), and he came to Allah's Apostle ﷺ seeking his verdict concerning that action. The Prophet ﷺ said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet ﷺ said, "Can you fast for two successive months?" He said, "No." The Prophet ﷺ said, "Then feed sixty poor persons."

ʿĀisha also narrated: A man came to the Prophet ﷺ in the mosque and said, "I am burnt (ruined)!" The Prophet ﷺ asked him, "With what (what have you done)?" He said, "I have had sexual relation with my wife in the month of Ramaḍān (while fasting)." The Prophet ﷺ said to him, "Give in charity." He said, "I have nothing." The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The sub-narrator, ʿAbdur Raḥmān added: I do not know what kind of food it was).

٨١١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهابٍ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلاً وَقَعَ بِامْرَأَتِهِ فِي رَمَضَانَ فَاسْتَفْتَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم فَقَالَ: هَلْ تَجِدُ رَقَبَةً؟ قالَ: لا، قالَ: هَلْ تَسْتَطِيعُ صِيامَ شَهْرَيْنِ؟ قالَ: لا، قالَ: فَأَطْعِمْ سِتِّينَ مِسْكِينًا. وَقالَ اللَّيْثُ، عَنْ عَمْرِو بْنِ الحارِثِ، عَنْ عَبْدِ الرَّحْمنِ ابْنِ القاسِمِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عائِشَةَ: أَتَى رَجُلٌ النَّبِيَّ صلى اللهُ عليهِ وسلَّم فِي المَسْجِدِ قالَ: احْتَرَقْتُ، قالَ: مِمَّ ذاكَ؟ قالَ: وَقَعْتُ بِامْرَأَتِي فِي رَمَضَانَ، قالَ لَهُ: تَصَدَّقْ. قالَ ما عِنْدِي شَيْءٌ، فَجَلَسَ وأَتاهُ إِنْسانٌ يَسُوقُ حِمارًا وَمَعَهُ طَعامٌ، قالَ عَبْدُ الرَّحْمَنِ: ما أَدْرِي ما هُوَ إِلَى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقالَ: أَيْنَ المُحْتَرِقُ؟ فَقالَ:

On that the Prophet ﷺ said, "Where is the burnt person?" The man said, "Here I am." The Prophet ﷺ said to him, "Take this (food) and give it in charity (to someone)." The man said, "To a poorer person than I? My family has nothing to eat." Then the Prophet ﷺ said to him, "Then eat it yourselves."

هَا أَنَا ذَا . قَالَ : خُذْ هَذَا فَتَصَدَّقْ بِهِ . قَالَ : عَلَى أَحْوَجَ مِنِّي ؟ مَا لِأَهْلِي طَعَامٌ . قَالَ : فَكُلُوهُ . قَالَ أَبُو عَبْدِ اللهِ : الحَدِيثُ الأَوَّلُ أَبْيَنُ : قَوْلُهُ أَطْعِمْ أَهْلَكَ .

(13) CHAPTER. If a person confesses that he has committed a sin that is punishable with one of the legal punishments but does not specify what sin it has been, can the ruler condone it for him?

بَابٌ إِذَا أَقَرَّ بِالحَدِّ وَلَمْ يُبَيِّنْ ، هَلْ لِلإِمَامِ أَنْ يَسْتُرَ عَلَيْهِ ؟

812. Narrated Anas bin Mālik ؓ: While I was with the Prophet ﷺ a man came and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet ﷺ did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet ﷺ, and when the Prophet ﷺ had finished his prayer, the man again got up and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet ﷺ said, "Haven't you prayed with

٨١٢ - حَدَّثَنِي عَبْدُ القُدُّوسِ بْنُ مُحَمَّدٍ : حَدَّثَنِي عَمْرُو بْنُ عَاصِمٍ الكِلَابِيُّ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ : كُنْتُ عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ فَجَاءَهُ رَجُلٌ فَقَالَ : يا رسُولَ اللهِ ، إِنِّي أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ ، قَالَ : وَلَمْ يَسْأَلْهُ عَنْهُ ، قَالَ : وَ حَضَرَتِ الصَّلَاةُ فَصَلَّى مَعَ النَّبِيِّ صلى اللهُ عليه وسلَّمَ ، فَلَمَّا قَضَى النَّبِيُّ صلى اللهُ عليه وسلَّمَ الصَّلَاةَ قَامَ إِلَيْهِ الرَّجُلُ

us ?" He said, "Yes." The Prophet ﷺ said, "Allah has forgiven your sin," or said, "......your legally punishable sin."

فَقَالَ : يَا رَسُولَ اللهِ ، إِنِّى أَصَبْتُ حَدًّا فَأَقِمْ فِىَّ كِتَابَ اللهِ . قَالَ : أَلَيْسَ صَلَّيْتَ مَعَنَا ؟ قَالَ : نَعَمْ ، قَالَ : فَإِنَّ اللهَ قَدْ غَفَرَ لَكَ ذَنْبَكَ ، أَوْ قَالَ حَدَّكَ .

(14) CHAPTER. Can a ruler say to the one who confesses his crime of adultery, "Can't it be that you have only touched the lady or winked at her ?"

بَابٌ هَلْ يَقُولُ الإِمَامُ لِلْمُقِرِّ : لَعَلَّكَ لَمَسْتَ أَوْ غَمَزْتَ .

813. Narrated Ibn 'Abbas رضي الله عنهما : When Ma'iz bin Malik came to the Prophet ﷺ (in order to confess), the Prophet ﷺ said to him, "Probably you have only kissed (the lady), or winked, or looked at her ?" He said, "No, O Allah's Apostle !" The Prophet ﷺ said, using no euphemism, "Did you have sexual intercourse with her ?" The narrator added : At that, the Prophet ﷺ ordered that he be stoned (to death).

٨١٣ - حَدَّثَنِى عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْجُعْفِىُّ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا أَبِى قَالَ : سَمِعْتُ يَعْلَى بْنَ حَكِيمٍ ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِىَ اللهُ عَنْهُمَا قَالَ : لَمَّا أَتَى مَاعِزُ بْنُ مَالِكٍ النَّبِىَّ صلى اللهُ عليه وسلَّم قَالَ لَهُ : لَعَلَّكَ قَبَّلْتَ أَوْ غَمَزْتَ أَوْ نَظَرْتَ ؟ قَالَ : لا يَا رَسُولَ اللهِ ، قَالَ : أَنِكْتَهَا ؟ لا يَكْنِى ، قَالَ : فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ .

(15) CHAPTER. The question of the ruler to the confessing person, "Are you married ?"

بَابٌ سُؤَالِ الإِمَامِ الْمُقِرَّ : هَلْ أَحْصَنْتَ ؟

814. Narrated Abū Huraira ؓ: A man from among the people, came to Allah's Apostle ﷺ while Allah's Apostle ﷺ was sitting in the mosque, and addressed him, saying, "O Allah's Apostle! I have committed an illegal sexual intercourse." The Prophet ﷺ turned his face away from him. The man came to that side to which the Prophet ﷺ had turned his face, and said, "O Allah's Apostle! I have committed an illegal sexual intercourse." The Prophet ﷺ turned his face to the other side, and the man came to that side, and when he confessed four times, the Prophet ﷺ called him and said, "Are you mad?" He said, "No, O Allah's Apostle!" The Prophet ﷺ said, "Are you married?" He said, "Yes, O Allah's Apostle." The Prophet ﷺ said (to the people), "Take him away and stone him to death." Ibn Shihāb added, "I was told by one who heard Jabir, that Jabir said, 'I was among those who stoned the man, and we stoned him at the Musalla ('Īd praying Place), and when the stones troubled him, he jumped quickly and ran away, but we overtook him at Al-Harra and stoned him to death (there).' "

(16) CHAPTER. To confess being guilty of an illegal sexual intercourse.

٨١٤ ـ حدَّثنا سَعيدُ بْنُ عُفَيرٍ قالَ: حدَّثني اللَّيْثُ: حدَّثني عَبْدُ الرَّحمَنِ ابْنُ خالِدٍ، عَنِ ابْنِ شِهابٍ، عَنِ ابْنِ المُسَيَّبِ وأبي سَلَمَةَ: أنَّ أبا هُرَيْرَةَ قالَ: أتَى رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم رَجُلٌ مِنَ النَّاسِ وَهُوَ في المَسْجِدِ، فَناداهُ: يا رَسُولَ اللهِ إنِّي زَنَيْتُ، يُرِيدُ نَفْسَهُ. فَأعرَضَ عَنْهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَتَنَحَّى لِشِقِّ وَجْهِهِ الَّذي أعْرَضَ قِبَلَهُ فَقالَ: يا رَسُولَ اللهِ، إنِّي زَنَيْتُ، فَأعْرَضَ عَنْهُ فَجاءَ لِشِقِّ وَجْهِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم الَّذي أعْرَضَ عَنْهُ، فَلَمَّا شَهِدَ عَلى نَفْسِهِ أرْبَعَ شَهاداتٍ دَعاهُ النَّبِيُّ صلى اللهُ عليهِ وسلَّم فَقالَ: أبِكَ جُنُونٌ؟ قالَ: لا، يا رَسُولَ اللهِ، فَقالَ: أحْصَنْتَ؟ قالَ: نَعَمْ يا رَسُولَ اللهِ، قالَ: اذْهَبُوا فَارْجُمُوهُ. قالَ ابْنُ شِهابٍ: أخْبَرَني مَنْ سَمِعَ جابِرًا قالَ: فَكُنْتُ فِيمَنْ رَجَمَهُ فَرَجَمْناهُ بِالمُصَلَّى، فَلَمَّا أذْلَقَتْهُ الحِجارَةُ جَمَزَ حَتَّى أدْرَكْناهُ بِالحَرَّةِ فَرَجَمْناهُ.

بابُ الاعْتِرافِ بِالزِّنا.

815. Narrated Abū Huraira and Zaid bin Khālid رضي الله عنهما : While we were with the Prophet ﷺ , a man stood up and said (to the Prophet ﷺ), "I beseach you by Allāh, that you should judge us according to Allāh's Laws." Then the man's opponent who was wiser than him, got up saying, (to Allāh's Apostle ﷺ), "Judge us according to Allāh's Law and kindly allow me (to speak)." The Prophet ﷺ said, "Speak," He said, "My son was a labourer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allāh عز وجل . Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her and she confessed. He then stoned her to death.

816. Narrated Ibn 'Abbās رضي الله عنهما : 'Umar said, "I am afraid that after a

٨١٥ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ قالَ : حَفِظْناهُ مِنْ فِي الزُّهْرِيِّ . قالَ أخْبَرَنِي عُبَيْدُ اللهِ : أنَّهُ سَمِعَ أبا هُرَيْرَةَ و زَيْدَ بْنَ خالِدٍ قالا : كُنَّا عِنْدَ النَّبِيِّ صلى اللهُ عليه وسلَّم فقامَ رَجُلٌ فقالَ : أنْشُدُكَ اللهَ إلاَّ قَضَيْتَ بَيْنَنا بِكِتابِ اللهِ ، فقامَ خَصْمُهُ و كانَ أفْقَهَ مِنْهُ فقالَ : اقْضِ بَيْنَنا بِكِتابِ اللهِ و أذَنْ لِي . قالَ : قُلْ ، قالَ : إنَّ ابْنِي كانَ عَسِيفا عَلى هذا ، فزَنَى بامْرَأتِهِ ، فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ وَخادِمٍ ، ثُمَّ سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ ، فأخْبَرُونِي أنَّ عَلى ابْنِي جَلْدَ مائَةٍ وَتَغْرِيبَ عامٍ ، وَعَلى امْرَأتِهِ الرَّجْمَ . فقالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ جَلَّ ذِكْرُهُ المائَةُ شاةٍ وَالخادِمُ رَدٌّ ، و عَلى ابْنِكَ جَلْدَ مائَةٍ وَتَغْرِيبُ عامٍ ، وَاغْدُ يا أُنَيْسُ عَلى امْرَأةِ هذا فإنِ اعْتَرَفَتْ فارْجُمْها ، فغَدا عَلَيْها فاعْتَرَفَتْ فرَجَمَها . قُلْتُ لِسُفْيانَ : لَمْ يَقُلْ (فأخْبَرُونِي أنَّ عَلى ابْنِي الرَّجْمَ) فقالَ : أشُكُّ فِيها مِنَ الزُّهْرِيِّ ، فرُبَّما قُلْتُها وَرُبَّما سَكَتُّ .

٨١٦ ـ حدَّثنا عَلِيُّ بْنُ عَبْدِ اللهِ : حدَّثنا سُفْيانُ ، عَنِ الزُّهْرِيِّ ، عَنْ

long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allāh has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." ʿUmar added, "Surely Allāh's Apostle ﷺ carried out the penalty of Rajam, and so did we after him."

عُبَيْدِ اللهِ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما قالَ : قالَ عُمَرُ : لَقَدْ خَشِيتُ أنْ يَطُولَ بِالنَّاسِ زَمانٌ حَتَّى يَقُولَ قائِلٌ لانَجِدُ الرَّجْمَ فى كِتابِ اللهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أنْزَلَها اللهُ ، ألاَ وَإنَّ الرَّجْمَ حَقٌّ عَلى مَنْ زَنى وَقَدْ أحْصَنَ إذَا قامَتِ البَيِّنَةُ ، أو كانَ الحَمْلُ أوْ الاعْتِرَافُ . قالَ سُفْيانُ : كَذا حَفِظْتُ ، ألاَ وَقَدْ رَجَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَرَجَمْنا بَعْدَهُ .

(17) CHAPTER. The Rajam (stoning to death) of a married lady who has become pregnant through illegal sexual intercourse.

بابُ رَجْمِ الحُبْلَى مِنَ الزِّنَا إذَا أحْصَنَتْ .

817. Narrated Ibn ʿAbbās ؓ: I used to teach (the Qurʾān to) some people of the Muhājirīn (emigrants), among whom there was ʿAbdur-Raḥmān bin ʿAuf. While I was in his house at Mina, and he was with ʿUmar bin Al-Khaṭṭāb during ʿUmar's last Hajj, ʿAbdur-Raḥmān came to me and said, "Would that you had seen the man who came today to the Chief of the Believers (ʿUmar), saying, 'O the Chief of the Believers! What do you think about so-and-so who says, 'If

٨١٧ ـ حدَّثَنا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حدَّثَنِي إبْرَاهِيمُ بْنُ سَعْدٍ ، عَنْ صالِحٍ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ ، عَنِ ابْنِ عَبَّاسٍ قالَ : كُنْتُ أُقْرِئُ رِجالاً مِنَ المُهاجِرِينَ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ ، فَبَيْنَما أنَا فى مَنْزِلِهِ بِمِنًى وَهُوَ عِنْدَ عُمَرَ بْنِ الخَطَّابِ فى آخِرِ حَجَّةٍ حَجَّها إذْ رَجَعَ

‘Umar should die, I will give the solemn pledge to such-and-such person, as by Allāh, the solemn pledge given to Abū Bakr was nothing but a prompt sudden action which got established afterwards.’ ‘Umar became angry and then said, ‘Allāh willing, I will stand before the people tonight and warn them against those people who want to deprive the others of their rights (the question of rulership).’ ” ‘Abdur-Raḥmān said, “ I said, ‘O the Chief of the Believers! Do not do that, for the season of Ḥajj gathers the riffraff and the rubble, and it will be they who will gather around you when you stand to address the people. And I am afraid that you will get up and say something, and some people will spread your statement and may not say what you have actually said and may not understand its meaning, and may interpret it incorrectly, so you should wait till you reach Medina as it is the place of emigration and the place of Prophet's Traditions, and there you can come in touch with the learned and noble people, and tell them your ideas with confidence, and the learned people will understand your statement and put it in its proper place.’ On that, ‘Umar said, ‘By Allāh! Allāh willing, I will do this in the first speech I will deliver before the people in Medina.’ ” Ibn ‘Abbās added: We reached Medina by the end of the month of Dhul-Ḥijia, and when it was Friday, we went quickly (to the mosque) as soon as the sun had declined, and I saw Sa‘id bin Zaid bin ‘Amr bin Nufail sitting

إلى عَبْدُ الرَّحْمَنِ فَقَالَ : لَوْ رَأَيْتَ رَجُلاً أتى أميرَ المُؤْمِنِينَ ، اليوم فقالَ : يـا اميرَ المُومِنِينَ - هَلْ لكَ فى فُلان يقولُ لَوْ قَدْ ماتَ عُمَرُ لَقَدْ بَايَعْتُ فُلاناً ؟ فَوَاللهِ ما كانَتْ بَيْعَةُ أبي بَكْرٍ إلاَّ فَلْتَةً فَتَمَّتْ . فَغَضِبَ عُمَرُ ، ثُمَّ قالَ : إنِّى إنْ شاءَ اللهُ لَقائِمٌ العَشِيَّةَ فى النَّاسِ فَمُحَذِّرُهُمْ هؤلاءِ الَّذين يُرِيدُونَ أنْ يَغْصِبُوهُمْ أُمُورَهُمْ . قالَ عَبْدُ الرَّحْمَنِ : فَقُلْتُ : يا أميرَ المُؤْمِنِينَ ، لا تَفْعَلْ ، فَإنَّ المَوْسِمَ يَجْمَعُ رَعاعَ النَّاسِ وَغَوْغاءَهُمْ ، فَإنَّهُمْ هُمُ الَّذينَ يَغْلِبُونَ عَلَى قُرْبِكَ حينَ تَقُومُ فى النَّاسِ ، وَأنا أخْشَى أنْ تَقُومَ فَتَقُولَ مَقالَةً يُطَيِّرُها عَنْكَ كُلُّ مُطَيِّرٍ ، وأنْ لا يَعُوها وَأنْ لا يَضَعُوها عَلَى مَوَاضِعِها فَأمْهِلْ حَتَّى تَقْدَمَ المَدِينَةَ فَإنَّها دارُ الهِجْرَةِ وَالسُّنَّةِ ، فَتَخْلُصَ بِأهْلِ الفِقْهِ وأشْرَافِ النَّاسِ فَتَقُولَ ماقُلْتَ مُتَمَكِّناً ، فَيَعِي أهْلُ العِلْمِ مَقالَتَكَ وَيَضَعُونَها عَلَى مَوَاضِعِها . فَقالَ عُمَرُ : أمَا واللهِ إنْ شاءَ اللهُ لأَقُومَنَّ بِذَلِكَ أوَّلَ مَقامٍ أقُومُهُ بِالمَدِينَةِ . قالَ ابْنُ عَبَّاسٍ : فَقَدِمْنا المَدِينَةَ فى عَقِبِ ذِى الحِجَّةِ ، فَلَمَّا كانَ يَوْمُ الجُمُعَةِ عَجَّلْنا الرَّوَاحَ حينَ زاغَتِ الشَّمْسُ حَتَّى أجِدَ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ جالِساً

at the corner of the pulpit, and I too sat close to him so that my knee was touching his knee, and after a short while, ʿUmar bin Al-K̲haṭṭāb came out, and when I saw him coming towards us, I said to Saʿīd bin Zaid bin ʿAmr bin Nufail, "Today ʿUmar will say such a thing as he has never said since he was chosen as Caliph." Saʿīd denied my statement with astonishment and said. "What thing do you expect ʿUmar to say the like of which he has never said before?" In the meantime, ʿUmar sat on the pulpit and when the callmakers for the prayer had finished their call, ʿUmar stood up. and having glorified and praised Allāh as He deserved, he said, "Now then, I am going to tell you something which (Allāh) has written for me to say. I do not know; perhaps it portends my death, so whoever understands and remembers it, must narrate it to the others wherever his mount takes him, but if somebody is afraid that he does not understand it, then it is unlawful for him to tell lies about me. Allāh sent Muḥammad ﷺ with the Truth and revealed the Holy Book to him, and among what Allāh revealed, was the Verse of the Rajam (the stoning of married person (male & female) who commits illegal sexual intercourse, and we did recite this Verse and understood and memorized it. Allāh's Apostle ﷺ did carry out the punishment of stoning and so did we after him. I am afraid that after a long time has passed,

إلى رُكْنِ المِنْبَرِ ، فَجَلَسْتُ حَوْلَهُ تَمَسُّ رُكْبَتِى رُكْبَتَهُ ، فَلَمْ أَنْشَبْ أَنْ خَرَجَ عُمَرُ بْنُ الخَطَّابِ ، فَلَمَّا رَأَيْتُهُ مُقْبِلاً قُلْتُ لِسَعِيدِ بْنِ زَيْدِ ابْنِ عَمْرِو بْنِ نُفَيْلٍ : لَيَقُولَنَّ العَشِيَّةَ مَقَالَةً لَمْ يَقُلْهَا مُنْذُ اسْتُخْلِفَ . فَأَنْكَرَ عَلَىَّ وَقَالَ : ما عَسَيْتَ أَنْ يَقُولَ ما لَمْ يَقُلْ قَبْلَهُ ؟ فَجَلَسَ عُمَرُ عَلَى المِنْبَرِ ، فَلَمَّا سَكَتَ المُؤَذِّنُونَ قَامَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ، ثُمَّ قَالَ : أَمَّا بَعْدُ فَإِنِّى قَائِلٌ لَكُمْ مَقَالَةً قَدْ قُدِّرَ لِى أَقُولَهَا ، لا أَدْرِى لَعَلَّهَا بَيْنَ يَدَىْ أَجَلِى ، فَمَنْ عَقَلَهَا وَوَعَاهَا فَلْيُحَدِّثْ بِهَا حَيْثُ انْتَهَتْ بِهِ رَاحِلَتُهُ ، وَمَنْ خَشِىَ أَنْ لا يَعْقِلَهَا فَلا أُحِلُّ لأَحَدٍ أَنْ يَكْذِبَ عَلَىَّ . إِنَّ اللهَ بَعَثَ مُحَمَّدًا صلى اللهُ عليهِ وسلَّمَ بِالحَقِّ ، وَأَنْزَلَ عَلَيْهِ الكِتَابَ ، فَكَانَ مِمَّا أَنْزَلَ اللهُ آيَةَ الرَّجْمِ فَقَرَأْنَاهَا وَعَقَلْنَاهَا وَوَعَيْنَاهَا. رَجَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ وَرَجَمْنَا بَعْدَهُ . فَأَخْشَى إِنْ طَالَ بِالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ : واللهِ ما نَجِدُ آيَةَ الرَّجْمِ فى كِتَابِ اللهِ فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ أَنْزَلَهَا اللهُ . وَالرَّجْمُ فى كِتَابِ اللهِ حَقٌّ عَلَى مَنْ زَنَى إذا أُحْصِنَ مِنَ الرِّجَالِ وَالنِّسَاءِ ، إذا قَامَتِ البَيِّنَةُ ، أَوْ كَانَ الحَبَلُ ، أَوْ

somebody will say, ‘ By Allāh, we do not find the Verse of the Rajam in Allāh’s Book,’ and thus they will go astray by leaving an obligation which Allāh has revealed. And the punishment of the Rajam is to be inflicted to any married person (male & female) who commits illegal sexual intercourse if the required evidence is available or there is conception or confession. And then we used to recite among the Verses in Allāh’s Book : ‘ O people ! Do not claim to be the offspring of other than your fathers, as it is disbelief (unthankfulness) on your part that you claim to be the offspring of other than your real father.’ Then Allāh’s Apostle ﷺ said, ‘ Do not praise me excessively as Jesus, son of Marry was praised, but call me Allāh’s Slave and His Apostle.’ (O people !) I have been informed that a speaker amongst you says, ‘ By Allāh, If ‘Umar should die, I will give the Solemn Pledge to such-and-such person.’ One should not deceive oneself by saying that the Solemn Pledge given to Abū Bakr was given suddenly*and it was successful. No doubt, it was like that, but Allāh saved (the people) from its evil, and there is none among you who has the qualities of Abū Bakr. Remember that whoever gives the Solemn Pledge to anybody among you without consulting the other Muslims, neither that person, nor the person to whom the Solemn Pledge was given are to be supported, lest they both should be killed. And no doubt, after the death of

الاعْتِرَافُ. ثُمَّ إنَّا كُنَّا نَقْرَأُ مِنْ كِتَابِ اللهِ أنْ لا تَرْغَبُوا عَنْ آبَائِكُمْ فَإِنَّهُ كُفْرٌ بِكُمْ أنْ تَرْغَبُوا عَنْ آبَائِكُمْ، أوْ إنَّ كُفْرًا بِكُمْ أنْ تَرْغَبُوا عَنْ آبَائِكُمْ. ألاَ ثُمَّ إنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم قالَ: لا تُطْرُونِى كَمَا أُطْرِىَ عِيسَى بْنُ مَرْيَمَ، وَقُولُوا عَبْدُ اللهِ وَرَسُولُهُ. ثُمَّ إنَّهُ بَلَغَنِى أنَّ قائِلاً مِنْكُمْ يَقُولُ: وَاللهِ لَوْ مَاتَ عُمَرُ بَايَعْتُ فَلانًا، فَلا يَغْتَرَّنَّ امْرُؤٌ أنْ يَقُولَ إنَّمَا كَانَتْ بَيْعَةُ أبِى بَكْرٍ فَلْتَةً وَتَمَّتْ، ألا وَإنَّهَا قَدْ كَانَتْ كَذَلِكَ، وَلَكِنَّ اللهَ وَقَى شَرَّهَا، وَلَيْسَ مِنْكُمْ مَنْ تُقْطَعُ الأعْنَاقُ إلَيْهِ مِثْلُ أبِى بَكْرٍ مَنْ بَايَعَ رَجُلاً عَنْ غَيْرِ مَشُورَةٍ مِنَ المُسْلِمِينَ فَلا يُبَايَعُ هُوَ وَلا الَّذِى بَايَعَهُ تَغِرَّةَ أنْ يُقْتَلا، وَإنَّهُ قَدْ كَانَ مِنْ خَبَرِنَا حِينَ تَوَفَّى اللهُ نَبِيَّهُ صلى اللهُ عليهِ وسلَّم إلاَّ أنَّ الأنْصَارَ خَالَفُونَا وَاجْتَمَعُوا بِأسْرِهِمْ فى سَقِيفَةِ بَنِى سَاعِدَةَ، وَخَالَفَ عَنَّا عَلِىٌّ وَالزُّبَيْرُ وَمَنْ مَعَهُمَا، واجْتَمَعَ المُهَاجِرُونَ إلَى أبِى بَكْرٍ، فَقُلْتُ لِأبِى بَكْرٍ: يا أبَا بَكْرٍ، انْطَلِقْ بِنَا إلَى إخْوَانِنَا هَؤُلاءِ مِنَ الأنْصَارِ، فَانْطَلَقْنَا نُرِيدُهُمْ، فَلَمَّا دَنَوْنَا مِنْهُمْ، لَقِيَنَا

the Prophet ﷺ we were informed that the Anṣār disagreed with us and gathered in the shed of Banī Sa'da. 'Alī and Zubair and whoever was with them, opposed us, while the emigrants gathered with Abū Bakr. I said to Abū Bakr, 'Let's go to these Anṣārī brothers of ours.' So we set out seeking them, and when we approached them, two pious men of theirs met us and informed us of the final decision of the Anṣār, and said, 'O the group of Muhājirīn (emigrants)! Where are you going?' We replied, 'We are going to these Anṣārī brothers of ours.' They said to us, 'You shouldn't go near them. Carry out whatever we have already decided.' I said, 'By Allāh, we will go to them.' And so we proceeded until we reached them at the shed of Banī Sa'da. Behold! There was a man sitting amongst them and wrapped in something. I asked, 'Who is that man?' They said, 'He is Sa'd bin 'Ubada.' I asked, 'What is wrong with him?' They said, 'He is sick.' After we sat for a while, the Anṣār's speaker said, 'None has the right to be worshipped but Allāh,' and praising Allāh as He deserved, he added, 'To proceed, we are Allāh's Anṣār (helpers) and the majority of the Muslim army, while you, the emigrants, are a small group, and some people among you came with the intention of preventing us from practicing this matter (of caliphate) and depriving us of it.' When the speaker had finished, I intended to speak as I had

مِنْهُمْ رَجُلانِ صَالِحانِ ، فَذَكَرَا ما تَمَالَى عَلَيْهِ الْقَوْمُ ، فَقالا: أَيْنَا تُرِيدُونَ يا مَعْشَرَ الْمُهاجِرِينَ ؟ فَقُلْنا : نُرِيد إِخْوانَنا هَؤُلاءِ مِنَ الأَنْصارِ ، فَقالا : لا عَلَيْكُمْ أَنْ لا تَقْرَبُوهُمْ ، اقْضُوا أَمْرَكُمْ ، فَقُلْتُ : وَاللهِ لَنَأْتِيَنَّهُمْ فَانْطَلَقْنا حَتَّى أَتَيْناهُمْ فى سَقِيفَةِ بَنِى ساعِدَةَ ، فَإِذا رَجُلٌ مُزَمَّلٌ بَيْنَ ظَهْرانَيْهِمْ فَقُلْتُ: مَنْ هَذا ؟ فَقالُوا: هَذا سَعْدُ بْنُ عُبادَةَ ، فَقُلْتُ: ما لَهُ ؟ قالوا: يُوعَكُ : فَلَمَّا جَلَسْنا قَليلاً تَشَهَّدَ خَطِيبُهُمْ ، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهله : ثُمَّ قالَ : أَمَّا بَعْدُ فَنَحْنُ أَنْصارُ اللهِ وَكَتِيبَةُ الإِسْلامِ ، و أَنْتُمْ مَعْشَرَ الْمُهاجِرِينَ رَهْطٌ ، و قَدْ دَفَّتْ دافَّةٌ مِنْ قَوْمِكُمْ ، فَإِذا هُمْ يُرِيدونَ أَنْ يَخْتَزِلُونا مِنْ أَصْلِنا ، و أَنْ يَحْضُنُونا مِنَ الأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَتَكَلَّمَ ، وكُنْتُ زَوَّرْتُ مَقالَةً أَعْجَبَتْنِى أُرِيدُ أَنْ أُقَدِّمَها بَيْنَ يَدَىْ أَبِى بَكْرٍ ، وَكُنْتُ أُدارِى مِنْهُ بَعْضَ الْحَدِّ. فَلَمَّا أَرَدْتُ أَنْ أَتَكَلَّمَ ، قالَ أَبُو بَكْرٍ : عَلَى رِسْلِكَ ، فَكَرِهْتُ أَنْ أُغْضِبَهُ . فَتَكَلَّمَ أَبُو بَكْرٍ فَكانَ هُوَ أَحْلَمَ مِنِّى وَأَوْقَرَ ، وَاللهِ ما تَرَكَ مِنْ كَلِمَةٍ أَعْجَبَتْنِى فى تَزْوِيرِى إِلاَّ قالَ فى بَدِيهَتِهِ مِثْلَها أَوْ أَفْضَلَ مِنْها حَتَّى

prepared a speach which I liked and which I wanted to deliver in the presence of Abū Bakr, and I used to avoid provoking him. So, when I wanted to speak, Abū Bakr said, 'Wait a while.' I disliked to make him angry. So Abū Bakr himself gave a speech, and he was wiser and more patient than I. By Allāh, he never missed a sentence that I liked in my own prepared speech, but he said the like of it or better than it spontaneously. After a pause he said, 'O Anṣār! You deserve all (the qualities) that you have attributed to yourselves, but this question (of Caliphate) is only for the Quraish as they are the best of the Arabs as regards descent and home, and I am pleased to suggest that you choose either of these two men, so take the oath of allegiance to either of them as you wish. And then Abū Bakr held my hand and Abū 'Ubada bin Al-Jarrāh's hand who was sitting amongst us. I hated nothing of what he had said except that proposal, for by Allāh, I would rather have my neck chopped off as expiaton for a sin than become the ruler of a nation one of whose members is Abū Bakr, unless at the time of my death my ownself suggests something I don't feel at present.' And then one of the Anṣār said, 'I am the pillar on which the camel with a skin disease (eczema) rubs itself to satisfy the itching (i.e., I am a noble), and I am as a high class palm tree! O Quraish there should be one ruler from us and one from you.' Then there was a hue and cry among the gathering and their voices

سَكَتَ. فَقَالَ: ما ذَكَرْتُمْ فِيكُمْ مِنْ خَيْرٍ فَأَنْتُمْ لَهُ أَهْلٌ، وَلَنْ يُعْرَفَ هَذَا الأَمْرُ إِلاَّ لِهَذَا الحَيِّ مِنْ قُرَيْشٍ، هُمْ أَوْسَطُ العَرَبِ نَسَباً وَدَاراً، وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ، فَبَايِعُوا أَيَّهُمَا شِئْتُمْ. فَأَخَذَ بِيَدِي وَبِيَدِ أَبِي عُبَيْدَةَ بْنِ الجَرَّاحِ، وَهُوَ جَالِسٌ بَيْنَنَا، فَلَمْ أَكْرَهْ مِمَّا قَالَ غَيْرَهَا. كَانَ وَاللهِ أَنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي لا يُقَرِّبُنِي ذَلِكَ مِنْ إِثْمٍ أَحَبَّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، اللَّهُمَّ إِلاَّ أَنْ تُسَوِّلَ إِلَيَّ نَفْسِي عِنْدَ المَوْتِ شَيْئاً لا أَجِدُهُ الآنَ. فَقَالَ قَائِلُ الأَنْصَارِ: أَنَا جُذَيْلُهَا المُحَكَّكُ، وَعُذَيْقُهَا المُرَجَّبُ، مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، يا مَعْشَرَ قُرَيْشٍ. فَكَثُرَ اللَّغَطُ، وَارْتَفَعَتِ الأَصْوَاتُ، حَتَّى فَرِقْتُ مِنَ الاخْتِلافِ، فَقُلْتُ: ابْسُطْ يَدَكَ يا أَبَا بَكْرٍ، فَبَسَطَ يَدَهُ فَبَايَعْتُهُ وَبَايَعَهُ المُهَاجِرُونَ ثُمَّ بَايَعَتْهُ الأَنْصَارُ. وَنَزَوْنَا عَلَى سَعْدِ بْنِ عُبَادَةَ، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ، فَقُلْتُ: قَتَلَ اللهُ سَعْدَ بْنَ عُبَادَةَ. قَالَ عُمَرُ: وَإِنَّا وَاللهِ مَا وَجَدْنَا فِيمَا حَضَرْنَا مِنْ أَمْرٍ أَقْوَى مِنْ مُبَايَعَةِ أَبِي بَكْرٍ. خَشِينَا إِنْ فَارَقْنَا القَوْمَ وَلَمْ تَكُنْ بَيْعَةٌ أَنْ يُبَايِعُوا رَجُلاً مِنْهُمْ

rose so that I was afraid there might be great disagreement, so I said, ‘O Abū Bakr! Hold your hand out.’ He held his hand out and I pledged allegiance to him, and then all the emigrants gave the Solemn Pledge, and so did the Anṣār afterwards. And so we became victorious over Saʿd bin ʿUbada (whom Al-Anṣār wanted to make a ruler). One of the Anṣār said, ‘You have killed (1) Saʿd bin ʿUbada.’ I replied, ‘Allāh has killed Saʿd bin ʿUbada.’ ” ʿUmar added, “By Allah, apart from the great tragedy that had happened to us (i. e. the death of the Prophet ﷺ), there was no greater problem than the allegiance pledged to Abū Bakr because we were afraid that if we left the people, they might give the Solemn Pledge after us to one of their men, in which case we would have given them our consent for something against our real wish, or would have opposed them and caused great trouble. So, if any person gives the solemn Pledge to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed.”

بَعْدَنَا ، فَإِمَّا بَايَعْنَاهُمْ عَلَى مَا نَرْضَى وَإِمَّا نُخَالِفُهُمْ فَيَكُونُ فَسَادٌ . فَمَنْ بَايَعَ رَجُلاً عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَلاَ يُتَابَعُ هُوَ وَلاَ الَّذِي بَايَعَهُ تَغِرَّةً أَنْ يُقْتَلاَ .

(18) CHAPTER. Unmarried males

بَابٌ الْبِكْرَانِ يُجْلَدَانِ وَيُنْفَيَانِ .

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(1) i. e. you have prevented him from being caliph.

and females (committing illegal sexual intercourse) should be flogged and exiled.

'The woman and the man
Guilty of illegal sexual intercourse
Flog each of them
With a hundred stripes.
Let not compassion move you
In their case, in a matter
Prescribed by Allah, if you believe
In Allah and the Last Day;
And let a party
Of the believers
Witness their punishment
The man who agrees to marry a prostitute then he is either guilty of illegal sexual intercourse, or a pagan and the woman who agrees to marry a man guilty of committing illegal sexual intercourse then she is either a prostitute or pagan.
To a believer, such a thing
Is forbidden.' (24 : 2-3)

Ibn Uyaina said, " You should not take pity in establishing the legal punishment."

ـ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ، وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ. الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً، وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ، وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ـ قَالَ ابْنُ عُيَيْنَةَ: رَأْفَةٌ، فِي إِقَامَةِ الْحَدِّ.

818. Narrated Zaid bin Khalid Al-Juhani: I heard the Prophet ﷺ ordering that an unmarried person guilty of illegal sexual intercourse, be flogged one-hundred stripes and be exiled for one year. 'Umar bin Al-Khattab also

٨١٨ ـ حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

exiled such a person, and this tradition is still valid.

يَأْمُرُ فِيمَنْ زَنَى وَلَمْ يُحْصَنْ : جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ . قَالَ ابْنُ شِهَابٍ : وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ : أَنَّ عُمَرَ ابْنَ الخَطَّابِ غَرَّبَ ، ثُمَّ لَمْ تَزَلْ تِلْكَ السُّنَّةَ .

819. Narrated Abū Huraira ؓ : Allah's Apostle ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i. e., be flogged with one-hundred stripes).

٨١٩ ـ حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهَابٍ ، عَنْ سَعِيدِ بْنِ المُسَيَّبِ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أَنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم قَضَى فِيمَنْ زَنَى وَلَمْ يُحْصَنْ بِنَفْيِ عَامٍ وَبِإِقَامَةِ الحَدِّ عَلَيْهِ .

(19) CHAPTER. Exiling the sinners and effeminate men.

بَابُ نَفْيِ أَهْلِ المَعَاصِي وَالمُخَنَّثِينَ .

820. Narrated Ibn ʿAbbās ؓ : The Prophet ﷺ cursed the effeminate men and men immitating women. He also said, "Turn them out of your houses." He turned such-and-such person out, and ʿUmar also turned out such-and-such person.

٨٢٠ ـ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هِشَامٌ : حَدَّثَنَا يَحْيَى ، عَنْ عِكْرِمَةَ ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : لَعَنَ النَّبِيُّ صلى اللهُ عليه وسلَّم المُخَنَّثِينَ مِنَ الرِّجَالِ وَالمُتَرَجِّلَاتِ مِنَ النِّسَاءِ ، وَقَالَ : أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ ، وَأَخْرَجَ فُلَانًا ، وَأَخْرَجَ

عُمَرُ فُلانًا .

(20) CHAPTER. Whoever ordered somebody other than the ruler to carry out the legal punishment in the absence of the ruler.

باب مَنْ أَمَرَ غَيْرَ الإِمَامِ بِإِقَامَةِ الحَدِّ غَائِبًا عَنْهُ .

821. Narrated Abū Huraira and Zaid bin Khalid: A bedouin came to the Prophet ﷺ while he (the Prophet ﷺ) was sitting, and said, "O Allāh's Apostle! Give your verdict according to Allāh's Laws (in our case)." Then his opponent got up and said, "He has told the truth, O Allāh's Apostle! Decide his case according to Allāh's Laws: My son was a labourer working for this person, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I ransomed him one-hundred sheep and a slave girl. Then I asked the religious learned people, and they told me that my son should be flogged with one-hundred stripes and be exild for one year." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you according to Allāh's Laws: The sheep and the slave girl will be returned to you and your son will be flogged one-hundred stripes and be exiled for

٨٢١ - حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ : حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللهِ ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ ابْنِ خَالِدٍ : أَنَّ رَجُلاً مِنَ الأَعْرَابِ جَاءَ إِلَى النَّبِيِّ صلى اللهُ عليه وسلَّم وَهُوَ جَالِسٌ فَقَالَ : يَا رَسُولَ اللهِ ، اقْضِ بِكِتَابِ اللهِ . فَقَامَ خَصْمُهُ فَقَالَ : صَدَقَ ، اقْضِ لَهُ يَا رَسُولَ اللهِ بِكِتَابِ اللهِ ، إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ بِمِائَةٍ مِنَ الغَنَمِ وَوَلِيدَةٍ ، ثُمَّ سَأَلْتُ أَهْلَ العِلْمِ ، فَزَعَمُوا أَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ ، فَقَالَ : وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ : أَمَّا الغَنَمُ وَالوَلِيدَةُ فَرَدٌّ عَلَيْكَ ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَأَمَّا أَنْتَ يَا أُنَيْسُ فَاغْدُ عَلَى امْرَأَةِ هَذَا فَارْجُمْهَا ، فَغَدَا أُنَيْسٌ

one year. And you, O Unais! Go to the wife of this man (and if she confesses), stone her to death." So Unais went in the morning and stoned her to death.

فَرَجَمَهَا.

(21) CHAPTER. The Statament of Allah تعالى :—

' And whoever of you have not
The means wherewith
To wed free believing women,
They may wed believing
Girls from among those
Whom their right hands possess
(i. e., captives)
And Allah has full knowledge
About your faith.
You are one from another ;
Wed them with the leave
Of their owners, and give them
Their Mahr (dower) according to what
Is reasonable ; they should be
Chaste, not adulterous, nor taking boy friends.
When they
Are taken in wedlock, and if
They commit illegal sexual intercourse
Their punishment is half
That for free women.
This (permission) is for those
Among you who fear sin
But it is better for you
That you practice self-restraint,

بَابٌ قَوْلِ اللهِ تَعالى ـ وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ المحْصَنَاتِ المؤمِنَاتِ فَمِمَّا مَلَكَتْ أَيْمانُكُمْ مِنْ فَتَيَاتِكُمُ المُؤْمِنَاتِ واللهُ أَعْلَمُ بِإِيمانِكُمْ ، بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَاتُوهُنَّ أُجُورَهُنَّ بِالمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ ـ زَوَانِي ـ وَلا مُتَّخِذَاتِ أَخْدَانٍ ـ أَخِلَّاءَ ـ ، فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى المحْصَنَاتِ مِنَ العَذَابِ ، ذَلِكَ لِمَنْ خَشِيَ العَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللهُ غَفُورٌ رَحِيمٌ ـ.

And Allāh is Oft-Forgiving,
Most Merciful.' (4 : 25)

(22) **CHAPTER.** If a lady slave commits illegal sexual intercourse (how is she punished ?).

بابٌ إذا زَنَتِ الأَمَةُ .

822. Narrated Abū Huraira and Zaid bin Khalid رضي الله عنهما The verdict of Allāh's Apostle ﷺ was sought about an unmarried slave girl guilty of illegal sexual intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (one-hundred stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (a hundred stripes), and if she commits illegal sexual intercourse (for the third time, then flog her (a hundred stripes) and sell her for even a hair rope." Ibn Shihāb said, " I am not sure whether the Prophet ﷺ ordered that she be sold after the third or fourth time of committing illegal sexual intercourse.

٨٢٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : أَخْبَرَنَا مالِكٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ رَضِيَ اللهُ عَنْهُما : أَنَّ رَسُولَ اللهِ صلى اللهُ عليهِ وسلَّم سُئِلَ عَنِ الأَمَةِ إذا زَنَتْ ولَمْ تُحْصَنْ ، قالَ : إذا زَنَتْ فَاجْلِدُوهَا ، ثُمَّ إنْ زَنَتْ فاجْلِدُوها ، ثُمَّ إنْ زَنَتْ فاجْلِدُوها ، ثُمَّ بِيعُوها وَلَوْ بِضَفِيرٍ . قالَ ابْنُ شِهابٍ : لا أَدْرِي بَعْدَ الثَّالِثَةِ أوِ الرَّابِعَةِ .

(23) **CHAPTER.** If a lady slave commits illegal sexual intercourse then she should not be admonished or exiled.

بابٌ لا يُثَرَّبُ عَلَى الأَمَةِ إذا زَنَتْ وَلا تُنْفَى .

823. Narrated Abū Huraira رضي الله عنه : The Prophet ﷺ said, "If a lady slave commits illegal sexual intercourse and she is proved guilty of illegal sexual intercourse, then she should be flogged a hundred stripes but she should not be admonished; and if she commits illegal sexual intercourse again, then she should be flogged again but should not be admonished; and if she commits illegal sexual intercourse for the third time, then she should be sold even for a hair rope."

٨٢٣ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ ، عَنْ أَبِي هُرَيْرَةَ : أَنَّهُ سَمِعَهُ يَقُولُ : قَالَ النَّبِيُّ صلى اللهُ عليه وسلَّم : إذا زَنَتِ الأَمَةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا وَلَا يُثَرِّبْ ، ثُمَّ إنْ زَنَتْ فَلْيَجْلِدْهَا وَلَا يُثَرِّبْ ، ثُمَّ إنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ . تَابَعَهُ إسْماعِيلُ بْنُ أُمَيَّةَ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

(24) CHAPTER. The legal regulation for non-Muslims under the custody of a Muslim state. The fact that a non-Muslim is married, is to be taken into consideration when he commits illegal sexual intercourse and is brought to the Imām (Muslim ruler).

بابُ أَحْكَامِ أَهْلِ الذِّمَّةِ وَإحْصَانِهِمْ إذا زَنَوْا وَرُفِعُوا إلى الإمامِ .

824. Narrated Ash-Shaibānī: I asked 'Abdullāh bin Abī 'Aufā about the Rajam (stoning somebody to death for committing illegal sexual intercourse). He replied, "The Prophet ﷺ carried out the penalty of Rajam." I asked, "Was that before or after the revelation of Sūrat-an-Nūr?" He replied, "I do not know."

٨٢٤ ـ حَدَّثَنَا مُوسَى بْنُ إسماعِيلَ : حَدَّثَنَا عَبْدُ الوَاحِدِ : حَدَّثَنَا الشَّيْبَانِيُّ ، سَأَلْتُ عَبْدَ اللهِ ابْنَ أَبِي أَوْفَى عَنِ الرَّجْمِ فَقَالَ : رَجَمَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم ، فَقُلْتُ : أَقَبْلَ النُّورِ أَمْ بَعْدَهُ ؟ قَالَ : لا أَدْرِي . تَابَعَهُ عَلِيُّ

بْنُ مُسْهِرٍ، وخَالِدُ بْنُ عَبْدِ اللهِ، والمُحارِبِيُّ، وعَبِيدَةُ بْنُ حُمَيْدٍ عَنِ الشَّيْبانِيِّ. وقَالَ بَعْضُهُمْ: المَائِدَةُ، والأَوَّلُ أَصَحُّ.

825. Narrated ʿAbdullāh bin ʿUmar ﵄: The jews came to Allāh's Apostle ﷺ and mentioned to him that a man and a lady among them had committed illegal sexual intercourse. Allāh's Apostle ﷺ said to them, "What do you find in the Torah regarding the Rajam?" They replied, "We only disgrace and flog them with stripes." ʿAbdullāh bin Salām said to them, "You have told a lie. The penalty of Rajam is in the Torah." They brought the Torah and opened it. One of them put his hand over the verse of the Rajam and read what was before and after it. ʿAbdullāh bin Salām said to him, "Lift up your hand." When he lifted it, there appeared the verse of the Rajam. So they said, "O Muḥammad! He has said the truth; the verse of the Rajam is in it (Torah)." Then Allāh's Apostle ﷺ ordered that the two persons (guilty of illegal sexual intercourse) be stoned to death, and so they were stoned, and I saw the man bending over the woman so as to protect her from the stones.

٨٢٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ: حَدَّثَنِى مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ اليَهُودَ جَاءُوا إِلَى رَسُولِ اللهِ صلى الله عليه وسلّم: فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنَيَا، فَقَالَ لَهُمْ رَسُولُ اللهِ صلى اللهُ عليه وسلّم: ما تَجِدُونَ فى التَّوْرَاةِ فى شَأْنِ الرَّجْمِ؟ فَقَالُوا: نَفْضَحُهُمْ وَيُجْلَدُونَ. قَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ. فَأَتَوْا بِالتَّوْرَاةِ فَنَشَرُوهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا، فَقَالَ لَهُ عَبْدُ اللهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ. قَالُوا: صَدَقَ يَا مُحَمَّدُ، فِيهَا آيَةُ الرَّجْمِ، فَأَمَرَ بِهِمَا رَسُولُ اللهِ صلى الله عليه وسلّم فَرُجِمَا، فَرَأَيْتُ الرَّجُلَ يَحْنِى عَلَى المَرْأَةِ يَقِيهَا الحِجَارَةَ.

(25) CHAPTER. If someone accuses his wife or another person's wife of committing illegal sexual intercourse in the presence of the ruler and the people, should the ruler send for the lady and ask her about what she has been accused of?

بابُ إذا رَمَى امْرَأتَهُ أوْ امْرَأةَ غَيْرِهِ بِالزِّنَا عِنْدَ الحَاكِمِ والنَّاسِ ، هَلْ عَلَى الحَاكِمِ أنْ يَبْعَثَ إلَيْهَا فَيَسْألَهَا عَمَّا رُمِيَتْ بِهِ ؟ .

826. Narrated Abu Huraira and Zaid bin Khalid ؓ: Two men had a dispute in the presence of Allah's Apostle ﷺ. One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, O Allah's Apostle, judge us according to Allah's Laws and allow me to speak (first)." The Prophet ﷺ said to him, "Speak." He said, "My son was a labourer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death." Allah's Apostle ﷺ said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your sheep and slave girl, they are to be

٨٢٦ - حدَّثنا عَبْدُ اللهِ بْنُ يُوسُفَ : أخبرَنا مالكٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ : أنَّهُما أخبرَاهُ أنَّ رَجُلَيْنِ اخْتَصَما إلى رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّمَ فَقالَ أحَدُهُما : اقْضِ بَيْنَنا بِكِتابِ اللهِ ، وَقالَ الآخَرُ وَهُوَ أفْقَهُهُما : أجَلْ يا رَسُولَ اللهِ ، فاقْضِ بَيْنَنا بِكِتابِ اللهِ ، وَأذَنْ لي أنْ أتَكَلَّمَ . قالَ : تَكَلَّمْ . قالَ : إنَّ ابْنِي كانَ عَسِيفاً عَلى هَذا ، قالَ مالكٌ : وَالعَسِيفُ الأجِيرُ فَزَنَى بِامْرَأتِهِ ، فَأخْبَرُونِي أنَّ عَلى ابْنِي الرَّجْمَ ، فافْتَدَيْتُ مِنْهُ بِمِائَةِ شاةٍ وَبِجارِيَةٍ لي ، ثُمَّ إنِّي سَألْتُ أهْلَ العِلْمِ فأخْبَرُونِي أنَّ ما عَلى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ ، وَإنَّما الرَّجْمُ عَلى امْرَأتِهِ . فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّمَ : أمَا وَالذي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ ، أمَّا غَنَمُكَ وَجارِيَتُكَ

returned to you." Then the Prophet ﷺ had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslamī to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

فَرَدٌّ عَلَيْكَ ، وَجَلَدَ ابْنَهُ مِائَةً وَ غَرَّبَهُ عاماً. وَأَمَرَ أُنَيْساً الأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الآخَرِ فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا ، فَاعْتَرَفَتْ فَرَجَمَهَا .

(26) CHAPTER. Whoever teaches manners to (or inflicts punishment on) his family or others without taking the ruler's permission.

Narrated Abū Sa'īd : The Prophet ﷺ said, "If one is praying and someone tries to pass in front of him, one should push him back, and if he insists on passing, one should fight with him."(1) And Abū Sa'īd did the same.

باب مَنْ أَدَّبَ أَهْلَهُ أَوْ غَيْرَهُ دُونَ السُّلْطَانِ

وَقَالَ أَبُو سَعِيدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم: إذا صَلَّى فَأَرَادَ أَحَدٌ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ. وَفَعَلَهُ أَبُو سَعِيدٍ.

827. Narrated 'Āisha رضي الله عنها : Abū Bakr came to me while Allāh's Apostle ﷺ was sleeping with his head on my thigh. Abū Bakr said (to me), "You have detained Allāh's Apostle ﷺ and the people, and there is no water in this place." So he admonished me and struck my flanks with his hand, and nothing

٨٢٧ ـ حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : جَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَرَسُولُ اللهِ صلى الله عليه وسلم وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي فَقَالَ : حَبَسْتِ رَسُولَ اللهِ صلى الله عليه وسلم وَالنَّاسَ وَلَيْسُوا عَلَى ماءٍ ،

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(1) 'Fight' here means pushing away with violence.

could stop me from moving except the recklining of Allāh's Apostle ﷺ (on my thigh), and then Allāh revealed the Divine Verse of Tayammum.

فَعَاتَبَنِى وَجَعَلَ يَطْعُنُ بِيَدِهِ فِى خَاصِرَتِى ، وَلَا يَمْنَعُنِى مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم ، فَأَنْزَلَ اللهُ آيَةَ التَّيَمُّمِ .

828. Narrated ʿĀisha رضي الله عنها : Abū Bakr came towards me and struck me violently with his fist and said, " You have detained the people because of your necklace." But I remained motionless as if I were dead lest I should awake Allāh's Apostle ﷺ although that hit was very painful.

٨٢٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنِى ابْنُ وَهْبٍ : أَخْبَرَنِى عَمْرٌو : أَنَّ عَبْدَ الرَّحْمَنِ بْنَ القَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَائِشَةَ ، قَالَتْ : أَقْبَلَ أَبُو بَكْرٍ فَلَكَزَنِى لَكْزَةً شَدِيدَةً وَقَالَ : حَبَسْتِ النَّاسَ فِى قِلَادَةٍ ، فَبِى المَوْتُ لِمَكَانِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم وَقَدْ أَوْجَعَنِى ، نَحْوَهُ . لَكَزَ ، و وكز واحد .

(27) CHAPTER. Whoever saw his wife with another man and killed him.

بَابُ مَنْ رَأَى مَعَ امْرَأَتِهِ رَجُلاً فَقَتَلَهُ .

829. Narrated Al-Mughīra : Saʿd bin ʿUbāda said, " If I found a man with my wife, I would kill him with the sharp side of my sword." When the Prophet ﷺ heard that he said, " Do you wonder at Saʿd's sense of ghīra ? Verily, I have more sense of ghira than

٨٢٩ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عَبْدُ المَلِكِ ، عَنْ وَرَّادٍ كَاتِبِ المُغِيرَةِ ، عَنِ المُغِيرَةِ قَالَ : قَالَ سَعْدُ بْنُ عُبَادَةَ : لَوْ رَأَيْتُ رَجُلاً مَعَ امْرَأَتِى لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصْفَحٍ . فَبَلَغَ ذَلِكَ النَّبِىَّ صلى

Saʿd, and Allāh has more sense of ghīra(1) than I."

اللهُ عليهِ وسلَّمَ فقالَ : أتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ ! لأنَا أغْيَرُ مِنْهُ ، واللهُ أغْيَرُ مِنِّي .

(28) CHAPTER. What is said regarding At-Taʿrīd (i. e., a round-a-bout way of saying something).

باب ما جاءَ في التَّعْرِيضِ .

830. Narrated Abū Huraira رضي الله عنه : A bedouin came to Allāh's Apostle ﷺ and said, "My wife has delivered a black child."(2) The Prophet ﷺ said to him, "Have you camels ?" He replied. "Yes." The Prophet ﷺ said, "What colour are they ?" He replied. "They are red." The Prophet ﷺ further asked, "Are any of them grey in colour?" He replied, "Yes." The Prophet ﷺ asked him, "Whence did that greyness come ?" He said, "I think it descended from the camel's ancestors." Then the Prophet ﷺ said (to him), "Therefore, this child of yours has most probably inherited the colour from his ancestors."

٨٣٠ ـ حدَّثَنا إسْماعِيلُ : حدَّثَني مالكٌ ، عَنِ ابْنِ شِهابٍ ، عَنْ سَعيدِ بْنِ المُسَيَّبِ ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ : أنَّ رَسُولَ اللهِ صلى اللهُ عليه وسلَّم جاءَهُ أعْرابِيٌّ فَقالَ : يا رَسُولَ اللهِ ، إنَّ امْرَأتِي وَلَدَتْ غُلاماً أسْوَدَ . فَقالَ : هَلْ لَكَ مِنْ إبِلٍ ؟ قالَ : نَعَمْ . قالَ : ما ألْوانُها ؟ قالَ : حُمْرٌ . قالَ : فيها مِنْ أوْرَقَ ؟ قالَ : نَعَمْ . قالَ : فَأنَّى كانَ ذلكَ ؟ قالَ : أُراهُ عِرْقٌ نَزَعَهُ . قالَ : فَلَعَلَّ ابْنَكَ هذا نَزَعَهُ عِرْقٌ .

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(1) Ghīra : See the glossary.

(2) The bedouin was white and by talking about his child, he hinted that his wife must have been disloyal to him.

(29) CHAPTER. What punishment may be inflicted on the person so that he may not commit the same sin again, or so that he may learn good manners.

بابٌ كَمِ التَّعْزِيرُ وَالأَدَبُ ؟.

831. Narrated Abū Burda ؓ : The Prophet ﷺ used to say, "Nobody should be flogged more than ten stripes except if he is guilty of a crime the legal punishment of which is assigned by Allāh."

٨٣١ ـ حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا اللَّيْثُ : حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللهِ ، عَنْ أَبِي بُرْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ : كَانَ النَّبِيُّ صلى اللهُ عليهِ وسلَّمَ يَقُولُ : لا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللهِ .

832. Narrated ʿAbdur-Raḥmān bin Jābir on the authority of others, that the Prophet ﷺ said, "No punishment exceeds the flogging of the ten stripes except if one is guilty of a crime necessitating a legal punishment prescribed by Allāh."

٨٣٢ ـ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ : حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ : حَدَّثَنَا مُسْلِمُ بْنُ أَبِي مَرْيَمَ : حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ ، عَمَّنْ سَمِعَ النَّبِيَّ صلى اللهُ عليهِ وسلَّمَ قالَ : لا عُقُوبَةَ فَوْقَ عَشْرِ ضَرَبَاتٍ إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللهِ .

833. Narrated Abū Burda Al-Anṣārī ؓ : I heard the Prophet ﷺ saying,

٨٣٣ ـ حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ : حَدَّثَنِي ابْنُ وَهْبٍ : أَخْبَرَنِي عَمْرٌو :

"Do not flog anyone more than ten stripes except if he is involved in a crime necessitating Allah's legal punishment."

أنَّ بُكَيْرًا حَدَّثَهُ قالَ : بَيْنَما أنا جالِسٌ عِنْدَ سُلَيمانَ بْنِ يَسارٍ إذْ جاءَ عَبْدُ الرَّحْمَنِ بْنُ جابِرٍ فَحَدَّثَ سُلَيمانَ ابْنَ يَسارٍ ، ثُمَّ أقْبَلَ عَلَيْنا سُلَيمانُ بْنُ يَسارٍ فَقالَ : حدَّثَني عَبْدُ الرَّحْمَنِ بْنُ جابِرٍ : أنَّ أباهُ حدَّثَهُ أنَّهُ سَمِعَ أبا بُرْدَةَ الأنْصارِيَّ قالَ : سَمِعْتُ النَّبِيَّ صلى اللهُ عليهِ وسلَّم يَقولُ : لا تَجْلِدُوا فَوْقَ عَشْرَةِ أسْواطٍ إلاَّ فى حَدٍّ مِنْ حُدُودِ اللهِ .

834. Narrated Abu Huraira ؓ : Allah's Apostle ﷺ forbade Al-Wiṣal (fasting continuously for more than one day without taking any meals). A man from the Muslims said, "But you do Al-Wiṣal, O Allah's Apostle!" Allah's Apostle ﷺ said, "Who among you is similar to me? I sleep and my Lord makes me eat and drink." When the people refused to give up Al-Wiṣal, the Prophet ﷺ fasted along with them for one day, and did not break his fast but continued his fast for another day, and when they saw the crescent, the Prophet ﷺ said, "If the crescent had not appeared, I would have made you continue your fast (for a third day)," as if he wanted to punish them for they had refused to give up Al-Wiṣal.

٨٣٤ ـ حدَّثَنا يَحْيَى بْنُ بُكَيْرٍ : حدَّثَنا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنِ ابْنِ شِهابٍ : حدَّثَنا أبُوسَلَمَةَ أنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ : نَهَى رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم عَنِ الوِصالِ ، فَقالَ لَهُ رِجالٌ مِنَ المُسْلِمِينَ : فَإنَّكَ يارَسُولَ اللهِ تُواصِلُ ، فَقالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم : أيُّكُمْ مِثْلِي ؟ إنِّي أبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِينِ ، فَلَمَّا أبَوْا أنْ يَنْتَهُوا عَنِ الوِصالِ واصَلَ بِهِمْ يَوْمًا ، ثُمَّ يَوْمًا ، ثُمَّ رَأَوُا الهِلالَ . فَقالَ : لَوْ تَأخَّرَ لَزِدْتُكُمْ ، كالمُنَكِّلِ بِهِمْ حِينَ أبَوْا . تابَعَهُ شُعَيْبٌ ، وَيَحْيَى ابْنُ سَعِيدٍ ، وَيُونُسُ ، عَنِ الزُّهْرِيِّ . و قالَ عَبْدُ الرَّحْمَنِ بْنُ خالِدٍ ، عَنِ

ابْنِ شِهَابٍ ، عَنْ سَعِيدٍ ، عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صلى اللهُ عليهِ وسلَّم .

835. Narrated 'Abdullāh bin 'Umar (رضي الله عنهما) : Those people who used to buy foodstuff at random (without weighing or measuring it) were beaten in the lifetime of Allāh's Apostle ﷺ if they sold it at the very place where they had bought it, till they carried it to their dwelling places.

٨٣٥ - حَدَّثَنِي عَيَّاشُ بْنُ الوَلِيدِ : حَدَّثَنَا عَبْدُ الأَعْلَى : حَدَّثَنَا مَعْمَرٌ ، عَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّهُمْ كَانُوا يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللهِ صلى اللهُ عليهِ وسلَّم إذا اشْتَرَوْا طَعَامًا جِزَافًا أَنْ يَبِيعُوهُ فِي مَكَانِهِمْ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ .

836. Narrated 'Āisha (رضي الله عنها) : Allāh's Apostle ﷺ never took revenge for his ownself in any matter presented to him till Allāh's limits were exceded, in which case he would take revenge for Allāh's sake.

٨٣٦ - حَدَّثَنَا عَبْدَانُ : أَخْبَرَنَا عَبْدُ اللهِ : أَخْبَرَنَا يُونُسُ ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي عُرْوَةُ ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ : ما انْتَقَمَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم لِنَفْسِهِ فِي شَيْءٍ يُؤْتَى إِلَيْهِ حَتَّى يُنْتَهَكَ مِنْ حُرُمَاتِ اللهِ فَيَنْتَقِمَ لِلهِ .

(30) CHAPTER. What is the legal verdict in the case of somebody who behaves in such a suspicious and dishonest way that he may be suspected of adultery ; and the case of one who accuses others of evil deeds without any evident proof.

بابُ مَنْ أَظْهَرَ الفَاحِشَةَ وَاللَّطْخَ وَالتُّهَمَةَ بِغَيْرِ بَيِّنَةٍ .

837. Narrated Sahl bin Saʿd رضي الله عنه : I witnessed the case of Liʿān (the case of a man who charged his wife for committing illegal sexual intercourse(1) when I was fifteen years old. The Prophet ﷺ ordered that they be divorced, and the husband said, " If I kept her, I would be a liar." I remember that Az-Zubair also said, " (It was said) that if that woman brought forth the child with such-and-such description, her husband would prove truthful, but if she brought it with such-and-such description looking like a Wahra (a red insect), he would prove untruthful." I heard Az-Zubair also saying, " Finally she gave birth to a child of description which her husband disliked."

٨٣٧ ـ حَدَّثَنا عَلِيٌّ : حَدَّثَنا سُفْيانُ : قالَ الزُّهْرِيُّ ، عَنْ سَهْلِ بْنِ سَعْدٍ قالَ : شَهِدْتُ المُتَلاعِنَيْنِ و أنَا ابْنُ خَمْسَ عَشْرَةَ فَرَّقَ بَيْنَهُما ، فَقالَ زَوْجُها : كَذَبْتُ عَلَيها إنْ أمْسَكْتُها ، قالَ : فَحَفِظْتُ ذاكَ مِنَ الزُّهْرِيِّ : إنْ جاءَتْ بِهِ كَذا و كَذا فَهُوَ ، وَإنْ جاءَتْ بِهِ كَذا وَكَذا كَأنَّهُ وَحَرَةٌ ، فَهُوَ . و سَمِعْتُ الزُّهْرِيَّ يَقُولُ : جاءَتْ بِهِ لِلَّذِى يُكْرَهُ .

838. Narrated Al—Qāsim bin Muḥammad : Ibn ʿAbbās mentioned the couple who had taken the oath of Liʿān.(2) ʿAbdullāh bin Shaddād said (to him), " Was this woman about whom Allāh's Apostle ﷺ said, ' If I were ever to stone to death any woman without witnesses, (I would have stoned that woman to death) ? ' " Ibn ʿAbbās replied, " No, that lady exposed herself (by her suspicious behaviour)."

٨٣٨ ـ حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللهِ : حَدَّثَنا سُفْيانُ : حَدَّثَنا أبُو الزِّنَادِ ، عَنِ القاسِمِ بْنِ مُحَمَّدٍ قالَ : ذَكَرَ ابْنُ عَبَّاسٍ المُتَلاعِنَيْنِ فَقالَ عَبْدُ اللهِ بْنُ شَدَّادٍ : هِيَ التِي قالَ رَسُولُ اللهِ صلى اللهُ عليهِ وسلَّم: لَوْ كُنْتُ رَاجِماً امْرَأةً عَنْ غَيرِ بَيِّنَةٍ قالَ : لا ، تِلكَ امْرَأةٌ أعْلَنَتْ .

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(1) See Ḥadīth No. 740 and the chapter preceding it.

(2) See glossary.

839. Narrated Ibn ʿAbbās ؓ : Liʿān was mentioned in the presence of the Prophet ﷺ . ʿĀsim bin ʿAdī said a statement about it, and when he left, a man from his tribe came to him complaining that he had seen a man with his wife. ʿĀsim said, “I have been put to trial only because of my statement.” So he took the man to the Prophet ﷺ and the man told him about the incident. The man (husband) was of yellow complexion, thin, and of lank hair, while the man whom he had accused of having been with his wife, was reddish brown with fat thich legs and fat body. The Prophet ﷺ said, “O Allāh! Reveal the truth.” Later on the lady delivered a child resembling the man whom the husband had accused of having been with her. So the Prophet ﷺ made them take the oath of Liʿān. A man said to Ibn ʿAbbās in the gathering, “Was that the same lady about whom the Prophet ﷺ said, ‘If I were to stone any lady (for committing illegal sexual intercourse) to death without witnesses, I would have stoned that lady to death?’ ” Ibn ʿAbbās said, “No, that was another lady who used to behave in such a suspicious way among the Muslims that one might accuse her of committing illegal sexual intercourse.”

٨٣٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ القَاسِمِ، عَنِ القَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: ذُكِرَ التَّلاعُنُ عِنْدَ النَّبِيِّ صلى اللهُ عليهِ وسلَّم فَقَالَ عَاصِمُ ابْنُ عَدِيٍّ فى ذلكَ قَوْلاً، ثُمَّ انْصَرَفَ وَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو أَنَّهُ وَجَدَ مَعَ أَهْلِهِ رَجُلاً. فَقَالَ عَاصِمٌ: ما ابْتُلِيتُ بِهَذَا إِلاَّ لِقَوْلِى، فَذَهَبَ بِهِ إِلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فأَخْبَرَهُ بِالذِى وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذلكَ الرَّجُلُ مُصْفَرًّا، قَلِيلَ اللَّحْمِ، سَبِطَ الشَّعَرِ. وَكَانَ الذى ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدْلاً، كَثِيرَ اللَّحْمِ. فَقَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: اللَّهُمَّ بَيِّنْ، فَوَضَعَتْ شَبِيهاً بِالرَّجُلِ الذى ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلاعَنَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم بَيْنَهُمَا. فَقَالَ رَجُلٌ لابْنِ عَبَّاسٍ فى المَجْلِسِ: هِىَ التِى قَالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم لَوْ رَجَمْتُ أَحَداً بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هَذِهِ؟ فَقَالَ: لا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فى الإِسْلامِ السُّوءَ.

(31) CHAPTER. To accuse the chaste

بابُ رَمْىِ المُحْصَنَاتِ - والَّذِينَ

women.

And the Statement of Allah تعالى :—

‘And those who accuse chaste women
And produce not four witnesses
(To support their allegation),
Flog them eighty stripes,
And reject their testimony and never afterwards accept their testimony. They indeed are transgressors.
Except those who repent thereafter
And mend (their conduct), (For such) verily,
Allah is Oft-Forgiving,
Most Merciful. (24 : 4—5)

And also the Statement of Allah تعالى :—

Verily! Those who accuse, chaste women, who could never even think of
unchastity and are good believers,
(accusing them of unchastity)
Are cursed in this life
And in the Hereafter,
For them is a great torment.’
(24 : 23)

يَرْمُونَ المُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ، وَأُولَئِكَ هُمُ الفَاسِقُونَ ، إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللهَ غَفُورٌ رَحِيمٌ . إِنَّ الَّذِينَ يَرْمُونَ المُحْصَنَاتِ الغَافِلَاتِ المُؤْمِنَاتِ لُعِنُوا فِى الدُّنْيَا وَالآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ - .

840. Narrated Abu Huraira رضى الله عنه : The Prophet ﷺ said, “ Avoid the seven great sins.” They (the people) asked, “ O Allah’s Apostle! What are they ? ” He said, “ To worship anything besides Allah ; to practise sorcery ; to kill the

٨٤٠ ـ حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللهِ : حَدَّثَنَا سُلَيْمَانُ ، عَنْ ثَوْرِ بْنِ زَيْدٍ ، عَنْ أَبِى الغَيْثِ ، عَنْ أَبِى هُرَيْرَةَ ، عَنِ النَّبِىِّ صلى اللهُ عليهِ وسلَّم قَالَ : اجْتَنِبُوا السَّبْعَ المُوبِقَاتِ . قَالُوا :

soul which Allāh has made unlawful to kill except deservedly; to eat up Riba (1); to exploit the property of an orphan; to turn one's back to the enemy in the battle; and to accuse chaste women who could never even think of unchastity and are good believers.

يا رَسُولَ اللهِ، وَمَا هُنَّ؟ قالَ: الشِّرْكُ بِاللهِ، والسِّحْرُ، وَقَتْلُ النَّفْسِ التى حَرَّمَ اللهُ إلاَّ بِالحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مالِ اليَتِيمِ، وَالتَّوَلِّى يَوْمَ الزَّحْفِ، وَقَذْفُ المُحصَنَاتِ المؤمِنَاتِ الغافِلاتِ.

(32) CHAPTER. Slandering the slaves.

بابُ قَذْفِ العَبِيدِ.

841. Narrated Abū Huraira رضي الله عنه: I heard Abū-l-Qāsim (the Prophet ﷺ) saying, "If somebody slanders his slave and the slave is free from what he says, he will be flogged on the Day of Resurrection unless the slave is really as he has described him."

٨٤١ ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحيَى بنُ سَعِيدٍ، عَنْ فُضَيْلِ بْنِ غَزْوانَ، عَنِ ابْنِ أبي نُعَيْمٍ، عَنْ أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قالَ: سَمِعْتُ أبا القاسِمِ صلى اللهُ عليهِ وسلَّم يَقُولُ: مَنْ قَذَفَ مَمْلُوكَهُ وهُوَ بَرِيءٌ مِمَّا قالَ جُلِدَ يَوْمَ القِيامَةِ إلاَّ أنْ يَكُونَ كَما قال.

(33) CHAPTER. Can a ruler order somebody to inflict the legal punishment on somebody without himself being present? ʿUmar did so (during his caliphate).

بابٌ هَلْ يَأمُرُ الإمامُ رَجُلاً فَيَضْرِبُ الحَدَّ غائِباً عَنْهُ؟ وَقَدْ فَعَلَهُ عُمَرُ.

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(1) See the glossary,

842. Narrated Abū Huraira and Zaid bin Khalid Al-Juhanī: A man came to the Prophet ﷺ and said, "I beseech you to judge us according to Allāh's Laws." Then his opponent who was wiser than he, got up and said, "He has spoken the truth. So judge us according to Allāh's Laws and please allow me (to speak), O Allāh's Apostle." The Prophet ﷺ said, "Speak." He said, "My son was a labourer for the family of this man and he committed illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom (for my son), but I asked the religious learned people (regarding this case), and they informed me that my son should be flogged one-hundred stripes, and be exiled for one year, and the wife of this man should be stoned (to death)." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge you (in this case) according to Allāh's Laws: The one-hundred (sheep) and the slave shall be returned to you and your son shall be flogged one-hundred stripes and be exiled for one year. And O Unais! Go in the morning to the wife of this man and ask her, and if she confesses, stone her to death," She confessed and he stoned her to death.

٨٤٢ ـ حدَّثَنا مُحَمَّدُ بْنُ يُوسُفَ: حدَّثَنا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أبي هُرَيْرَةَ وَزَيْدِ بْنِ خالِدٍ الجُهَنِيِّ قالا: جاءَ رَجُلٌ إلى النَّبِيِّ صلى اللهُ عليهِ وسلَّم فقال: أنْشُدُكَ اللهَ إلاَّ قَضَيْتَ بَيْنَنا بِكِتابِ اللهِ، فَقامَ خَصْمُهُ وَكانَ أفْقهَ مِنْهُ، فقالَ: صَدَقَ، اقْضِ بَيْنَنا بِكِتابِ اللهِ، وَأْذَنْ لي يا رَسُولَ اللهِ. فقالَ النَّبِيُّ صلى اللهُ عليهِ وسلَّم: قُلْ، فقالَ: إنَّ ابْني كانَ عَسِيفًا في أهْلِ هَذا، فَزَنَى بِامْرَأتِهِ فافْتَدَيْتُ مِنْهُ بِمائَةِ شاةٍ وَخادِمٍ، وإنّي سَألْتُ رِجالاً مِنْ أهْلِ العِلْمِ فَأخْبرُوني أنَّ عَلى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عامٍ، وَأنَّ عَلى امْرَأةِ هَذا الرَّجْمَ. فقالَ وَالَّذي نَفْسِي بِيَدِهِ لأقْضِيَنَّ بَيْنَكُما بِكِتابِ اللهِ: المِائَةُ والخادِمُ رَدٌّ عَلَيْكَ، وَعَلى ابنِكَ جَلْدُ مِائَةٍ وتَغْرِيبُ عامٍ، وَيا أُنَيْسُ: اغْدُ عَلى امْرَأةِ هَذا فَسَلْها، فَإنِ اعْتَرَفَتْ فارْجُمْها، فاعْتَرَفَتْ فَرَجَمَها.

End of the 8th Volume